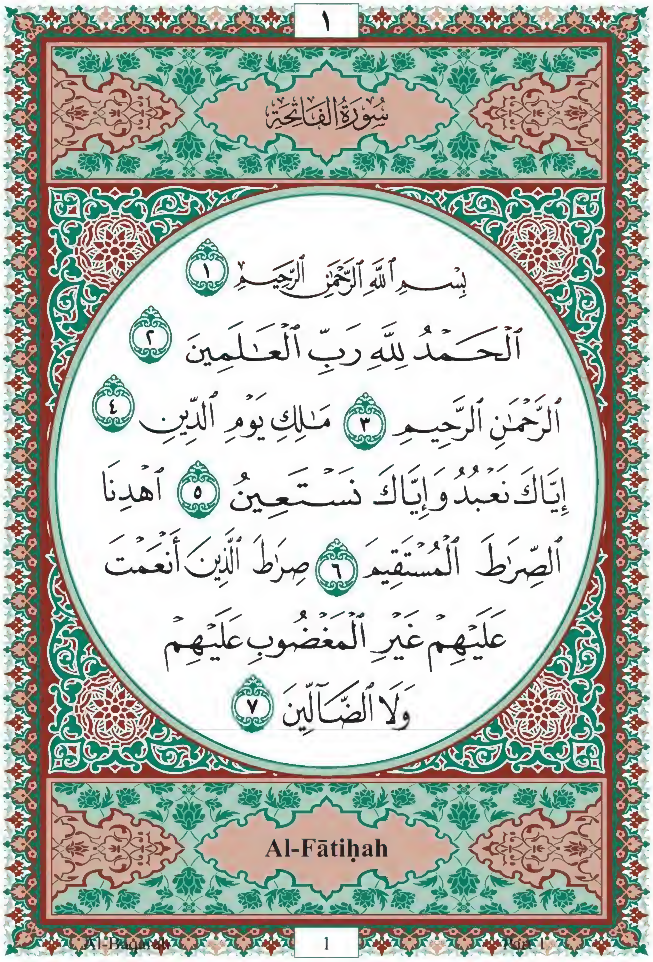


سُورَةُ الفَاتِحَة

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ١
ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٢
ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٣ مَٰلِكِ يَوۡمِ ٱلدِّينِ ٤
إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ٥ ٱهۡدِنَا
ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ٦ صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ
عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ
وَلَا ٱلضَّآلِّينَ ٧

Al-Fātiḥah

The Opening (Sūrah Al-Fātiḥah)

Themes of the Sūrah:

This sūrah aims to divert one's full focus on Allah making worship for Him alone

Explanation:

Sūrah Al-Fātiḥah is called 'The Opening' because it is the first sūrah of the Qur'ān. In Arabic it is known as 'Umm Al-Qur'ān', the foundation of the Qur'ān, because it contains all the Qur'ānic themes; from the principles of faith and worship, to stories of previous nations and other matters. The Prophet (peace be upon him) confirmed it to be the greatest sūrah in the Qur'ān.

① I begin by calling on Allah, Who is Ar-Raḥmān, the Merciful, and Ar-Raḥīm, the Compassionate. These last two names of Allah are derived from the Arabic word raḥmah, which means mercy: proving the greatness and vastness of His Mercy and that His Mercy surrounds everything and embraces all living beings. Every blessing is due to His mercy, and the believers receive the greatest mercy.

② All praise belongs to Allah with regards to His essence, attributes and actions, because He is the Creator of everything. Everything belongs to Him and He is the disposer of their affairs; blessing individuals specifically and humans in general.

③ Two names of Allah, Ar-Raḥmān and Ar-Raḥīm, derived from the word raḥmah, or mercy: indicating His mercy for creation, with the believers being the greatest recipients of it.

④ He is the Master of the day of Judgement, the day in which we will be brought back to life and repaid for what we have done, all of His creation will be held accountable for their actions and recompensed for them. On that day Allah will ask "To whom belongs the Kingdom today?" [Sūrah Ghafir: 16] No one, no matter how high his status, will answer, and then Allah will reply Himself, "to Allah, the One, the Overcomer" [Sūrah Ghafir: 16]

⑤ We worship and obey none except You; we associate no one with You, and from You alone do we ask for help in all our affairs. All goodness is in Your hand, and there is no helper except You.

⑥ Show and facilitate for us the right way, the path of submission to You which has no crookedness, and make us firm upon it –

⑦ The same path as those of Your creation whom You have blessed with guidance, such as the prophets, the truthful, martyrs, and the righteous ones. What good companions these people make! Keep us away from the path of those who earned Your anger, who knew the truth and did not follow it – as was the case with the Israelites; and keep us away from the path of those who lost their way and were not guided, because they were neglectful in seeking the Truth and being guided by it – as was the case with the Christians.

Beneficial Points:

1. Allah starts His scripture with 'In the name of Allah', showing us that we should start our actions and speech in this way, asking for His help and His aid.
2. Sūrah Al-Fātiḥah is the greatest sūrah in the Qur'ān, because it contains the rights that belong to Allah only, and explains the way to reach Him.
3. All gratitude and praise belong to Allah, because He is the Lord of everything: He brought everyone into life; He regulates our lives; and cares for us through His blessings.
4. The sūrah shows that faith is perfected through sincerely worshipping Allah and seeking His help alone.
5. A Muslim needs to be careful about following the path of the People of the Book who earned Allah's anger and became misled.

The Cow (Sūrah Al-Baqarah)

سُورَةُ البَقَرَةِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الٓمٓ ١ ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى
لِّلۡمُتَّقِينَ ٢ ٱلَّذِينَ يُؤۡمِنُونَ بِٱلۡغَيۡبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ
وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ٣ وَٱلَّذِينَ يُؤۡمِنُونَ بِمَآ أُنزِلَ
إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ وَبِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ٤
أُوْلَٰٓئِكَ عَلَىٰ هُدٗى مِّن رَّبِّهِمۡۖ وَأُوْلَٰٓئِكَ
هُمُ ٱلۡمُفۡلِحُونَ ٥

Al-Baqarah

Themes of the Sūrah

It encourages people to develop life on earth and establish Allah's way; and explains the different types of people that exist, the principles of faith and the foundations of the sacred law.

Explanation

The sūrah is called 'The Cow' because it contains the story of the cow of the Israelites.

① Alif Lām Mīm – letters like these begin certain sūrahs of the Qur'ān. Although they have no meaning in themselves, they do however have a purpose. Since there is divine wisdom contained in everything in the Qur'ān, these letters point to the miracle of the Qur'ān, made up of the letters which make up the words we speak. Therefore, when sūrahs begin with letters in this way, they are usually followed with a verse about the Qur'ān, as we see in this sūrah.

② This is the Qur'ān, in which there is nothing of any doubt, neither in terms of its origin, nor in terms of its meaning. It is the word of Allah, guiding those who are mindful of Allah to the way that leads to Him.

③ The mindful are those who have sure faith in those matters which cannot be perceived through the senses [The Ghaib] yet Allah and His Messenger have informed us about, such as the Last Day. They perform the prayer in the manner Allah told them to; and spend out of what Allah has provided for them, in the form of obligatory charity (Zakat) or voluntary charity (Ṣadaqah), hoping for the reward of Allah.

④ They believe in the revelation that Allah sent down to you, O Prophet, and in that which He revealed to all the other prophets before you (peace be upon them), without distinction; and they have a definite belief in the Afterlife, with its rewards and punishments.

⑤ The people who possess these qualities are on the path of guidance, and will be successful in this world and the next, gaining what they desire and being saved from what they fear.

Beneficial Points:

1. The Qur'ān contains conclusive proof that it came from Allah, the Wise, the Knowing.
2. It is those who are mindful of Allah and glorify Him who benefit from the great guidance within the Qur'ān.
3. Believing in [Al-Ghaib] is one of the greatest degrees of faith, because it means accepting what Allah alone knows about [the Ghaib] and what He has told the Prophet (peace be upon him) about it.

Al-Ghaib: literally means the unrealisable i.e. things that are beyond our senses of touch, sight, hearing etc. This includes belief in Allah, Angels, Revealed Scripture, Allah's messengers, Day of Recompense, and Al-Qadar (divine pre-ordainments). It also includes what Allah and His Messenger informed about the past, present and future e.g. the creation of the heavens and earth, botanical and zoological life, stories about the nations of the past and about Paradise and Hell etc.

4. Allah often mentions prayer and giving Zakat together. Prayer shows sincerity to Allah, and giving Zakat shows kindness to creation. Together they are the route to happiness and success.
5. Having faith in Allah and doing good works leads to guidance and success in this world and the next.

إِنَّ ٱلَّذِينَ كَفَرُواْ سَوَآءٌ عَلَيۡهِمۡ ءَأَنذَرۡتَهُمۡ أَمۡ لَمۡ تُنذِرۡهُمۡ
لَا يُؤۡمِنُونَ ﴿٦﴾ خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ وَعَلَىٰ سَمۡعِهِمۡۖ وَعَلَىٰٓ
أَبۡصَٰرِهِمۡ غِشَٰوَةٞۖ وَلَهُمۡ عَذَابٌ عَظِيمٞ ﴿٧﴾ وَمِنَ ٱلنَّاسِ
مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلۡيَوۡمِ ٱلۡأٓخِرِ وَمَا هُم بِمُؤۡمِنِينَ ﴿٨﴾
يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُواْ وَمَا يَخۡدَعُونَ إِلَّآ أَنفُسَهُمۡ
وَمَا يَشۡعُرُونَ ﴿٩﴾ فِي قُلُوبِهِم مَّرَضٞ فَزَادَهُمُ ٱللَّهُ مَرَضٗاۖ
وَلَهُمۡ عَذَابٌ أَلِيمُۢ بِمَا كَانُواْ يَكۡذِبُونَ ﴿١٠﴾ وَإِذَا قِيلَ لَهُمۡ
لَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ قَالُوٓاْ إِنَّمَا نَحۡنُ مُصۡلِحُونَ ﴿١١﴾ أَلَآ إِنَّهُمۡ
هُمُ ٱلۡمُفۡسِدُونَ وَلَٰكِن لَّا يَشۡعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمۡ
ءَامِنُواْ كَمَآ ءَامَنَ ٱلنَّاسُ قَالُوٓاْ أَنُؤۡمِنُ كَمَآ ءَامَنَ ٱلسُّفَهَآءُۗ
أَلَآ إِنَّهُمۡ هُمُ ٱلسُّفَهَآءُ وَلَٰكِن لَّا يَعۡلَمُونَ ﴿١٣﴾ وَإِذَا لَقُواْ
ٱلَّذِينَ ءَامَنُواْ قَالُوٓاْ ءَامَنَّا وَإِذَا خَلَوۡاْ إِلَىٰ شَيَٰطِينِهِمۡ قَالُوٓاْ إِنَّا
مَعَكُمۡ إِنَّمَا نَحۡنُ مُسۡتَهۡزِءُونَ ﴿١٤﴾ ٱللَّهُ يَسۡتَهۡزِئُ بِهِمۡ وَيَمُدُّهُمۡ
فِي طُغۡيَٰنِهِمۡ يَعۡمَهُونَ ﴿١٥﴾ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱشۡتَرَوُاْ ٱلضَّلَٰلَةَ
بِٱلۡهُدَىٰ فَمَا رَبِحَت تِّجَٰرَتُهُمۡ وَمَا كَانُواْ مُهۡتَدِينَ ﴿١٦﴾

⑥ Those who reject what Allah revealed to His Messenger continue on the wrong path in their stubbornness. So, it makes no difference whether you warn them or not.

⑦ Allah has sealed their hearts, locking inside them their falsehood, and has placed a seal on their hearing, so that they do not listen to nor accept the truth. He has put a cover over their eyes, so that they do not see the truth in its clarity. They will suffer greatly. After describing the disbelievers, who are at fault inside and out, He describes the hypocrites, who appear good on the outside, but are not so inwardly:

⑧ Among people are some who claim to have faith in Allah, when they actually do not believe.

⑨ They think that they can deceive Allah and the believers by acting outside as if they believe, while inside hiding their disbelief; but really, they only deceive themselves, without realising it. Allah knows all that is secret and hidden, and has told the believers what these people are like.

⑩ Allah increases the disease in their hearts, and they reap what they sow. Because they lied Allah increases the disease of doubts in their hearts, by adding hesitation to their uncertainty, hence they only gain what they deserve. They will have a painful suffering in the worst parts of Hell because they lied against Allah, and the people, and rejected the message brought by Muhammad (peace be upon him).

⑪ When they are told not to ruin things on earth – through their rejection of the truth, their disobedience and so on – they deny doing so, claiming that they only correct things and put them right.

⑫ The truth is that it is they who ruin things, but they do not admit this, nor do they know that their actions are the cause of all ruin.

⑬ When they are told to have faith as the companions of Muhammad (peace be upon him) did, they reply, looking down on people and making fun of them, saying "should we have faith like simple-minded people do?" In fact, it is they who are the fools, but they are unaware of this.

⑭ When the hypocrites meet the believers, they say, 'We believe what you believe', as they think it will benefit them if they act like this; but when they are alone with their leaders, they say, 'We are really with you and follow you. We are only making fun of them when we say that we believe'.

⑮ Allah mocks the hypocrites for their mocking of the believers, and He will repay in equal measure for their behaviour. They are treated as believers in this world but will be repaid for their lying and deception in the next life. He allows them to become more and more lost and to do more and more wrong, so they remain confused and doubtful about the truth.

⑯ It is they who are the fools, because they exchanged faith for disbelief; and this exchange did not help them in any way, because they lost their faith in Allah and lost the way to the truth.

Beneficial Points:

1. Those whose hearts Allah has sealed because of their stubbornness and disbelief will not benefit from the signs of Allah, no matter how great they may be.
2. Allah allows those who reject faith and do wrong to do as they please, not because He does not know what they are doing or is unable to stop them, but to allow them to accumulate sins for which they will be held responsible in the next life.

مَثَلُهُمۡ كَمَثَلِ ٱلَّذِي ٱسۡتَوۡقَدَ نَارٗا فَلَمَّآ أَضَآءَتۡ مَا حَوۡلَهُۥ
ذَهَبَ ٱللَّهُ بِنُورِهِمۡ وَتَرَكَهُمۡ فِي ظُلُمَٰتٖ لَّا يُبۡصِرُونَ ١٧ صُمُّۢ
بُكۡمٌ عُمۡيٞ فَهُمۡ لَا يَرۡجِعُونَ ١٨ أَوۡ كَصَيِّبٖ مِّنَ ٱلسَّمَآءِ فِيهِ
ظُلُمَٰتٞ وَرَعۡدٞ وَبَرۡقٞ يَجۡعَلُونَ أَصَٰبِعَهُمۡ فِيٓ ءَاذَانِهِم مِّنَ
ٱلصَّوَٰعِقِ حَذَرَ ٱلۡمَوۡتِۚ وَٱللَّهُ مُحِيطُۢ بِٱلۡكَٰفِرِينَ ١٩ يَكَادُ ٱلۡبَرۡقُ
يَخۡطَفُ أَبۡصَٰرَهُمۡۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَوۡاْ فِيهِ وَإِذَآ أَظۡلَمَ عَلَيۡهِمۡ
قَامُواْۚ وَلَوۡ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمۡعِهِمۡ وَأَبۡصَٰرِهِمۡۚ إِنَّ ٱللَّهَ عَلَىٰ
كُلِّ شَيۡءٖ قَدِيرٞ ٢٠ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعۡبُدُواْ رَبَّكُمُ ٱلَّذِي
خَلَقَكُمۡ وَٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ٢١ ٱلَّذِي جَعَلَ لَكُمُ
ٱلۡأَرۡضَ فِرَٰشٗا وَٱلسَّمَآءَ بِنَآءٗ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَأَخۡرَجَ
بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزۡقٗا لَّكُمۡۖ فَلَا تَجۡعَلُواْ لِلَّهِ أَندَادٗا وَأَنتُمۡ
تَعۡلَمُونَ ٢٢ وَإِن كُنتُمۡ فِي رَيۡبٖ مِّمَّا نَزَّلۡنَا عَلَىٰ عَبۡدِنَا فَأۡتُواْ
بِسُورَةٖ مِّن مِّثۡلِهِۦ وَٱدۡعُواْ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن
كُنتُمۡ صَٰدِقِينَ ٢٣ فَإِن لَّمۡ تَفۡعَلُواْ وَلَن تَفۡعَلُواْ فَٱتَّقُواْ ٱلنَّارَ
ٱلَّتِي وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُۖ أُعِدَّتۡ لِلۡكَٰفِرِينَ ٢٤

⑰ They are like someone who lights a fire, but when it has lit up what is around him, Allah takes away the light from the flames: leaving them in the darkness, unable to see. Allah shows us what the hypocrites are like with two examples: one related to fire, and the other to water. In the example related to fire, He compares them to someone who lights a fire to illuminate things, but when it is lit, and he thinks he will benefit from its light, it goes out, smouldering and leaving him in the dark. Such people then remain in the dark, unable to see anything or find a way.

⑱ They are deaf: unable to hear and accept the truth or speak about it. They are blind to seeing the truth, so they do not turn back from their error.

⑲ In the example related to water, a storm full of darkness, thunder and lightning is described. Some people are terrified by it and put their fingers in their ears because of the strength of the thunderclaps, scared of death. Allah surrounds the disbelievers, and has absolute power over them, so they cannot escape Him.

⑳ The brightness of the lightning almost blinds them. Whenever it flashes, lighting things up, they go forward and when there is no light they remain in darkness, unable to move. If Allah willed, He could take away their hearing and their sight, in His absolute power over all things; and not return it to them because they turn away from the truth. The rain in the storm could be likened to the Qur'ān, the thunderclap to its warnings, and the lightning to truths, appearing to them from time to time. The covering of their ears to the thunderclaps likened to their turning away from the truth, and not responding to it. The hypocrites are similar to the people in these examples because they receive no benefit from anything. In the example of the fire, all they receive is darkness and a smouldering fire. In the example of the storm-cloud, all they receive is fear and alarm because of the thunder and lightning. Similarly, the hypocrites see nothing in Islam except difficulty and harshness.

Having mentioned the faithful, those who deny faith, and the hypocrites, Allah calls upon them all together, to serve Him alone, saying:

㉑ O people, worship no one other than your Lord, because He created you and the people before you, so that you may save yourselves from suffering, by following His instructions and keeping away from what He has prohibited.

㉒ It is He Who made the earth like a carpet spread out in front of you and it is He Who masterfully constructed the sky over you. Through His grace rain falls, producing different crops from the earth, as produce for you. Do not, then, consider others to be equal to Allah, when you know that He alone is worthy of being worshipped.

㉓ Allah challenges those who have any doubt about the Qur'ān revealed to His servant, Muhammad (peace be upon him), to produce a chapter just like it, and to call their helpers, if they are truthful about what they say.

㉔ If they are unable to do so – and they will never be able to do it – they should be mindful of the fire of Hell, which burns with people who deserve the torment, and with the idols which they used to worship instead of Allah: punishing both the idol-worshipers and what they worshiped. The fire of Hell has been prepared as a punishment for the disbelievers.

Beneficial Points:

1. Allah leaves the hypocrites in their greatest need, as repayment for their hypocrisy and for turning away from guidance.
2. We should worship Allah alone Who created for us everything that is in the universe and put them at our service.
3. The inability of people to produce anything similar to a sūrah of the Qur'ān shows that it came down from Allah, the Wise and Knowing.

وَبَشِّرِ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمۡ جَنَّٰتٖ
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ كُلَّمَا رُزِقُواْ مِنۡهَا مِن ثَمَرَةٖ
رِّزۡقٗا قَالُواْ هَٰذَا ٱلَّذِي رُزِقۡنَا مِن قَبۡلُۖ وَأُتُواْ بِهِۦ مُتَشَٰبِهٗاۖ
وَلَهُمۡ فِيهَآ أَزۡوَٰجٞ مُّطَهَّرَةٞۖ وَهُمۡ فِيهَا خَٰلِدُونَ ٢٥ ۞إِنَّ
ٱللَّهَ لَا يَسۡتَحۡيِۦٓ أَن يَضۡرِبَ مَثَلٗا مَّا بَعُوضَةٗ فَمَا فَوۡقَهَاۚ فَأَمَّا
ٱلَّذِينَ ءَامَنُواْ فَيَعۡلَمُونَ أَنَّهُ ٱلۡحَقُّ مِن رَّبِّهِمۡۖ وَأَمَّا
ٱلَّذِينَ كَفَرُواْ فَيَقُولُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلٗاۘ
يُضِلُّ بِهِۦ كَثِيرٗا وَيَهۡدِي بِهِۦ كَثِيرٗاۚ وَمَا يُضِلُّ بِهِۦٓ
إِلَّا ٱلۡفَٰسِقِينَ ٢٦ ٱلَّذِينَ يَنقُضُونَ عَهۡدَ ٱللَّهِ مِنۢ بَعۡدِ
مِيثَٰقِهِۦ وَيَقۡطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفۡسِدُونَ
فِي ٱلۡأَرۡضِۚ أُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ٢٧ كَيۡفَ
تَكۡفُرُونَ بِٱللَّهِ وَكُنتُمۡ أَمۡوَٰتٗا فَأَحۡيَٰكُمۡۖ ثُمَّ يُمِيتُكُمۡ
ثُمَّ يُحۡيِيكُمۡ ثُمَّ إِلَيۡهِ تُرۡجَعُونَ ٢٨ هُوَ ٱلَّذِي خَلَقَ
لَكُم مَّا فِي ٱلۡأَرۡضِ جَمِيعٗا ثُمَّ ٱسۡتَوَىٰٓ إِلَى ٱلسَّمَآءِ
فَسَوَّىٰهُنَّ سَبۡعَ سَمَٰوَٰتٖۚ وَهُوَ بِكُلِّ شَيۡءٍ عَلِيمٞ ٢٩

الحزب ١

㉕ The warnings in the previous verses were for the disbelievers, so now the Messenger is told to address the believers: Give good news to those who have faith in Allah and do good, and tell them about that which will please them: gardens in Paradise, with rivers flowing beneath their palaces and trees. Whenever they are given fruits from the gardens to consume, they will comment on how similar they are to the fruits of the earth, saying, 'This is similar to what we had before'. They will be given fruits that carry the same name and shape, so that they may recognise and desire them, but they will in fact taste differently. In the Garden they will be paired with their mates, who will not have any unpleasant traits that people have on earth; and they will live there in eternal bliss, unlike the bliss of the earth which is only temporary.

㉖ Allah does not shy away from using whatever example He wishes, whether that be of a gnat or anything bigger than it. The believers know and trust that there is wisdom in the use of such examples, while the disbelievers will make fun, asking each other why Allah uses examples with lowly creatures, such as gnats, flies and spiders. Allah replies that in these examples lie guidance, direction and a test for people. There are many people who are misguided by Allah through these examples, because they refuse to consider them; and there are many who He guides along the right path because they learn from them. He does not misguide anyone except those who deserve to be misguided. They are those who do not obey Him.

㉗ Those who break the promise they made with Allah to serve Him alone and follow His way. This is in the verse, "He made them testify concerning themselves: "Am I not your Lord?" They said, "Yes, we bear witness!" (7:172) He affirmed this by sending the prophets and the scriptures. Those who do not take their promises with Allah seriously are those who cut off from things which Allah instructed not to, such as blood relations and they work to spread corruption on earth through their wrongdoing. They are the losers in this world and the next.

㉘ Strange is the situation of the disbelievers. How can you disbelieve the Oneness of Allah when you can see the signs of His power in your own existence? You were nothing, and He brought you to life; then you will die, and you shall be brought to life again. Then you will return to Him and be held accountable.

㉙ It is Allah alone Who created everything on earth for you: the countless rivers, trees and so on, from which you benefit and enjoy. Then He turned to the sky, making it into seven heavens, and He has knowledge of everything.

Beneficial Points:

1. The pleasures of the Garden are not spoiled by anything, nor mixed with any hardship.
2. The examples Allah uses are only of benefit to the believers, because they really wish to be guided, and truly ask to be guided.
3. The most obvious features of those who deviate from the truth are that they break their promises with Allah and His creation, leave what Allah told them to hold on to and their actions cause trouble on the earth.
4. The origin of things is that they are allowed and pure – unless the sacred law prohibits them – because Allah blessed humanity, making everything on the earth for them.

وَإِذۡ قَالَ رَبُّكَ لِلۡمَلَٰٓئِكَةِ إِنِّي جَاعِلٞ فِي ٱلۡأَرۡضِ خَلِيفَةٗۖ قَالُوٓاْ
أَتَجۡعَلُ فِيهَا مَن يُفۡسِدُ فِيهَا وَيَسۡفِكُ ٱلدِّمَآءَ وَنَحۡنُ نُسَبِّحُ
بِحَمۡدِكَ وَنُقَدِّسُ لَكَۖ قَالَ إِنِّيٓ أَعۡلَمُ مَا لَا تَعۡلَمُونَ ٣٠ وَعَلَّمَ
ءَادَمَ ٱلۡأَسۡمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمۡ عَلَى ٱلۡمَلَٰٓئِكَةِ فَقَالَ
أَنۢبِـُٔونِي بِأَسۡمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمۡ صَٰدِقِينَ ٣١ قَالُواْ سُبۡحَٰنَكَ
لَا عِلۡمَ لَنَآ إِلَّا مَا عَلَّمۡتَنَآۖ إِنَّكَ أَنتَ ٱلۡعَلِيمُ ٱلۡحَكِيمُ ٣٢ قَالَ يَٰٓـَٔادَمُ
أَنۢبِئۡهُم بِأَسۡمَآئِهِمۡۖ فَلَمَّآ أَنۢبَأَهُم بِأَسۡمَآئِهِمۡ قَالَ أَلَمۡ أَقُل
لَّكُمۡ إِنِّيٓ أَعۡلَمُ غَيۡبَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَأَعۡلَمُ مَا تُبۡدُونَ
وَمَا كُنتُمۡ تَكۡتُمُونَ ٣٣ وَإِذۡ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ لِأٓدَمَ
فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ أَبَىٰ وَٱسۡتَكۡبَرَ وَكَانَ مِنَ ٱلۡكَٰفِرِينَ ٣٤ وَقُلۡنَا
يَٰٓـَٔادَمُ ٱسۡكُنۡ أَنتَ وَزَوۡجُكَ ٱلۡجَنَّةَ وَكُلَا مِنۡهَا رَغَدًا حَيۡثُ
شِئۡتُمَا وَلَا تَقۡرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ٣٥ فَأَزَلَّهُمَا
ٱلشَّيۡطَٰنُ عَنۡهَا فَأَخۡرَجَهُمَا مِمَّا كَانَا فِيهِۖ وَقُلۡنَا ٱهۡبِطُواْ بَعۡضُكُمۡ
لِبَعۡضٍ عَدُوّٞۖ وَلَكُمۡ فِي ٱلۡأَرۡضِ مُسۡتَقَرّٞ وَمَتَٰعٌ إِلَىٰ حِينٖ ٣٦ فَتَلَقَّىٰٓ
ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٖ فَتَابَ عَلَيۡهِۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ٣٧

㉚ Allah tells His Prophet and humankind that He said to the angels that He would put humans on earth who will give birth to other humans, to inhabit it according to His laws. The angels asked their Lord, trying to understand, what the wisdom behind making the children of Adam guardians of the earth was, when they would ruin things in it, and kill in it, while the angels always do as He tells them, and recognise His greatness, praising Him and honouring His power and perfection. Allah replied to their question, saying that He knew the deep wisdom behind His creation of them, and behind making them guardians, and the angels did not.

㉛ To reveal the position of Adam, Allah taught him the names of everything, living things and objects, their pronunciation and meanings. Then he put them before the angels, instructing them to tell Him the names if they were telling the truth when they said that they were a nobler and better creation than Adam.

㉜ Recognising their shortcomings and that everything comes from Allah, they said that they acknowledged that His judgement and sacred law could not be doubted, and that they had no knowledge except for the knowledge He had given them, accepting that He is the Knowing, from Whom nothing is hidden, and the Wise in His decrees and laws.

㉝ Then Allah told Adam to tell them the names. When Adam told the angels the names of things, as he had been taught, Allah reminded the angels that He had told them that He knew everything hidden in the heavens and the earth, and what they made public and what they said inside of themselves.

㉞ Allah reveals that He told the angels to prostrate to Adam out of recognition and respect, so they prostrated to him, eager to do as He told them, except for Iblīs, or Satan, who was originally from the jinn. Due to the excellence of his worship, Allah had entered Iblīs into the company of the angels; but he then returned to his lowly nature, refusing to prostrate as Allah told him to, and becoming proud towards Adam, leading to him becoming a disbeliever.

㉟ Allah told Adam to live with his wife, Eve, in the Garden, with nothing to ruin their bliss. They were instructed to consume the delightful food from anywhere in the Garden, but also to avoid going near a particular tree which they were forbidden to eat from. If they ate from the prohibited tree, they would become wrongdoers for disobeying Him.

㊱ Satan did not stop whispering to them, trying to trick them, until he made them slip and fall by eating from the tree which Allah had told them not to. For this Allah sent them out of the Garden, telling them and Satan to go down to the earth, some of them enemies to others, where they would stay and live, enjoying the good things there until their lifespan, and until the Final Hour arrived.

㊲ Adam received the words given to him by Allah and was inspired to ask for forgiveness with them. These words of forgiveness are mentioned in Sūrah Al-A‘rāf: 23: ‘They said, "Our Lord, we have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be of the losers"'. Allah accepted Adam's turning to Him and forgave him, for He is always forgiving and Merciful towards His creation.

Beneficial Points:

1. Even if we cannot identify Allah's wisdom behind some of His creation or His sacred law, we must still trust that there is a divine wisdom which we do not know.
2. The Qur'ān gives a high status to knowledge, making it a measure of people's value.
3. Pride is the root of disobedience, and the base of every difficulty sent down upon creation. It was the first sin, causing rebellion against Allah.

قُلۡنَا ٱهۡبِطُواْ مِنۡهَا جَمِيعٗاۖ فَإِمَّا يَأۡتِيَنَّكُم مِّنِّي هُدٗى فَمَن تَبِعَ
هُدَايَ فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ٣٨ وَٱلَّذِينَ كَفَرُواْ
وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ٣٩
يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَوۡفُواْ بِعَهۡدِيٓ
أُوفِ بِعَهۡدِكُمۡ وَإِيَّٰيَ فَٱرۡهَبُونِ ٤٠ وَءَامِنُواْ بِمَآ أَنزَلۡتُ مُصَدِّقٗا
لِّمَا مَعَكُمۡ وَلَا تَكُونُوٓاْ أَوَّلَ كَافِرِۭ بِهِۦۖ وَلَا تَشۡتَرُواْ بِـَٔايَٰتِي
ثَمَنٗا قَلِيلٗا وَإِيَّٰيَ فَٱتَّقُونِ ٤١ وَلَا تَلۡبِسُواْ ٱلۡحَقَّ بِٱلۡبَٰطِلِ وَتَكۡتُمُواْ
ٱلۡحَقَّ وَأَنتُمۡ تَعۡلَمُونَ ٤٢ وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ
وَٱرۡكَعُواْ مَعَ ٱلرَّٰكِعِينَ ٤٣ ۞ أَتَأۡمُرُونَ ٱلنَّاسَ بِٱلۡبِرِّ الحِزْبُ ١
وَتَنسَوۡنَ أَنفُسَكُمۡ وَأَنتُمۡ تَتۡلُونَ ٱلۡكِتَٰبَۚ أَفَلَا تَعۡقِلُونَ ٤٤
وَٱسۡتَعِينُواْ بِٱلصَّبۡرِ وَٱلصَّلَوٰةِۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلۡخَٰشِعِينَ
٤٥ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُواْ رَبِّهِمۡ وَأَنَّهُمۡ إِلَيۡهِ رَٰجِعُونَ ٤٦
يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَنِّي فَضَّلۡتُكُمۡ
عَلَى ٱلۡعَٰلَمِينَ ٤٧ وَٱتَّقُواْ يَوۡمٗا لَّا تَجۡزِي نَفۡسٌ عَن نَّفۡسٖ شَيۡـٔٗا
وَلَا يُقۡبَلُ مِنۡهَا شَفَٰعَةٞ وَلَا يُؤۡخَذُ مِنۡهَا عَدۡلٞ وَلَا هُمۡ يُنصَرُونَ ٤٨

㊳ Allah told them to go down together from the Garden to the earth, and said that when He sends guidance, through the prophets, those who follow it and have faith in His prophets will have nothing to fear in the world to come, and will not feel sorrow about what passed them by on earth.

㊴ As for those who disbelieve and deny His signs, they are the people of the fire of Hell, who will live there eternally.

㊵ O Children of the Prophet Jacob, remember the many blessings He gave you and be thankful for them. Fulfil your contract to Him, having faith in Him, His prophets and His sacred laws. If you fulfil your contract, He will fulfil His contract to you, as well as His promises to you of a good life on earth and a beautiful reward on the Day of Judgement. Fear Him alone and do not break His contract.

㊶ Also, have faith in the Qur'ān which Allah revealed to Muhammad (peace be upon him) confirming what came in the Torah, before its corruption, concerning the Oneness of Allah and the prophethood of Muhammad (peace be upon him), and do not be the first group to disbelieve. Do not exchange His signs – the verses which He has revealed – for the small price of position or leadership, and avoid His displeasure and punishment.

㊷ Do not hide the truth, which He revealed to His prophets, with lies and falsehood; and do not hide the truth of the description of Muhammad which came in His scripture, when you know what the truth is and are convinced of it.

㊸ Establish the prayers properly with its obligatory and recommended parts; give Zakat from your wealth, which Allah has put in your hands; and be humble to Allah with those who are humble of Muhammad's nation (peace be upon him).

㊹ What is more immoral than telling others to have faith and do good when you, upon reading the Torah, turn away from it and forget it yourselves, while knowing that it orders you to follow Allah's religion and have faith in His prophets? Have you then no sense?

㊺ Ask for help in sacred and worldly affairs, with patience and prayer, which bring you close to Allah and allow you to reach Him, so that He will help you, protect you and take away your difficulties. Prayer is a hardship except for those who are humble to their Lord.

㊻ The humble are convinced that they will meet their Lord on the Day of Judgement, that they are returning to Him and will be held accountable for their actions.

㊼ O Israelites, remember the sacred and worldly blessings which I gave to you, and that I favoured you over all those of your time in terms of prophethood and power.

㊽ Protect yourselves against the Day of Judgement by following Allah's instructions and staying away from what He has prohibited. On that day no soul will be able to help another in any way, and no pleading on their behalf will be accepted to benefit them or protect them from harm, except with Allah's permission, and no ransom will be taken, even if it were to be the earth filled with gold. They will have no helpers on that day. Without appeal, ransom or helper, to where will they turn?

Beneficial Points:

1. One of the most disgraceful things is to tell people to do good while not doing it yourself.
2. Patience and prayer are two of the most helpful actions for easing the servant's affairs.
3. On the Day of Judgement, appeals and ransoms will not remove the punishment from anyone: only their good actions will benefit them.

وَإِذْ نَجَّيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ
يُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ
مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ فَأَنجَيْنَٰكُمْ
وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ ﴿٥٠﴾ وَإِذْ وَٰعَدْنَا مُوسَىٰٓ
أَرْبَعِينَ لَيْلَةً ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ
﴿٥١﴾ ثُمَّ عَفَوْنَا عَنكُم مِّنۢ بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾
وَإِذْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَٱلْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾
وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِٱتِّخَاذِكُمُ
ٱلْعِجْلَ فَتُوبُوٓا۟ إِلَىٰ بَارِئِكُمْ فَٱقْتُلُوٓا۟ أَنفُسَكُمْ ذَٰلِكُمْ
خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ
ٱلرَّحِيمُ ﴿٥٤﴾ وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ
جَهْرَةً فَأَخَذَتْكُمُ ٱلصَّٰعِقَةُ وَأَنتُمْ تَنظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَٰكُم
مِّنۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ
ٱلْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَٰتِ
مَا رَزَقْنَٰكُمْ ۚ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

㊾ O Israelites! Remember when Allah saved you from the people of Pharaoh, who were tormenting you, slaughtering your sons so you would not survive, and letting your women live so they could serve them, taking great pains to humiliate and insult you. When you were saved from the oppression of Pharaoh and his people, it was a great test for you from your Lord, to see if you would be thankful.

㊿ Remember Allah's favour in saving you when He parted the sea and made it a dry path for you to go through, while drowning your enemies, Pharaoh and his followers, before your very eyes, as you looked on.

(51) Also, remember that the forty nights appointed to Moses were from the blessings of Allah, in which the revelation of the Torah, with its light and guidance, was completed. Yet you went and worshipped the calf during that period, which made you into wrongdoers.

(52) Then Allah forgave you when you asked for forgiveness, and did not take you to account for it, so that you might be thankful to Him, worshipping Him in the best way and doing as He instructed.

(53) Also, remember that Allah's giving Moses (peace be upon him) the Torah as a criterion between truth and falsehood, discriminating between guidance and misguidance, so that you might be guided to the truth through it, were from the blessings of Allah.

(54) Also, remember that Allah's allowing you to ask His forgiveness for worshipping the calf, when Moses (peace be upon him) told you that you had wronged yourselves by taking the calf as a Allah and worshipping it, were from the blessings of Allah. Moses told you to ask for forgiveness and repent to your Creator by some of you killing others, because turning to Him in this way was better for you than persisting in disbelief, which would lead to an eternity in the fire of Hell. So, you did this with Allah's approval, and He forgave you, for He is Forgiving and Merciful with His servants.

(55) Also, remember when you shamelessly addressed Moses (peace be upon him), saying that you would not believe him until you saw Allah with your own eyes, in the open before you, and the lightning struck you and killed you, whilst some of you looked at the others.

(56) Then He brought you back to life after death so that you might be thankful to Him for the blessings He granted you in this way.

(57) Another of Allah's blessings was that He sent clouds to shade you from the heat of the sun when you were wandering the earth; and He sent down manna, a sweet drink similar to honey, and quails for you, telling you to consume of the good things He had provided you with. Their ingratitude and disbelief for these blessings did not affect Allah in any way, but they wronged themselves, losing their share from the good they had done and exposing themselves to suffering.

Beneficial Points:

1. The Israelites received many great blessings from Allah, which only increased their pride and stubbornness.
2. The verses show the vast extent of His patience and mercy with His servants, even if they do great wrong.
3. Revelation is the criterion between truth and falsehood.

وَإِذۡ قُلۡنَا ٱدۡخُلُواْ هَٰذِهِ ٱلۡقَرۡيَةَ فَكُلُواْ مِنۡهَا حَيۡثُ شِئۡتُمۡ
رَغَدٗا وَٱدۡخُلُواْ ٱلۡبَابَ سُجَّدٗا وَقُولُواْ حِطَّةٞ نَّغۡفِرۡ لَكُمۡ
خَطَٰيَٰكُمۡۚ وَسَنَزِيدُ ٱلۡمُحۡسِنِينَ (٥٨) فَبَدَّلَ ٱلَّذِينَ
ظَلَمُواْ قَوۡلًا غَيۡرَ ٱلَّذِي قِيلَ لَهُمۡ فَأَنزَلۡنَا عَلَى ٱلَّذِينَ ظَلَمُواْ
رِجۡزٗا مِّنَ ٱلسَّمَآءِ بِمَا كَانُواْ يَفۡسُقُونَ (٥٩) ۞ وَإِذِ ٱسۡتَسۡقَىٰ ثلاثة أرباع الحزب ١
مُوسَىٰ لِقَوۡمِهِۦ فَقُلۡنَا ٱضۡرِب بِّعَصَاكَ ٱلۡحَجَرَۖ فَٱنفَجَرَتۡ
مِنۡهُ ٱثۡنَتَا عَشۡرَةَ عَيۡنٗاۖ قَدۡ عَلِمَ كُلُّ أُنَاسٖ مَّشۡرَبَهُمۡۖ كُلُواْ
وَٱشۡرَبُواْ مِن رِّزۡقِ ٱللَّهِ وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ مُفۡسِدِينَ (٦٠)
وَإِذۡ قُلۡتُمۡ يَٰمُوسَىٰ لَن نَّصۡبِرَ عَلَىٰ طَعَامٖ وَٰحِدٖ فَٱدۡعُ لَنَا
رَبَّكَ يُخۡرِجۡ لَنَا مِمَّا تُنۢبِتُ ٱلۡأَرۡضُ مِنۢ بَقۡلِهَا وَقِثَّآئِهَا
وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَاۖ قَالَ أَتَسۡتَبۡدِلُونَ ٱلَّذِي هُوَ
أَدۡنَىٰ بِٱلَّذِي هُوَ خَيۡرٌۚ ٱهۡبِطُواْ مِصۡرٗا فَإِنَّ لَكُم مَّا سَأَلۡتُمۡۗ
وَضُرِبَتۡ عَلَيۡهِمُ ٱلذِّلَّةُ وَٱلۡمَسۡكَنَةُ وَبَآءُو بِغَضَبٖ مِّنَ
ٱللَّهِۗ ذَٰلِكَ بِأَنَّهُمۡ كَانُواْ يَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقۡتُلُونَ
ٱلنَّبِيِّـۧنَ بِغَيۡرِ ٱلۡحَقِّۗ ذَٰلِكَ بِمَا عَصَواْ وَّكَانُواْ يَعۡتَدُونَ (٦١)

(58) Remember, from Allah's blessings upon you, when He told you to enter Jerusalem and abundantly consume, with ease, from the good things in it from any place you wanted. He told you to prostrate in humility to Him when you entered, asking Him to remove your sins, so that He might answer you, and increase those who do good actions, rewarding them in this way.

(59) The wrongdoers among them changed what they were told to do and say, and entered dragging themselves on their rears, saying, 'A grain in a hair', mocking Allah's sacred law. Due to their actions He sent down a torment from the sky upon the wrongdoers among them, because they trespassed over the limits of the law and disobeyed His command.

(60) Remember, from Allah's blessings upon you, when you were in the wilderness, and you suffered great thirst, so Moses prayed to his Lord and asked that He give you water. Allah commanded that he hit the rock with his stick, and when he hit it, twelve springs appeared from it, the same number as the number of your tribes. Water gushed from them, and Allah made clear to each tribe which was their spring to drink from, so that there would be no conflict between you. And He told you to eat and drink from what He provided for you, without any effort or work from you, and told you not to put your efforts into ruining things on earth.

(61) Also, remember when you were ungrateful for the blessings of your Lord, and became tired of the manna and quails He sent down to you, and said that you would not put up with one type of food. So, you asked Moses (peace be upon him) to ask Allah to produce herbs, vegetables, cucumbers, grains, lentils and onions from the plants on earth for you to consume. Moses said, disapproving of your request, that you wanted to exchange manna and quails which were better and nobler and came to you without effort or work, for what was lesser and worse. You were told to go down from this land to any town, and that you would find what you had asked for in its fields and markets. Due to following whims and repeatedly turning away from what Allah chose for them, they were disgraced, given poverty and misery. They earned Allah's anger, because they turned away from His religion, and disbelieved His signs, and unjustly and brutally killed His prophets – all because they rebelled against Allah and used to transgress His limits.

Beneficial Points:

1. Those who manipulate and distort the texts of sacred law, as the Israelites did, will get what they deserve from Allah.
2. Mocking the sacred law of Allah deserves a severe punishment.
3. The verses highlight the great favour Allah showed to the Israelites, and their great ingratitude, stubbornness and turning away from Allah and His laws in return.
4. We should be extremely grateful when given great blessings. Ingratitude for these blessings is a great wrong and deserves a stern punishment.
5. The verses state the severe misfortune that results from people rebelling against and transgressing the limits of Allah, bringing humiliation and shame to the offenders and allowing their enemies to have power over them.

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ مَنۡ
ءَامَنَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَعَمِلَ صَٰلِحٗا فَلَهُمۡ أَجۡرُهُمۡ عِندَ
رَبِّهِمۡ وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ٦٢ وَإِذۡ أَخَذۡنَا
مِيثَٰقَكُمۡ وَرَفَعۡنَا فَوۡقَكُمُ ٱلطُّورَ خُذُواْ مَآ ءَاتَيۡنَٰكُم
بِقُوَّةٖ وَٱذۡكُرُواْ مَا فِيهِ لَعَلَّكُمۡ تَتَّقُونَ ٦٣ ثُمَّ تَوَلَّيۡتُم
مِّنۢ بَعۡدِ ذَٰلِكَۖ فَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ لَكُنتُم مِّنَ
ٱلۡخَٰسِرِينَ ٦٤ وَلَقَدۡ عَلِمۡتُمُ ٱلَّذِينَ ٱعۡتَدَوۡاْ مِنكُمۡ فِي ٱلسَّبۡتِ
فَقُلۡنَا لَهُمۡ كُونُواْ قِرَدَةً خَٰسِـِٔينَ ٦٥ فَجَعَلۡنَٰهَا نَكَٰلٗا لِّمَا
بَيۡنَ يَدَيۡهَا وَمَا خَلۡفَهَا وَمَوۡعِظَةٗ لِّلۡمُتَّقِينَ ٦٦ وَإِذۡ قَالَ
مُوسَىٰ لِقَوۡمِهِۦٓ إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تَذۡبَحُواْ بَقَرَةٗۖ قَالُوٓاْ
أَتَتَّخِذُنَا هُزُوٗاۖ قَالَ أَعُوذُ بِٱللَّهِ أَنۡ أَكُونَ مِنَ ٱلۡجَٰهِلِينَ
٦٧ قَالُواْ ٱدۡعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَۚ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا
بَقَرَةٞ لَّا فَارِضٞ وَلَا بِكۡرٌ عَوَانُۢ بَيۡنَ ذَٰلِكَۖ فَٱفۡعَلُواْ مَا
تُؤۡمَرُونَ ٦٨ قَالُواْ ٱدۡعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوۡنُهَاۚ قَالَ إِنَّهُۥ
يَقُولُ إِنَّهَا بَقَرَةٞ صَفۡرَآءُ فَاقِعٞ لَّوۡنُهَا تَسُرُّ ٱلنَّٰظِرِينَ ٦٩

(62) Those who have faith from the nation of Muhammad (peace be upon him) and from the communities who came before him – from the Jews, the Christians and Sabians (said to be a group who followed prophets who were of the faith of Abraham, peace be upon him) – will have their reward with their Lord. They will not fear what awaits them in the Afterlife, nor grieve over what happened to them on earth. This was the case before the Prophet Muhammad (peace be upon him) was sent. Now his message of Islam – devotion and dedication to Allah – is the only way of life accepted by Allah, as He said, ‘Whoever seeks a path other than Islam, it will not be accepted from him’ [Sūrah Āl 'Imrān: 85].

(63) Remember when Allah made a contract with you: that you should have faith in Allah and His prophets. He raised the mountain over you, inspiring awe and warning you against breaking the contract, commanding you to take what He had revealed to you of the Torah seriously and carefully, not taking it for granted or being lazy about it. He told you to remember and reflect upon it, so that you might be careful about what you earn from Allah.

(64) Yet after making a firm promise, you broke the contract and rebelled. If it had not been for Allah’s favour in His tolerance towards you, and His mercy, accepting when you asked for forgiveness, then you would be among the losers because of your turning away and rebellion.

(65) You know well the story of your ancestors, who prepared to fish on the Sabbath when they were not allowed to do so, and did so through trickery. They set up nets in preparation for the Sabbath so Allah made them into monkeys, rejected and cast out, because of their trickery.

(66) Allah made this village, which had transgressed the limits, an example to the surrounding villages, and an example to those who came after it, so that they would not do the same and deserve the same fate. He made it a reminder for those mindful of Allah, who are careful of facing the consequences of their actions in the life to come, and are mindful of Allah’s repayment for those who transgress the limits.

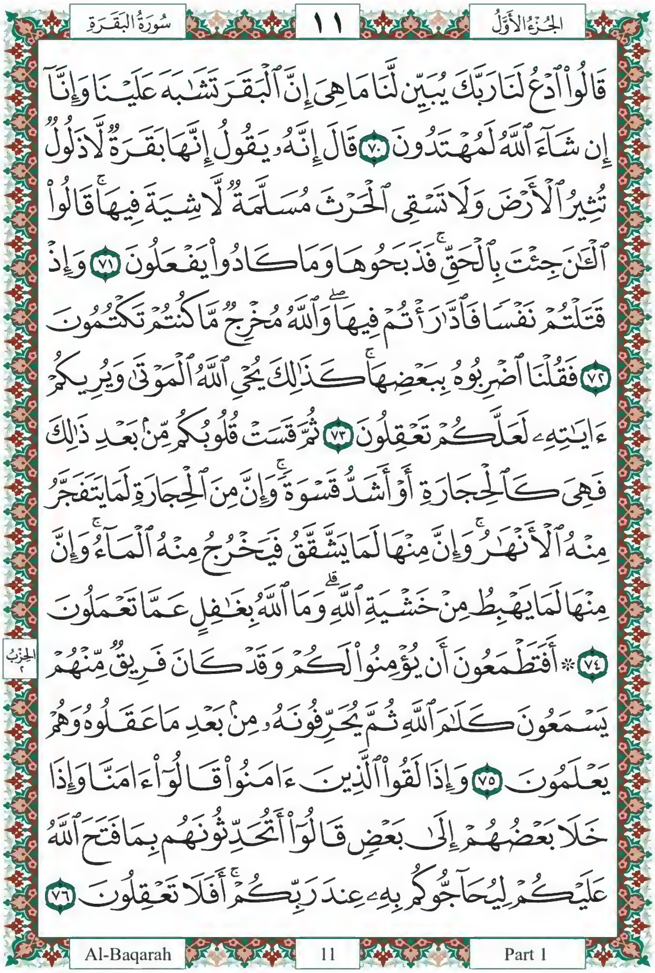
(67) From the stories of your ancestors, remember what happened between them and Moses (peace be upon him) when he told them that Allah had instructed them to slaughter a cow. Instead of hurrying to do so, they said, stubbornly, ‘Are you making fun of us?’ Moses replied that he asked for Allah’s protection from being one of the ignorant people, who lied about Allah, and made fun of other people.

(68) They asked Moses to call on his Lord to clarify what the cow they had been told to sacrifice was like. Moses told them that Allah said that it was neither old nor young, but was between the two; and he told them to do what Allah had instructed them to.

(69) They continued debating and being stubborn, telling Moses (peace be upon him) to call on his Lord to make clear to them the colour of the cow. Moses told them that Allah said that it was a yellow cow, with a very strong colour, which was pleasing to everyone who saw it.

Beneficial Points:

1. Allah sometimes punishes disobedient people in this life, before the Afterlife, as a way of cautioning other people, so that they are careful of going against Allah’s sacred law.
2. Trying to cheat the sacred law is forbidden, because Allah is not deceived.
3. When people would make open matters of the sacred law more difficult and strict for themselves than they are, Allah would sometimes make things even stricter for them as a result.



قَالُواْ ٱدۡعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ إِنَّ ٱلۡبَقَرَ تَشَٰبَهَ عَلَيۡنَا وَإِنَّآ
إِن شَآءَ ٱللَّهُ لَمُهۡتَدُونَ ٧٠ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٞ لَّا ذَلُولٞ
تُثِيرُ ٱلۡأَرۡضَ وَلَا تَسۡقِي ٱلۡحَرۡثَ مُسَلَّمَةٞ لَّا شِيَةَ فِيهَاۚ قَالُواْ
ٱلۡـَٰٔنَ جِئۡتَ بِٱلۡحَقِّۚ فَذَبَحُوهَا وَمَا كَادُواْ يَفۡعَلُونَ ٧١ وَإِذۡ
قَتَلۡتُمۡ نَفۡسٗا فَٱدَّٰرَٰٔتُمۡ فِيهَاۖ وَٱللَّهُ مُخۡرِجٞ مَّا كُنتُمۡ تَكۡتُمُونَ
٧٢ فَقُلۡنَا ٱضۡرِبُوهُ بِبَعۡضِهَاۚ كَذَٰلِكَ يُحۡيِ ٱللَّهُ ٱلۡمَوۡتَىٰ وَيُرِيكُمۡ
ءَايَٰتِهِۦ لَعَلَّكُمۡ تَعۡقِلُونَ ٧٣ ثُمَّ قَسَتۡ قُلُوبُكُم مِّنۢ بَعۡدِ ذَٰلِكَ
فَهِيَ كَٱلۡحِجَارَةِ أَوۡ أَشَدُّ قَسۡوَةٗۚ وَإِنَّ مِنَ ٱلۡحِجَارَةِ لَمَا يَتَفَجَّرُ
مِنۡهُ ٱلۡأَنۡهَٰرُۚ وَإِنَّ مِنۡهَا لَمَا يَشَّقَّقُ فَيَخۡرُجُ مِنۡهُ ٱلۡمَآءُۚ وَإِنَّ
مِنۡهَا لَمَا يَهۡبِطُ مِنۡ خَشۡيَةِ ٱللَّهِۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ
الحزب ٢ ٧٤ ۞ أَفَتَطۡمَعُونَ أَن يُؤۡمِنُواْ لَكُمۡ وَقَدۡ كَانَ فَرِيقٞ مِّنۡهُمۡ
يَسۡمَعُونَ كَلَٰمَ ٱللَّهِ ثُمَّ يُحَرِّفُونَهُۥ مِنۢ بَعۡدِ مَا عَقَلُوهُ وَهُمۡ
يَعۡلَمُونَ ٧٥ وَإِذَا لَقُواْ ٱلَّذِينَ ءَامَنُواْ قَالُوٓاْ ءَامَنَّا وَإِذَا
خَلَا بَعۡضُهُمۡ إِلَىٰ بَعۡضٖ قَالُوٓاْ أَتُحَدِّثُونَهُم بِمَا فَتَحَ ٱللَّهُ
عَلَيۡكُمۡ لِيُحَآجُّوكُم بِهِۦ عِندَ رَبِّكُمۡۚ أَفَلَا تَعۡقِلُونَ ٧٦

(70) They continued in their stubbornness, telling Moses to ask Allah to further clarify the nature of the cow. They said that there were many cows fitting the description, and they could not therefore identify it, insisting that they would then, if Allah willed, be guided to the right cow for sacrifice.

(71) Then Moses told them that Allah said the cow was not used for ploughing or irrigating the earth; she had no faults, and no marks of a different colour other than her yellow. They then replied that now he had brought them a detailed description, correctly identifying the cow. They sacrificed it, after almost not having done it, due to all their arguing and stubbornness.

(72) Allah reminds the Israelites about when they killed one of their own. They accused each other of it, each rejecting the accusation of having killed him, and accusing someone else, until they fought. But Allah revealed what they were hiding about the murder of the innocent person.

(73) Allah told them to hit the murdered man with a piece of the cow which they had been told to sacrifice. He would then bring him to life to tell them who the murderer was. They did this and he told them who had killed him. As this man was brought back to life by Allah, so will He bring the dead back to life on the Day of Judgement. Allah gives humanity clear signs of His power, to make them reflect and understand, and have true faith in Him.

(74) Their hearts became hard after these great lessons and incredible miracles, until they became like rocks, and even harder than rocks, because they never changed, whereas rocks change and transform. Rivers spring from some rocks, and some split, and water comes out of them, gushing and flowing on the earth, benefitting people and animals. And some rocks fall from the heights of the mountains in awe of Allah. But their hearts were not like that. Allah is not unaware of anything we do, but knows everything, and will hold us to account for it.

(75) O believers, do not expect, after knowing their true nature and how stubborn they are, that they will be truthful and respond to you. A group of their scholars heard the word of Allah, revealed to them in the Torah, and then changed its words and meanings after they had understood what it really meant; and they did this fully aware of the seriousness of the crime.

(76) An instance of their inconsistencies and deviousness occurred when some of them met some believers and acknowledged the truth of the Prophet Muhammad (peace be upon him), and the correctness of his message, as the Torah witnessed to it. But when they were alone with one another they blamed each other because of these acknowledgments, saying that the Muslims might use them as proof that they recognised the truth of Muhammad’s prophethood.

Beneficial Points:

1. Some people have hearts harder than stone, unmoved by good advice or compassion.
2. Signs of Allah, even if they are great, do not benefit someone if their heart does not surrender in awe of Allah.
3. These verses exposed the true nature of the Israelites: they have inherited habits of carelessness, deception and manipulation of religion.

أَوَلَا يَعۡلَمُونَ أَنَّ ٱللَّهَ يَعۡلَمُ مَا يُسِرُّونَ وَمَا يُعۡلِنُونَ ٧٧
وَمِنۡهُمۡ أُمِّيُّونَ لَا يَعۡلَمُونَ ٱلۡكِتَٰبَ إِلَّآ أَمَانِيَّ وَإِنۡ هُمۡ
إِلَّا يَظُنُّونَ ٧٨ فَوَيۡلٞ لِّلَّذِينَ يَكۡتُبُونَ ٱلۡكِتَٰبَ بِأَيۡدِيهِمۡ
ثُمَّ يَقُولُونَ هَٰذَا مِنۡ عِندِ ٱللَّهِ لِيَشۡتَرُواْ بِهِۦ ثَمَنٗا قَلِيلٗاۖ
فَوَيۡلٞ لَّهُم مِّمَّا كَتَبَتۡ أَيۡدِيهِمۡ وَوَيۡلٞ لَّهُم مِّمَّا يَكۡسِبُونَ
٧٩ وَقَالُواْ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامٗا مَّعۡدُودَةٗۚ قُلۡ
أَتَّخَذۡتُمۡ عِندَ ٱللَّهِ عَهۡدٗا فَلَن يُخۡلِفَ ٱللَّهُ عَهۡدَهُۥٓۖ أَمۡ
تَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعۡلَمُونَ ٨٠ بَلَىٰۚ مَن كَسَبَ سَيِّئَةٗ
وَأَحَٰطَتۡ بِهِۦ خَطِيٓـَٔتُهُۥ فَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ
فِيهَا خَٰلِدُونَ ٨١ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِۖ هُمۡ فِيهَا خَٰلِدُونَ ٨٢ وَإِذۡ أَخَذۡنَا
مِيثَٰقَ بَنِيٓ إِسۡرَٰٓءِيلَ لَا تَعۡبُدُونَ إِلَّا ٱللَّهَ وَبِٱلۡوَٰلِدَيۡنِ
إِحۡسَانٗا وَذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ وَقُولُواْ
لِلنَّاسِ حُسۡنٗا وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ ثُمَّ
تَوَلَّيۡتُمۡ إِلَّا قَلِيلٗا مِّنكُمۡ وَأَنتُم مُّعۡرِضُونَ ٨٣

(77) They behave in this pathetic manner as if they are unaware that Allah knows what they hide, in terms of what they say and do, and what they reveal; but He will reveal it and expose them.

(78) A group of them do not know how to read or write and do not know what is in the Torah or what it says. They have only lies which they heard from some of their leaders, and think it is the Torah revealed by Allah.

(79) Misery and great suffering awaits those who write the scripture with their own hands, and then say, falsely, that it comes from Allah, exchanging the truth and guidance for a small gain in this world, such as money or leadership. They will experience misery and suffering because of what their hands have written, through which they told lies about Allah, and for whatever wealth or leadership they may gain through these lies.

(80) They say, falsely, that the fire of Hell will not touch them and they will not be in it except for a few days. Ask them, O Muhammad, if they have had a promise from Allah that this will be the case: if they have had a promise, then Allah will not break His contract; or ask them if they are saying about Allah what they do not know.

(81) It is not as they imagine. Allah repays those who reach the evil of disbelief, and whose disobedience dominates them, with suffering in the fire of Hell, where they will live eternally.

(82) So those who have faith in Allah and His Prophet, and do good, will be rewarded with entry into the Garden, where they will live eternally.

(83) Remember the promise made between Allah and the Israelites: to worship Him alone; to be kind to parents, relatives, orphans and the poor; to say good words to people, telling them to do what is right and not what is wrong, without harshness or severity; to perform the prayer as instructed; and to give Zakat to those who have a right to it. But all they did after making this promise was to turn away, rejecting the promise they had made.

Beneficial Points:

1. Some of the People of the Scripture claim knowledge of what Allah has revealed, when they do not really have knowledge of it, and what they say is only from their imagination and ignorance.
2. Some of the greatest wrongdoers are those who lie about Allah and His Messenger.
3. The favours and blessings that Allah gave to the Israelites made them lose their way, because they thought, not understanding Allah and His divine wisdom, that He would not punish them after He had given them such blessings.
4. The great promises that the Israelites made with Allah only made them turn away more, due to their rejection of them.

وَإِذۡ أَخَذۡنَا مِيثَٰقَكُمۡ لَا تَسۡفِكُونَ دِمَآءَكُمۡ وَلَا تُخۡرِجُونَ
أَنفُسَكُم مِّن دِيَٰرِكُمۡ ثُمَّ أَقۡرَرۡتُمۡ وَأَنتُمۡ تَشۡهَدُونَ (٨٤)
ثُمَّ أَنتُمۡ هَٰٓؤُلَآءِ تَقۡتُلُونَ أَنفُسَكُمۡ وَتُخۡرِجُونَ فَرِيقٗا
مِّنكُم مِّن دِيَٰرِهِمۡ تَظَٰهَرُونَ عَلَيۡهِم بِٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِ
وَإِن يَأۡتُوكُمۡ أُسَٰرَىٰ تُفَٰدُوهُمۡ وَهُوَ مُحَرَّمٌ عَلَيۡكُمۡ
إِخۡرَاجُهُمۡۚ أَفَتُؤۡمِنُونَ بِبَعۡضِ ٱلۡكِتَٰبِ وَتَكۡفُرُونَ بِبَعۡضٖۚ
فَمَا جَزَآءُ مَن يَفۡعَلُ ذَٰلِكَ مِنكُمۡ إِلَّا خِزۡيٞ فِي ٱلۡحَيَوٰةِ
ٱلدُّنۡيَاۖ وَيَوۡمَ ٱلۡقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلۡعَذَابِۗ وَمَا ٱللَّهُ
بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ (٨٥) أُوْلَٰٓئِكَ ٱلَّذِينَ ٱشۡتَرَوُاْ ٱلۡحَيَوٰةَ
ٱلدُّنۡيَا بِٱلۡأٓخِرَةِۖ فَلَا يُخَفَّفُ عَنۡهُمُ ٱلۡعَذَابُ وَلَا هُمۡ يُنصَرُونَ
(٨٦) وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ وَقَفَّيۡنَا مِنۢ بَعۡدِهِۦ
بِٱلرُّسُلِۖ وَءَاتَيۡنَا عِيسَى ٱبۡنَ مَرۡيَمَ ٱلۡبَيِّنَٰتِ وَأَيَّدۡنَٰهُ بِرُوحِ
ٱلۡقُدُسِۗ أَفَكُلَّمَا جَآءَكُمۡ رَسُولُۢ بِمَا لَا تَهۡوَىٰٓ أَنفُسُكُمُ
ٱسۡتَكۡبَرۡتُمۡ فَفَرِيقٗا كَذَّبۡتُمۡ وَفَرِيقٗا تَقۡتُلُونَ (٨٧) وَقَالُواْ قُلُوبُنَا
غُلۡفُۢۚ بَل لَّعَنَهُمُ ٱللَّهُ بِكُفۡرِهِمۡ فَقَلِيلٗا مَّا يُؤۡمِنُونَ (٨٨)

(84) Remember the contract Allah made with you in the Torah: forbidding you from killing each other and forcing people to leave their homes. You admitted the contract, and you witnessed its validity.

(85) Then you broke the contract: some of you killing others, and forcing a group of them to leave their homes, assisted by their enemies, unjustly and with aggression. Then if prisoners came to you in the hands of enemies, you pay their ransom and rescue them from their captivity, even though making them leave their homes was forbidden to you. How is it that you believe in some of what is in the Torah about the ransom of captives, and reject some of it (about not killing each other and driving people from where they live)? For those of you who do that, there is only humiliation in this life and the most severe torment in the Afterlife. Allah knows what you do; in fact, He is fully aware, and He will hold you to account.

(86) They are the people who exchange the Afterlife for this life, preferring what is temporary to what is eternal. Their suffering will not be lightened, and they will have no one to help them.

(87) Allah gave Moses the Torah, and followed him with other messengers. He gave Jesus, the son of Mary, clear signs of the truth of what he came with, such as bringing the dead back to life and healing the blind and the lepers, and He strengthened him with the angel Gabriel, the Holy Spirit (peace be upon him). Yet is it, O Israelites, that whenever a messenger comes to you from Allah with what does not agree with your whims, you become full of pride towards the truth, looking down on the messengers of Allah? Do you reject a group of them and kill a group of them?

(88) The Israelites argued that their stubbornness was because their hearts were wrapped in a cover, so that none of what was said to them could reach them, or make sense to them. On the contrary, Allah deprived them of His mercy due to their disbelief, so that they will not have faith.

Beneficial Points:

1. One of the worst forms of disbelief is to have faith in one part of Allah's scripture and to then reject other parts of it. Whoever does this has made their own desires into their Allah.
2. Some of the Israelites exchanged the Afterlife for worldly prestige, as a result of stubbornness, following their own desires, and manipulating what Allah had revealed to them.
3. It is from Allah's blessings and mercy to His creation that He sent many messengers and scriptures to guide them.
4. Allah repays those who turn away from guidance and stubbornly refuse to obey with a seal on their hearts, depriving them of His mercy. As a result, they will not be guided to the truth, and will not act according to it.

وَلَمَّا جَآءَهُمۡ كِتَٰبٞ مِّنۡ عِندِ ٱللَّهِ مُصَدِّقٞ لِّمَا مَعَهُمۡ
وَكَانُواْ مِن قَبۡلُ يَسۡتَفۡتِحُونَ عَلَى ٱلَّذِينَ كَفَرُواْ فَلَمَّا
جَآءَهُم مَّا عَرَفُواْ كَفَرُواْ بِهِۦۚ فَلَعۡنَةُ ٱللَّهِ عَلَى ٱلۡكَٰفِرِينَ
٨٩ بِئۡسَمَا ٱشۡتَرَوۡاْ بِهِۦٓ أَنفُسَهُمۡ أَن يَكۡفُرُواْ بِمَآ أَنزَلَ ٱللَّهُ
بَغۡيًا أَن يُنَزِّلَ ٱللَّهُ مِن فَضۡلِهِۦ عَلَىٰ مَن يَشَآءُ مِنۡ عِبَادِهِۦۖ
فَبَآءُو بِغَضَبٍ عَلَىٰ غَضَبٖۚ وَلِلۡكَٰفِرِينَ عَذَابٞ مُّهِينٞ
٩٠ وَإِذَا قِيلَ لَهُمۡ ءَامِنُواْ بِمَآ أَنزَلَ ٱللَّهُ قَالُواْ نُؤۡمِنُ بِمَآ أُنزِلَ
عَلَيۡنَا وَيَكۡفُرُونَ بِمَا وَرَآءَهُۥ وَهُوَ ٱلۡحَقُّ مُصَدِّقٗا لِّمَا
مَعَهُمۡۗ قُلۡ فَلِمَ تَقۡتُلُونَ أَنۢبِيَآءَ ٱللَّهِ مِن قَبۡلُ إِن كُنتُم
مُّؤۡمِنِينَ ٩١ ۞وَلَقَدۡ جَآءَكُم مُّوسَىٰ بِٱلۡبَيِّنَٰتِ ثُمَّ ربع الحزب ٢
ٱتَّخَذۡتُمُ ٱلۡعِجۡلَ مِنۢ بَعۡدِهِۦ وَأَنتُمۡ ظَٰلِمُونَ ٩٢ وَإِذۡ
أَخَذۡنَا مِيثَٰقَكُمۡ وَرَفَعۡنَا فَوۡقَكُمُ ٱلطُّورَ خُذُواْ
مَآ ءَاتَيۡنَٰكُم بِقُوَّةٖ وَٱسۡمَعُواْۖ قَالُواْ سَمِعۡنَا وَعَصَيۡنَا
وَأُشۡرِبُواْ فِي قُلُوبِهِمُ ٱلۡعِجۡلَ بِكُفۡرِهِمۡۚ قُلۡ بِئۡسَمَا
يَأۡمُرُكُم بِهِۦٓ إِيمَٰنُكُمۡ إِن كُنتُم مُّؤۡمِنِينَ ٩٣

(89) The Qur'ān came to them from Allah, agreeing with the universal true principles of the Torah and the Gospel. Before it was revealed, they used to say that they would be helped against the idolaters, who worship others alongside Allah, and would have success over them when a prophet was sent, since they would have faith in him and follow him. But when the Qur'ān and Muhammad (peace be upon him) came to them, according to the description they recognised and the truth they knew, they disbelieved him. Allah curses those who disbelieve Him and His Prophet.

(90) How miserable is what they accepted in exchange for their portion of faith in Allah and His messengers. They disbelieved what Allah revealed, and unjustly and enviously rejected His prophets, because He gave prophethood and the Qur'ān to Muhammad (peace be upon him). For disbelieving in Muhammad (peace be upon him) and for distorting the Torah beforehand, they deserved anger upon anger from Allah. A humiliating torment on the Day of Judgement will meet those who disbelieved in the prophethood of Muhammad (peace be upon him).

(91) When this group of Jews was told to have faith in the truth and guidance that Allah revealed to His Prophet, they said that they believed in what had been revealed to their prophets, and denied anything besides this, and in what was revealed to Muhammad (peace be upon him), although the Qur'ān is the truth, confirming what Allah had already revealed to them. Had they truly believed in what had been revealed to them, they would have believed in the Qur'ān. So, ask them then, O Muhammad, why they killed the prophets of Allah before, if they really had faith in the truth they brought to them.

(92) And also, your prophet Moses (peace be upon him), brought clear signs to you, proving that what he said was true. But after that you made the calf into a Allah and worshipped it, when Moses had gone to meet his Lord. You were wrongdoers for worshipping others alongside Allah, since only He is worthy of worship.

(93) Remember when you made a binding promise with Allah to follow Moses, peace be upon him, and to accept what he brought from Allah. Allah raised the mountain over you so that you were awestruck, and told you to hold tightly and seriously to the scripture He had sent you, and to listen and follow what was revealed to you, if not Allah would make the mountain fall upon you, you said that you heard with your ears and rebelled in your actions. The worship of the calf took hold of their hearts because of their denial and ingratitude. O Muhammad, what their faith commands them to do is evil: disbelieving and turning away from what Allah instructs them to do – if they have any faith at all – because if they truly had faith they would not disbelieve and turn away from it.

Beneficial Points:

1. The Jews were so jealous because the Prophet (peace be upon him) was not one of them that it led them to disbelieve in Allah and reject what He revealed.
2. The Jews knew that what was revealed to the Prophet was completely true, but they disbelieved it out of envy and outrage.
3. Having real faith in Allah means believing in all the scriptures He revealed, and in all the messengers He sent.
4. Turning away from truth and guidance when you know it to be true, and have had proof of it being so, is one of the biggest wrongs you can commit.
5. Despite the many binding promises and contracts Allah made with the Israelites, they broke them and went back on their promises many times.

قُلۡ إِن كَانَتۡ لَكُمُ ٱلدَّارُ ٱلۡأٓخِرَةُ عِندَ ٱللَّهِ خَالِصَةٗ مِّن
دُونِ ٱلنَّاسِ فَتَمَنَّوُاْ ٱلۡمَوۡتَ إِن كُنتُمۡ صَٰدِقِينَ ٩٤ وَلَن
يَتَمَنَّوۡهُ أَبَدَۢا بِمَا قَدَّمَتۡ أَيۡدِيهِمۡۚ وَٱللَّهُ عَلِيمُۢ بِٱلظَّٰلِمِينَ
٩٥ وَلَتَجِدَنَّهُمۡ أَحۡرَصَ ٱلنَّاسِ عَلَىٰ حَيَوٰةٖ وَمِنَ ٱلَّذِينَ أَشۡرَكُواْۚ
يَوَدُّ أَحَدُهُمۡ لَوۡ يُعَمَّرُ أَلۡفَ سَنَةٖ وَمَا هُوَ بِمُزَحۡزِحِهِۦ مِنَ
ٱلۡعَذَابِ أَن يُعَمَّرَۗ وَٱللَّهُ بَصِيرُۢ بِمَا يَعۡمَلُونَ ٩٦ قُلۡ مَن
كَانَ عَدُوّٗا لِّجِبۡرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلۡبِكَ بِإِذۡنِ
ٱللَّهِ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ وَهُدٗى وَبُشۡرَىٰ لِلۡمُؤۡمِنِينَ
٩٧ مَن كَانَ عَدُوّٗا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبۡرِيلَ
وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ عَدُوّٞ لِّلۡكَٰفِرِينَ ٩٨ وَلَقَدۡ أَنزَلۡنَآ
إِلَيۡكَ ءَايَٰتِۭ بَيِّنَٰتٖۖ وَمَا يَكۡفُرُ بِهَآ إِلَّا ٱلۡفَٰسِقُونَ ٩٩
أَوَكُلَّمَا عَٰهَدُواْ عَهۡدٗا نَّبَذَهُۥ فَرِيقٞ مِّنۡهُمۚ بَلۡ أَكۡثَرُهُمۡ
لَا يُؤۡمِنُونَ ١٠٠ وَلَمَّا جَآءَهُمۡ رَسُولٞ مِّنۡ عِندِ ٱللَّهِ مُصَدِّقٞ
لِّمَا مَعَهُمۡ نَبَذَ فَرِيقٞ مِّنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ
كِتَٰبَ ٱللَّهِ وَرَآءَ ظُهُورِهِمۡ كَأَنَّهُمۡ لَا يَعۡلَمُونَ ١٠١

(94) Say, O Prophet: Jews, if Paradise in the Afterlife is just for you, and no other people will enter it, then wish for death, and ask for it, so that you reach this place quickly, and can rest from the burdens and worries of the life of this world, if you are truthful about what you claim.

(95) They will never wish for death, because of what they have done in their lives: disbelieving in Allah, rejecting His prophets and distorting His scriptures. Allah knows the wrongdoers among them and other people: each person will be given what they have earned.

(96) You will find, O Prophet, that the Jews are the most desirous for life, even if it is miserable and lowly. They are even greedier for it than the idolaters, who worship others alongside Allah, who do not believe in being brought back to life after death or in being held to account for what they have done. Despite being People of the Scripture, and believing in the resurrection and the reckoning, they would love to live a thousand years. Yet however long a life they might be given, it would not distance them from Allah's punishment. Allah sees all that they do. Nothing is hidden from Him, and they will be given what they earn.

(97) Say, O Muhammad, to those of the Jews who say that Gabriel is their enemy among the angels, that whoever is against Gabriel – who revealed the Qur'ān to your heart, with Allah's permission, affirming the sacred scripture that came before it, such as the Torah and the Gospel, showing the way to what is good, and bringing the good news to the believers of the bliss Allah has prepared for them – then he is misguided.

(98) Whoever stands against Allah, His angels and His prophets, and against His two angels Gabriel and Michael, then certainly Allah is a rival to the disbelievers from among you, and from other than you. Certain defeat faces whoever has Allah as his rival.

(99) I have revealed to you, O Prophet, clear signs proving the truth of your prophethood and revelation. The only people who reject these signs, despite its clarity, are those who have abandoned Allah's path.

(100) Due to their corrupt state, a group of the Jews would always break any commitment that they made, including the duty to have faith in what the Torah revealed about the prophethood of Muhammad (peace be upon him). Most of them do not really have faith in what Allah revealed, because faith leads to keeping to and honouring commitments and promises.

(101) When Muhammad (peace be upon him) came to them as a prophet from Allah, and he fitted the Torah's description of him, a group of them turned away from the scripture that showed this, throwing it behind their backs, unmindful of it, not benefitting from its truth or guidance, like fools.

Beneficial Points:

1. The faithful wish for eternal bliss with Allah, and for this reason look forward to meeting Him, and do not fear death.
2. The verses show the greed of some Jews for the life of this world, even if it is a life of humiliation and disgrace.
3. Whoever makes an enemy of the close friends of Allah, he will become an enemy of Allah.
4. Some Jews turned away from the prophethood of Muhammad (peace be upon him) despite their scriptures informing them that he was truly a prophet.
5. A person who does not benefit from his knowledge can accurately be described as ignorant, because his state is like that of an ignorant person.

وَٱتَّبَعُواْ مَا تَتۡلُواْ ٱلشَّيَٰطِينُ عَلَىٰ مُلۡكِ سُلَيۡمَٰنَۖ وَمَا كَفَرَ
سُلَيۡمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُواْ يُعَلِّمُونَ ٱلنَّاسَ
ٱلسِّحۡرَ وَمَآ أُنزِلَ عَلَى ٱلۡمَلَكَيۡنِ بِبَابِلَ هَٰرُوتَ وَمَٰرُوتَۚ
وَمَا يُعَلِّمَانِ مِنۡ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحۡنُ فِتۡنَةٞ فَلَا
تَكۡفُرۡۖ فَيَتَعَلَّمُونَ مِنۡهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيۡنَ ٱلۡمَرۡءِ
وَزَوۡجِهِۦۚ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنۡ أَحَدٍ إِلَّا بِإِذۡنِ ٱللَّهِۚ
وَيَتَعَلَّمُونَ مَا يَضُرُّهُمۡ وَلَا يَنفَعُهُمۡۚ وَلَقَدۡ عَلِمُواْ لَمَنِ
ٱشۡتَرَىٰهُ مَا لَهُۥ فِي ٱلۡأٓخِرَةِ مِنۡ خَلَٰقٖۚ وَلَبِئۡسَ مَا شَرَوۡاْ بِهِۦٓ
أَنفُسَهُمۡۚ لَوۡ كَانُواْ يَعۡلَمُونَ ١٠٢ وَلَوۡ أَنَّهُمۡ ءَامَنُواْ وَٱتَّقَوۡاْ
لَمَثُوبَةٞ مِّنۡ عِندِ ٱللَّهِ خَيۡرٞۚ لَّوۡ كَانُواْ يَعۡلَمُونَ ١٠٣
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقُولُواْ رَٰعِنَا وَقُولُواْ ٱنظُرۡنَا
وَٱسۡمَعُواْۗ وَلِلۡكَٰفِرِينَ عَذَابٌ أَلِيمٞ ١٠٤ مَّا يَوَدُّ
ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ وَلَا ٱلۡمُشۡرِكِينَ
أَن يُنَزَّلَ عَلَيۡكُم مِّنۡ خَيۡرٖ مِّن رَّبِّكُمۡۚ وَٱللَّهُ يَخۡتَصُّ
بِرَحۡمَتِهِۦ مَن يَشَآءُۚ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ١٠٥

(102) When they left the path of Allah, they followed instead what the satans said: lying about the kingdom of the Prophet Solomon (peace be upon him) by claiming that it was established through black magic. Solomon did not disbelieve by practicing black magic, as the Jews claimed; but the satans were disbelievers when they taught people the black magic revealed to the two angels, Hārūt and Mārūt, in the city of Babel in Iraq. These two angels would only teach black magic to someone after explaining that they were simply a trial and a test for people, warning them not to be ungrateful to Allah by learning it. Those who learned black magic from them but did not listen to their advice would, through it, separate a man and his wife by sowing hatred between them. These sorcerers are not able to harm anyone except with Allah's permission and by His will. They learn what harms them and does not benefit them.

This group of Jews knew that whoever exchanges the scripture of Allah for black magic will have no portion in the Afterlife. What an evil thing they sold their souls for when they exchanged the revelation and sacred law of Allah for black magic! If they had known what would benefit them, they would not have done something so disgraceful and clearly misguided.

(103) If the Jews had really had faith in Allah, and been mindful to obey His sacred law and not rebel, His reward would have been far better for them, if they only knew.

(104) Allah directs the believers to choose their words carefully, telling them not to say 'rā'inā', meaning 'look after us' or 'shepherd us', when addressing the Prophet Muhammad (peace be upon him), because some of the Jews would mock what they said, twisting the words when addressing the Prophet (peace be upon him) themselves, corrupting its meaning to mean 'foolish' or 'evil'. So, Allah told them not to use these words in order to prevent such mockery. He instructed them to say 'unẓurnā' instead, meaning 'watch over us', because the use of this word has no negative implications. Without doubt, the disbelievers in Allah will have a painful torment.

(105) The disbelievers, whether they are from the People of the Scripture or from among the idolaters, do not like that Allah should send down any good thing, big or small, to you. Through His mercy Allah favours whom He wills of His servants with prophethood, revelation and faith. Allah's bounty is vast. No one in creation gets any good except that it is from Him, and it is from His bounty that He sent His Prophet and revealed His scripture to us.

Beneficial Points:

1. Whoever knowingly turns away from guidance, Allah will make him follow what is false.
2. Some of the Jews lack proper respect for the prophets of Allah, claiming that Solomon (peace be upon him) practised black magic; but Allah cleared Solomon of their false claim.
3. Black magic is a reality and it affects the mind and the body. Those who practise it are disbelievers, and should face capital punishment.
4. Nothing happens, be it good or evil, except that it is with Allah's knowledge and with His permission.
5. Faith and mindfulness of Allah are the best things anyone can store away for themselves for the next life.
6. The objectives of the sacred law require the prohibition of anything that leads to harm. Therefore, any words or actions that might lead to corruption must be avoided.
7. Grace is in Allah's hands, and He favours whomever He wills with it through His mercy and wisdom.

۞ مَا نَنسَخۡ مِنۡ ءَايَةٍ أَوۡ نُنسِهَا نَأۡتِ بِخَيۡرٖ مِّنۡهَآ أَوۡ مِثۡلِهَآۗ
أَلَمۡ تَعۡلَمۡ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ١٠٦ أَلَمۡ تَعۡلَمۡ أَنَّ
ٱللَّهَ لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ وَمَا لَكُم مِّن دُونِ
ٱللَّهِ مِن وَلِيّٖ وَلَا نَصِيرٍ ١٠٧ أَمۡ تُرِيدُونَ أَن تَسۡـَٔلُواْ رَسُولَكُمۡ
كَمَا سُئِلَ مُوسَىٰ مِن قَبۡلُۗ وَمَن يَتَبَدَّلِ ٱلۡكُفۡرَ بِٱلۡإِيمَٰنِ
فَقَدۡ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ١٠٨ وَدَّ كَثِيرٞ مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ
لَوۡ يَرُدُّونَكُم مِّنۢ بَعۡدِ إِيمَٰنِكُمۡ كُفَّارًا حَسَدٗا
مِّنۡ عِندِ أَنفُسِهِم مِّنۢ بَعۡدِ مَا تَبَيَّنَ لَهُمُ ٱلۡحَقُّۖ فَٱعۡفُواْ
وَٱصۡفَحُواْ حَتَّىٰ يَأۡتِيَ ٱللَّهُ بِأَمۡرِهِۦٓۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ
قَدِيرٞ ١٠٩ وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَۚ وَمَا تُقَدِّمُواْ
لِأَنفُسِكُم مِّنۡ خَيۡرٖ تَجِدُوهُ عِندَ ٱللَّهِۗ إِنَّ ٱللَّهَ بِمَا تَعۡمَلُونَ
بَصِيرٞ ١١٠ وَقَالُواْ لَن يَدۡخُلَ ٱلۡجَنَّةَ إِلَّا مَن كَانَ هُودًا
أَوۡ نَصَٰرَىٰۗ تِلۡكَ أَمَانِيُّهُمۡۗ قُلۡ هَاتُواْ بُرۡهَٰنَكُمۡ إِن كُنتُمۡ
صَٰدِقِينَ ١١١ بَلَىٰۚ مَنۡ أَسۡلَمَ وَجۡهَهُۥ لِلَّهِ وَهُوَ مُحۡسِنٞ فَلَهُۥٓ
أَجۡرُهُۥ عِندَ رَبِّهِۦ وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ١١٢

(106) Allah makes it clear that whenever He removes the ruling of a verse or some words from the Qur'ān, so that people forget them, He replaces them with something more beneficial for the immediate moment or for later, or with what is similar. Such cases occur because of Allah's wisdom and knowledge. You know, O Prophet, that Allah has power over all things. He does as He wills, and rules as He wishes.

(107) You know, O Prophet, that everything in the heavens and the earth belongs to Allah, and that He rules as He wills. He instructs His servants as He wills, and forbids them from doing what He wills, establishing the sacred law as He wishes, and abolishing what He wishes. Your only protector is Allah, Who will take care of you, and you have no other helper to protect you from harm. Allah is the protector and guardian of all, and has power over everything.

(108) O believers, it is not right for you to question your Prophet, resisting and quarrelling with the revelation as the people of Moses questioned their prophet before, like when they said, 'Show us Allah openly' [Sūrah Al-Nisā': 153]. Whoever exchanges faith for disbelief has lost the balanced way, the right path.

(109) Many of the People of the Scripture wish they could turn you back to worshipping idols as you did before you came to have faith because of envy, when it has become clear to them that what the Prophet came with is the truth from Allah. Forgive them what they do, and pardon them for their ignorance and for whatever is not good in them, until the command of Allah comes regarding them. Allah's command came with its ruling, either Islam, or paying the Jizya or physical intervention. Allah has power over all things, and they do not affect Him in any way.

(110) Establish the prayer with all its parts, both obligatory and recommended aspects, and give Zakat from their wealth to those who deserve it. Whatever good action they do in life before death will be a treasure for them: the reward of which they will find with their Lord on the Day of Judgement. Allah sees all that you do, and rewards everyone accordingly.

(111) The Jews and the Christians each said that Paradise would be for them alone. These were just their vain wishes and imaginings. Tell them, O Prophet, in reply, to bring proof of what they were claiming if they were telling the truth.

(112) All those who are sincere in repenting to Allah, doing good, serving Allah and following what the Prophet came with, will enter Paradise, no matter what group they come from. They will have their reward with their Lord. They will have no fear about what awaits them in the Afterlife, or feel sorrow about what passed them by in their lifetime.

Regardless of someone's original religious group – whether Jew, Christian, idolater other – successfully submitting to Allah is only now valid before Him by becoming Muslim, after the arrival of Prophet Muhammad (peace be upon him).

Beneficial Points:

1. Authority only belongs to Allah. He changes whatever He wills of His rulings and His sacred laws, and leaves those He wills as they are, in His wisdom and knowledge.
2. Many of the People of the Scripture felt envy towards the Muslim nation because Allah favoured them with faith and with following the Messenger; and so they wished that they would return to disbelief, as they were before.

وَقَالَتِ ٱلۡيَهُودُ لَيۡسَتِ ٱلنَّصَٰرَىٰ عَلَىٰ شَيۡءٖ وَقَالَتِ ٱلنَّصَٰرَىٰ
لَيۡسَتِ ٱلۡيَهُودُ عَلَىٰ شَيۡءٖ وَهُمۡ يَتۡلُونَ ٱلۡكِتَٰبَۗ كَذَٰلِكَ
قَالَ ٱلَّذِينَ لَا يَعۡلَمُونَ مِثۡلَ قَوۡلِهِمۡۚ فَٱللَّهُ يَحۡكُمُ بَيۡنَهُمۡ
يَوۡمَ ٱلۡقِيَٰمَةِ فِيمَا كَانُواْ فِيهِ يَخۡتَلِفُونَ ﴿١١٣﴾ وَمَنۡ أَظۡلَمُ مِمَّن
مَّنَعَ مَسَٰجِدَ ٱللَّهِ أَن يُذۡكَرَ فِيهَا ٱسۡمُهُۥ وَسَعَىٰ فِي خَرَابِهَآۚ
أُوْلَٰٓئِكَ مَا كَانَ لَهُمۡ أَن يَدۡخُلُوهَآ إِلَّا خَآئِفِينَۚ لَهُمۡ فِي
ٱلدُّنۡيَا خِزۡيٞ وَلَهُمۡ فِي ٱلۡأٓخِرَةِ عَذَابٌ عَظِيمٞ ﴿١١٤﴾ وَلِلَّهِ ٱلۡمَشۡرِقُ
وَٱلۡمَغۡرِبُۚ فَأَيۡنَمَا تُوَلُّواْ فَثَمَّ وَجۡهُ ٱللَّهِۚ إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٞ ﴿١١٥﴾
وَقَالُواْ ٱتَّخَذَ ٱللَّهُ وَلَدٗاۗ سُبۡحَٰنَهُۥۖ بَل لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِۖ كُلّٞ لَّهُۥ قَٰنِتُونَ ﴿١١٦﴾ بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ
وَإِذَا قَضَىٰٓ أَمۡرٗا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿١١٧﴾ وَقَالَ
ٱلَّذِينَ لَا يَعۡلَمُونَ لَوۡلَا يُكَلِّمُنَا ٱللَّهُ أَوۡ تَأۡتِينَآ ءَايَةٞۗ
كَذَٰلِكَ قَالَ ٱلَّذِينَ مِن قَبۡلِهِم مِّثۡلَ قَوۡلِهِمۡ تَشَٰبَهَتۡ
قُلُوبُهُمۡۗ قَدۡ بَيَّنَّا ٱلۡأٓيَٰتِ لِقَوۡمٖ يُوقِنُونَ ﴿١١٨﴾ إِنَّآ أَرۡسَلۡنَٰكَ
بِٱلۡحَقِّ بَشِيرٗا وَنَذِيرٗاۖ وَلَا تُسۡـَٔلُ عَنۡ أَصۡحَٰبِ ٱلۡجَحِيمِ ﴿١١٩﴾

(113) The Jews said that the Christians were not on the correct path and the Christians said the same about the Jews, although they both claimed to read the scriptures that Allah revealed to them, which contain the command to have faith in all the prophets without any distinction between them. In what they said, they are like those who know nothing, who worship others alongside Allah, rejecting all the prophets and the scriptures that were revealed to them. Allah will judge between those who disagree on the Day of Return. In His perfect and fair judgements, Allah tells His servants that there is no success without belief in all that He has revealed.

(114) No one does greater wrong than those who stop the name of Allah being said in His Houses of worship, preventing the prayer and remembrance of Allah and the recitation of the Qur'ān in them, trying to destroy and ruin them, through tearing them down or stopping people from worshipping in them. Those who try to destroy them should not enter Allah's places of worship, except fearfully and with trembling hearts, after their disbelief and having stopped people worshipping in them. They will have shame and humiliation in their life on earth at the hands of the believers, and in the Afterlife is a great torment for having stopped people from Allah's Houses of worship.

(115) Allah has authority over the entire world, and He instructs His servants as He wills. Wherever you turn, you will find Allah: He surrounds His creation. Whether He instructs you to face Jerusalem or the Kaaba, or you make a mistake in the direction of prayer or are not sure of it, then it is not an issue, because to Allah belongs every direction. Allah is vast in His blessings; He covers His creation with His mercy and ease. He knows their intentions and everything that they do.

(116) The Jews, the Christians and the idolaters, who worship others alongside Allah, said that Allah had taken a son. He is far above and beyond such a thing, because He has no need of His creation, and no one has a son unless he is needy; and to Allah belongs the dominion of the heavens and the earth. All created beings are His servants, in submission to Him, glory be to Him! They are His servants and He deals with them as He wills.

(117) Allah is the Creator of the heavens and the earth and all that is in them; and there is nothing in creation that is like Him. If He decrees and wills something, He only says to it 'Be' and it is as He willed it. Nothing can stop His command and His decree.

(118) Those without knowledge from among the People of the Scripture and the idolaters asked, in their stubbornness against the truth, why Allah did not speak to them directly, or why a miracle was not sent for them to see. Disbelieving communities said similar things to their prophets in the past: their hearts are all similar, because all disbelievers are the same, even if they are from different times and places. Allah makes His signs clear to those who are certain of the truth when it appears to them, not doubting or resisting it.

(119) The Prophet was sent with the religion of truth, in which there is no doubt: to bring the good news of Paradise to those who have faith, and to warn disbelievers about the fire of Hell. The Prophet only had to clearly deliver the message: Allah will not ask him about those people in the fire of Hell who did not believe in him.

Beneficial Points:

1. Disbelievers are all the same, even if they are from different races and places. They are alike in their disbelief, and in what they say about Allah without any knowledge.
2. The ones who commit the greatest wrongs are those who prevent people from following the path of Allah and obstruct those who wish to do good.
3. Allah is far too great to have a son or a spouse. Glory be to Him! He is not in need of His creation in any way.

وَلَن تَرۡضَىٰ عَنكَ ٱلۡيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمۡۗ قُلۡ
إِنَّ هُدَى ٱللَّهِ هُوَ ٱلۡهُدَىٰۗ وَلَئِنِ ٱتَّبَعۡتَ أَهۡوَآءَهُم بَعۡدَ ٱلَّذِي
جَآءَكَ مِنَ ٱلۡعِلۡمِ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِيّٖ وَلَا نَصِيرٍ ١٢٠ ٱلَّذِينَ
ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَتۡلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ أُوْلَٰٓئِكَ يُؤۡمِنُونَ بِهِۦۗ وَمَن
يَكۡفُرۡ بِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ١٢١ يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ
ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَنِّي فَضَّلۡتُكُمۡ عَلَى ٱلۡعَٰلَمِينَ ١٢٢ وَٱتَّقُواْ يَوۡمٗا
لَّا تَجۡزِي نَفۡسٌ عَن نَّفۡسٖ شَيۡـٔٗا وَلَا يُقۡبَلُ مِنۡهَا عَدۡلٞ وَلَا تَنفَعُهَا
شَفَٰعَةٞ وَلَا هُمۡ يُنصَرُونَ ١٢٣ ۞ وَإِذِ ٱبۡتَلَىٰٓ إِبۡرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٖ
فَأَتَمَّهُنَّۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامٗاۖ قَالَ وَمِن ذُرِّيَّتِيۖ قَالَ
لَا يَنَالُ عَهۡدِي ٱلظَّٰلِمِينَ ١٢٤ وَإِذۡ جَعَلۡنَا ٱلۡبَيۡتَ مَثَابَةٗ لِّلنَّاسِ
وَأَمۡنٗا وَٱتَّخِذُواْ مِن مَّقَامِ إِبۡرَٰهِـۧمَ مُصَلّٗىۖ وَعَهِدۡنَآ إِلَىٰٓ إِبۡرَٰهِـۧمَ
وَإِسۡمَٰعِيلَ أَن طَهِّرَا بَيۡتِيَ لِلطَّآئِفِينَ وَٱلۡعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ
١٢٥ وَإِذۡ قَالَ إِبۡرَٰهِـۧمُ رَبِّ ٱجۡعَلۡ هَٰذَا بَلَدًا ءَامِنٗا وَٱرۡزُقۡ أَهۡلَهُۥ
مِنَ ٱلثَّمَرَٰتِ مَنۡ ءَامَنَ مِنۡهُم بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ قَالَ وَمَن كَفَرَ
فَأُمَتِّعُهُۥ قَلِيلٗا ثُمَّ أَضۡطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِۖ وَبِئۡسَ ٱلۡمَصِيرُ ١٢٦

(120) Allah addresses and warns His Prophet, telling him that the Jews and the Christians will never be happy with him unless he leaves Islam and follows what they do; and that if he, or one of his followers, were to do such a thing, after the clear truth has come to them, they would not find protection or help from Allah.
This makes clear the seriousness of leaving the truth and of following people of falsehood.

(121) The Qur'ān mentions a group from the People of the Scripture who know the revealed texts they have been given and follow them properly. They find in these scriptures signs pointing to the truth of the Prophet Muhammad (peace be upon him); and because of this they immediately have faith in him. Another group sticks to its disbelief, and for them is loss.

(122) O Israelites, remember the blessings, sacred and worldly, which I gave to you, and remember that I favoured you over those of your time with prophethood and authority.

(123) Protect yourself from the torment of the Day of Return by following the instructions of Allah and keeping away from what He has prohibited, because on that day no soul will be able to help another soul in any way; no ransom will be accepted for it, no matter how great; and no one pleading on its behalf will benefit it, no matter how high their position. On that day, a soul will have no helper other than Allah.

(124) .The Qur'ān tells us that Allah tested Abraham (peace be upon him) by instructing him to fulfil commandments and obligations. Abraham obeyed, fulfilling the orders completely. Allah told His prophet Abraham that He would make his manners and behaviour an example for people to follow. Abraham asked Allah to make also his descendants leaders who people would be guided by. Allah replied by saying that His promise to him of sacred leadership would not extend to the wrongdoers among his descendants.

(125) The Qur'ān relates that Allah made the Kaaba a place for people to return to, as a means of connecting their hearts to Him. When they travel from it, they return to it. It has also been made a safe place for them where they will not be attacked. Allah tells people to make the stone which Abraham stood on while he was building the Kaaba into a place of prayer. Allah instructed Abraham and his son Ishmael to purify the sanctuary from filth and idols for those who wish to worship in it, go around the Kaaba, stay there for worship, praying and so on.

(126) Remember, O Prophet, when Abraham prayed to his Lord, asking Him to make Makkah a safe place, where no one would be faced with evil; and to provide the people who live there with all types of crops, and a special provision for those who have faith in Allah. Allah said that He would give some enjoyment to the disbelievers by giving them provision in this life; but in the next life they will be forced into the torment of the fire of Hell – a miserable place to which they return on the Day of Judgement.

Beneficial Points:

1. Jews and Christians who read the Scripture properly know that what the Prophet (peace be upon him) came with is true guidance, and is from Allah.
2. No matter what a Muslim does of good, the Jews and the Christians will not be pleased till they abandon Islam and follow them in their error.
3. Leadership in faith is only given to those who are certain of the truth and are patient in carrying out Allah's commandments.
4. The blessing of the prayer of Abraham (peace be upon him) for Makkah has meant that Allah made it a safe place for people and blessed those who live there with abundance.

وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَـٰعِيلُ رَبَّنَا تَقَبَّلْ
مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ
لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ
إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَٱبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ
يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِكَ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ
وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٢٩﴾ وَمَن يَرْغَبُ عَن مِّلَّةِ
إِبْرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفْسَهُۥ ۚ وَلَقَدِ ٱصْطَفَيْنَـٰهُ فِى ٱلدُّنْيَا ۖ
وَإِنَّهُۥ فِى ٱلْـَٔاخِرَةِ لَمِنَ ٱلصَّـٰلِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ ۖ
قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَـٰلَمِينَ ﴿١٣١﴾ وَوَصَّىٰ بِهَآ إِبْرَٰهِـۧمُ بَنِيهِ
وَيَعْقُوبُ يَـٰبَنِىَّ إِنَّ ٱللَّهَ ٱصْطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ
إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ
ٱلْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ بَعْدِى ۖ قَالُوا۟ نَعْبُدُ
إِلَـٰهَكَ وَإِلَـٰهَ ءَابَآئِكَ إِبْرَٰهِـۧمَ وَإِسْمَـٰعِيلَ وَإِسْحَـٰقَ إِلَـٰهًا
وَٰحِدًا وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿١٣٣﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ
وَلَكُم مَّا كَسَبْتُمْ ۖ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٤﴾

(127) Remember, O Prophet, when Abraham and Ishmael were raising the foundations of the Kaaba. As they did so, they asked with humility for Allah to accept all they did, including building the Kaaba. Allah hears what we say and knows our intentions and everything that we do.

(128) They asked Allah to make them surrender in devotion to His command, humble towards Him, not worshipping anyone besides Him; and to make their children and their descendants a nation who also surrendered in devotion to Him. They also asked Allah to teach them how to worship Him, to forgive them for their faults and shortcomings in doing what He instructed them. He turns to those who ask for forgiveness and is compassionate towards His creation.

(129) They asked Allah to send a messenger to their offspring from the descendants of Ishmael, to recite the revealed verses of Allah to them and teach them the Qur'ān and the Sunnah, and to purify them from worshipping others alongside Allah and from all evil. He is the Mighty in His essence, and the Wise in what He does and in His decrees.

(130) No one turns away from the religion of Abraham, peace be upon him, to other ways of life except those who do not know their own worth, and are content with humiliation. Allah chose him as a messenger in this world and as a friend of Allah, and in the Hereafter he will be one of the righteous people who fulfilled what Allah required them to do, and so reached the highest levels.

(131) Allah chose Abraham because of his swiftness in surrendering, telling him to be faithful and devoted to Him in worship and to humbly do as He instructed. Abraham replied to his Lord saying that he had surrendered in devotion to Him, Who created His servants, providing for them and taking care of their affairs.

(132) Abraham advised his sons to also say, 'I have surrendered to the Lord of people'; and Jacob told his sons to do the same. They told their sons that Allah had chosen for them the religion of surrendering in devotion, Islam, and to hold on to it tightly until they died, surrendering sincerely to Allah on the inside and the outside.

(133) Were you present at the time of Jacob's death, when he asked his sons what they would worship after he had died? They replied to him, saying that they would worship Allah, the Lord of his forefathers – Abraham, Ishmael and Isaac – namely, the One Allah without partners; and they said that they surrendered in devotion to Him alone and were bound to Him.

(134) That nation has passed away like other communities. They gained whatever they did in their lives, earning either good or evil; and you will gain what you have earned. You will not be asked about what they did, and they will not be asked about what you do. No one is held to account for the disobedience of another, but everyone is rewarded according to their own actions. You should not be distracted from paying attention to your own behaviour by looking at what those before you did. Nothing will benefit anyone except his own good actions.

Beneficial Points:

1. The mindful believer is not dazzled by his own good actions, but worries that they might not be accepted from him by Allah. For this reason, the believer should often ask Allah to accept his good actions.
2. The blessing of the prayer of the father of the prophets, Abraham (peace be upon him), meant that Allah accepted his prayer, and made the seal of His prophets (Muhammad, peace and blessings be upon him) from the people of Makkah.
3. The verses show the correctness of asking Allah to accept our prayers through His divine names and attributes, and not through the innovation of intermediaries, such as by the right or position of someone else.
4. The religion of Abraham is the true faith, which is the natural way of life for us. Only a fool who goes against his own nature rejects it.
5. It is valid to instruct children to follow guidance, and make them promise to hold tightly to the truth.

وَقَالُواْ كُونُواْ هُودًا أَوۡ نَصَٰرَىٰ تَهۡتَدُواْۗ قُلۡ بَلۡ مِلَّةَ إِبۡرَٰهِـۧمَ
حَنِيفٗاۖ وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ (١٣٥) قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ
أُنزِلَ إِلَيۡنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ
وَٱلۡأَسۡبَاطِ وَمَآ أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِيَ ٱلنَّبِيُّونَ مِن
رَّبِّهِمۡ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّنۡهُمۡ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ (١٣٦)
فَإِنۡ ءَامَنُواْ بِمِثۡلِ مَآ ءَامَنتُم بِهِۦ فَقَدِ ٱهۡتَدَواْۖ وَّإِن تَوَلَّوۡاْ
فَإِنَّمَا هُمۡ فِي شِقَاقٖۖ فَسَيَكۡفِيكَهُمُ ٱللَّهُۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ
(١٣٧) صِبۡغَةَ ٱللَّهِ وَمَنۡ أَحۡسَنُ مِنَ ٱللَّهِ صِبۡغَةٗۖ وَنَحۡنُ لَهُۥ
عَٰبِدُونَ (١٣٨) قُلۡ أَتُحَآجُّونَنَا فِي ٱللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمۡ
وَلَنَآ أَعۡمَٰلُنَا وَلَكُمۡ أَعۡمَٰلُكُمۡ وَنَحۡنُ لَهُۥ مُخۡلِصُونَ (١٣٩)
أَمۡ تَقُولُونَ إِنَّ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ
وَٱلۡأَسۡبَاطَ كَانُواْ هُودًا أَوۡ نَصَٰرَىٰۗ قُلۡ ءَأَنتُمۡ أَعۡلَمُ أَمِ
ٱللَّهُۗ وَمَنۡ أَظۡلَمُ مِمَّن كَتَمَ شَهَٰدَةً عِندَهُۥ مِنَ ٱللَّهِۗ وَمَا ٱللَّهُ
بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ (١٤٠) تِلۡكَ أُمَّةٞ قَدۡ خَلَتۡۖ لَهَا مَا كَسَبَتۡ
وَلَكُم مَّا كَسَبۡتُمۡۖ وَلَا تُسۡـَٔلُونَ عَمَّا كَانُواْ يَعۡمَلُونَ (١٤١)

(135) The Jews told the Muslims that they would have to be Jews if they were to be rightly guided; and the Christians told them that they would have to be Christians if they were to be rightly-guided. Tell them, O Prophet, in answer, that you follow the religion of Abraham, who turned away from other false ways of life to the way of truth. He did not worship others next to Allah, as some do.

(136) Tell the Jews and Christians who make these baseless claims that you have faith in Allah and the Qur'ān which He revealed to you, and in what He revealed to Abraham and his sons Ishmael and Isaac, and to Jacob, and in what He revealed to the prophets from the descendants of Jacob. Say that you have faith in the Torah which Allah gave to Moses, and the Gospel which He gave to Jesus, and in all the scriptures that He gave to every one of the prophets, with no distinction between them, having faith in all of them, not only having faith in some and rejecting others. Tell them that you humbly surrender to Him alone.

(137) If the Jews and the Christians, and other disbelievers, have faith in the same way that you do, then they have been guided to the right way of life which Allah is satisfied with. Yet if they turn away from faith because they reject all the prophets or some of them, then they are in disagreement and are against you. Do not be sad, O Prophet, because Allah will protect you from their harm and evil, and give you victory over them. Allah hears all that they say, and knows all their intentions and actions.

(138) Hold tightly to the religion of Allah which is the natural way of life for you, on the inside and outside. There is no better way of life than the path of Allah, which agrees with our nature, benefiting us in every way and protecting us from evil and corruption. Say that you worship Allah alone and do not worship anything apart from Him.

(139) If the People of the Scripture argue with you, saying they have more right to Allah and His religion than you do because their way of life is older and their scriptures came before yours, then it will not benefit them. Allah is the Lord of everyone, and He is not for them alone. Tell them, O Prophet, that you have your actions which they will not be asked about; and they have their actions which you will not be asked about. Everyone will be rewarded according to what they have done. Tell them that you are sincere to Allah in your worship and in doing as He instructs you, and that you do not worship anything apart from Him.

(140) Or do you say, O People of the Scripture, that Abraham, Ishmael, Isaac, Jacob and the prophets from Jacob's descendants were on the path of the Jews or Christians? Ask, O Prophet, in reply to them, whether they are more knowledgeable or is Allah. If they claim that they were Jews or Christians, then what they say is false, because they were sent and died before the Torah and the Gospel were revealed. This shows that what they say is a lie against Allah and His Prophet, and that they hid the truth of what was revealed to them. No one does greater wrong than someone who hides firm evidence that they have from Allah, as some of the People of the Scripture did. Allah is not unaware of what you do, and you will be rewarded accordingly.

(141) That nation passed away before you, and earned what they earned from what they did. They have earned for themselves from their own actions; and you have earned from your own actions. You will not be asked about what they did, and they will not be asked about what you do. No one is held accountable for the disobedience of someone else, and no one benefits from what someone else does. Each person will receive his reward, according to what they themselves do.

Beneficial Points:

1. The claim of the People of the Scripture that they follow the truth will not benefit them if they disbelieve in what Allah revealed to His Prophet Muhammad (peace be upon him).
2. Faith in the scriptures which Allah revealed and in the prophets He sent to people is obligatory.
3. Recognition of Allah's Lordship is natural to all of His creation. His creation is only led away from this by Satan and his helpers.

۞ سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ مَا وَلَّىٰهُمۡ عَن قِبۡلَتِهِمُ ٱلَّتِي كَانُواْ
عَلَيۡهَاۚ قُل لِّلَّهِ ٱلۡمَشۡرِقُ وَٱلۡمَغۡرِبُۚ يَهۡدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ
مُّسۡتَقِيمٖ ﴿١٤٢﴾ وَكَذَٰلِكَ جَعَلۡنَٰكُمۡ أُمَّةٗ وَسَطٗا لِّتَكُونُواْ
شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيۡكُمۡ شَهِيدٗاۗ وَمَا
جَعَلۡنَا ٱلۡقِبۡلَةَ ٱلَّتِي كُنتَ عَلَيۡهَآ إِلَّا لِنَعۡلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ
مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيۡهِۚ وَإِن كَانَتۡ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ
هَدَى ٱللَّهُۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمۡۚ إِنَّ ٱللَّهَ
بِٱلنَّاسِ لَرَءُوفٞ رَّحِيمٞ ﴿١٤٣﴾ قَدۡ نَرَىٰ تَقَلُّبَ وَجۡهِكَ فِي ٱلسَّمَآءِۖ
فَلَنُوَلِّيَنَّكَ قِبۡلَةٗ تَرۡضَىٰهَاۚ فَوَلِّ وَجۡهَكَ شَطۡرَ ٱلۡمَسۡجِدِ
ٱلۡحَرَامِۚ وَحَيۡثُ مَا كُنتُمۡ فَوَلُّواْ وُجُوهَكُمۡ شَطۡرَهُۥۗ وَإِنَّ
ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ لَيَعۡلَمُونَ أَنَّهُ ٱلۡحَقُّ مِن رَّبِّهِمۡۗ وَمَا ٱللَّهُ
بِغَٰفِلٍ عَمَّا يَعۡمَلُونَ ﴿١٤٤﴾ وَلَئِنۡ أَتَيۡتَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ
بِكُلِّ ءَايَةٖ مَّا تَبِعُواْ قِبۡلَتَكَۚ وَمَآ أَنتَ بِتَابِعٖ قِبۡلَتَهُمۡۚ
وَمَا بَعۡضُهُم بِتَابِعٖ قِبۡلَةَ بَعۡضٖۚ وَلَئِنِ ٱتَّبَعۡتَ أَهۡوَآءَهُم مِّنۢ
بَعۡدِ مَا جَآءَكَ مِنَ ٱلۡعِلۡمِ إِنَّكَ إِذٗا لَّمِنَ ٱلظَّٰلِمِينَ ﴿١٤٥﴾

(142) The foolish and weak-minded among the Jews, and those like them from among the hypocrites, will ask what turned the Muslims away from the prayer direction of Jerusalem, which was their direction of prayer before. Tell them, O Prophet, in reply, that to Allah belongs the east and the west and every direction, and He directs whomever He wills of His servants to whatever direction He wills. He guides whom He wills of His servants to the right path which is free of distortions and misguidance.

(143) Just as I made a direction of prayer for you, I have chosen you to be a good, just and balanced nation from among all the communities: in your beliefs and your ways of worship and in your transactions, so that you will be witnesses for the prophets of Allah on the Day of Judgement, confirming that they delivered the messages Allah instructed them to deliver to their people; and so that the Prophet Muhammad (peace be upon him) will also witness that he delivered his message to you.

Allah changed the direction of prayer that you used to face (Jerusalem) to demonstrate who was content with Allah's decree, willingly doing as He instructed and following the Messenger; and to also demonstrate who turned away from his religion, following his own desires and not obeying Allah's sacred law. The first change of prayer direction was difficult, except for those who Allah granted faith to and who were certain that whatever He decrees for His servants has far reaching wisdom and underlying reasons behind it. Allah will not make you lose your faith in Him, or your good actions, including the prayers you prayed before the change of prayer direction. Allah is kind and compassionate with people, not overburdening them, and they will not lose the reward for their actions.

(144) Allah saw you, O Prophet, turning your face and gazing towards the heavens, anticipating revelation about changing the direction of prayer to the place you loved. Allah will turn you to a prayer direction which you will be pleased with, to the Sacred House of Allah, instead of the prayer direction you now face, so turn your face to the Sacred House of Allah in Makkah, and wherever you are, O believers, turn towards it to perform your prayers. Those who have been given the Scripture, the Jews and the Christians, know well that the change of prayer direction is the truth revealed from their Creator Who arranges and manages their lives, as it is clear in their Scripture. Allah is not unaware of what those who turn away from the truth do. He, glory be to Him, is aware of everything, and will reward them according to their actions.

(145) By Allah! If you provided the Jews and Christians who have been given the Scripture with every sign and proof that the change of prayer direction was the truth, they would not face your prayer direction, stubborn against what you say and too proud to follow the truth. You will not face their prayer direction after Allah has directed you away from it, and they will not face the prayer directions of one another, because each group calls the other disbelievers, and because they follow their desires in the matter of the prayer direction and in other sacred laws and rulings, even after the true knowledge which was revealed to you and about which there is no doubt. If you were to leave guidance, and follow their desires, you would certainly be of the wrongdoers. Here Allah addresses the Prophet(s) directly to show how wrong it would be to follow them. Of course, Allah has protected the prophet himself from ever doing so, and this as a warning for his followers after him.

Beneficial Points :

1. Turning away from the sacred law of Allah and ignoring its importance is a sign of foolishness and weak-mindedness. 2. The verses teach the virtue and honour given to this nation, since Allah praised them and described them as the moderate and just nation among all others. 3. The believers are warned against following the wishes of the People of the Scripture, because they knowingly turned away from the truth. 4. There was a possibility during the period of revelation that certain sacred laws might be replaced by others, as the direction of prayer was changed from Jerusalem to the Sacred Mosque in Makkah.

ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَعۡرِفُونَهُۥ كَمَا يَعۡرِفُونَ أَبۡنَآءَهُمۡۖ
وَإِنَّ فَرِيقٗا مِّنۡهُمۡ لَيَكۡتُمُونَ ٱلۡحَقَّ وَهُمۡ يَعۡلَمُونَ ١٤٦ ٱلۡحَقُّ
مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلۡمُمۡتَرِينَ ١٤٧ وَلِكُلّٖ وِجۡهَةٌ
هُوَ مُوَلِّيهَاۖ فَٱسۡتَبِقُواْ ٱلۡخَيۡرَٰتِۚ أَيۡنَ مَا تَكُونُواْ يَأۡتِ بِكُمُ ٱللَّهُ
جَمِيعًاۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ١٤٨ وَمِنۡ حَيۡثُ خَرَجۡتَ
فَوَلِّ وَجۡهَكَ شَطۡرَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِۖ وَإِنَّهُۥ لَلۡحَقُّ مِن رَّبِّكَۗ
وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ ١٤٩ وَمِنۡ حَيۡثُ خَرَجۡتَ فَوَلِّ
وَجۡهَكَ شَطۡرَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِۚ وَحَيۡثُ مَا كُنتُمۡ فَوَلُّواْ
وُجُوهَكُمۡ شَطۡرَهُۥ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيۡكُمۡ حُجَّةٌ إِلَّا ٱلَّذِينَ
ظَلَمُواْ مِنۡهُمۡ فَلَا تَخۡشَوۡهُمۡ وَٱخۡشَوۡنِي وَلِأُتِمَّ نِعۡمَتِي عَلَيۡكُمۡ
وَلَعَلَّكُمۡ تَهۡتَدُونَ ١٥٠ كَمَآ أَرۡسَلۡنَا فِيكُمۡ رَسُولٗا مِّنكُمۡ يَتۡلُواْ
عَلَيۡكُمۡ ءَايَٰتِنَا وَيُزَكِّيكُمۡ وَيُعَلِّمُكُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ
وَيُعَلِّمُكُم مَّا لَمۡ تَكُونُواْ تَعۡلَمُونَ ١٥١ فَٱذۡكُرُونِيٓ أَذۡكُرۡكُمۡ
وَٱشۡكُرُواْ لِي وَلَا تَكۡفُرُونِ ١٥٢ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
ٱسۡتَعِينُواْ بِٱلصَّبۡرِ وَٱلصَّلَوٰةِۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ١٥٣

(146) The scholars of the Jews and the Christians to whom Allah gave the scripture recognise Muhammad (peace be upon him) as completely as they recognise their own children and distinguish them from others. Nevertheless, a group of them hide the truth that has come to them, out of envy, fully aware that it is the truth.

(147) This is the truth from your Lord, so make absolutely certain, O Messenger, that you are not one of those who doubt its truth.

(148) Every nation has a direction they turn to, whether physically or spiritually. For this reason, there is a difference between them in their directions of prayer and in their sacred laws. There is nothing wrong with them facing different directions if it is by Allah's command and law, so try to outdo each other, O believers, in doing the good actions that you have been instructed to do. Allah will bring you together from wherever you may be on the Day of Judgement, to reward you according to what you have done. Allah has power over all things. It is not difficult for Him to bring you all together and reward you.

(149) Wherever you come from and wherever you are, you, O Prophet, and your followers are to face towards the Sacred Mosque (the Kaaba in Makkah) when you want to pray. It is the truth that has been revealed to you from your Lord. Allah is not unaware of what you do. Rather, He is aware of all that you do, and you will be rewarded accordingly.

(150) Wherever you come from, O Prophet, when you want to pray, turn towards the direction of the Sacred Mosque; and wherever you may be, O believers, turn your face towards it if you want to pray, so that the people will have no argument against you, except those of them who are wrongdoers. They will remain in their stubbornness, arguing against you with the weakest of arguments. Do not fear them, but fear your Lord alone, following His instructions and keeping away from what He has prohibited. Allah instructed you to face the Kaaba to perfect His blessings upon you, distinguishing you from all other communities and guiding you to the noblest direction of prayer.

(151) Allah blessed you in another way: sending a messenger to you from among you, who recites His verses, purifying you by directing you to virtue and goodness and forbidding you from evil and wrong, teaching you the Qur'ān and the Sunnah, and teaching you worldly and sacred knowledge which you did not know.

(152) So, remember Allah with your hearts and your whole beings, and He will remember you with approval and protection, for you are rewarded according to what you do. Also, be grateful to Allah for the blessings He has given you, and do not be ungrateful by denying them or using them in prohibited ways.

(153) O you who have faith in Allah and follow His Messenger, ask for help from Allah in everything, through the beauty of patience and by establishing the prayer in the way Allah has instructed. Allah is truly with those who are patient, giving them success and helping them.

Beneficial Points :

1. Believers are to leave disagreements and busy themselves with doing what Allah has instructed them, rushing towards Allah, which is better for the believers with their Lord on the Day of Judgement.
2. There are many good actions that bring us closer to Allah, so the believer can choose what they like from them, and those that are appropriate for them, when they have a choice in the sacred law.
3. Asking Allah for help with patience and prayer are the ways people receive the most help in worldly and sacred matters.

وَلَا تَقُولُواْ لِمَن يُقۡتَلُ فِي سَبِيلِ ٱللَّهِ أَمۡوَٰتُۢۚ بَلۡ أَحۡيَآءٞ وَلَٰكِن
لَّا تَشۡعُرُونَ ١٥٤ وَلَنَبۡلُوَنَّكُم بِشَيۡءٖ مِّنَ ٱلۡخَوۡفِ وَٱلۡجُوعِ
وَنَقۡصٖ مِّنَ ٱلۡأَمۡوَٰلِ وَٱلۡأَنفُسِ وَٱلثَّمَرَٰتِۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ١٥٥
ٱلَّذِينَ إِذَآ أَصَٰبَتۡهُم مُّصِيبَةٞ قَالُوٓاْ إِنَّا لِلَّهِ وَإِنَّآ إِلَيۡهِ رَٰجِعُونَ
١٥٦ أُوْلَٰٓئِكَ عَلَيۡهِمۡ صَلَوَٰتٞ مِّن رَّبِّهِمۡ وَرَحۡمَةٞۖ وَأُوْلَٰٓئِكَ
هُمُ ٱلۡمُهۡتَدُونَ ١٥٧ ۞إِنَّ ٱلصَّفَا وَٱلۡمَرۡوَةَ مِن شَعَآئِرِ ٱللَّهِۖ
فَمَنۡ حَجَّ ٱلۡبَيۡتَ أَوِ ٱعۡتَمَرَ فَلَا جُنَاحَ عَلَيۡهِ أَن يَطَّوَّفَ بِهِمَاۚ
وَمَن تَطَوَّعَ خَيۡرٗا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ ١٥٨ إِنَّ ٱلَّذِينَ
يَكۡتُمُونَ مَآ أَنزَلۡنَا مِنَ ٱلۡبَيِّنَٰتِ وَٱلۡهُدَىٰ مِنۢ بَعۡدِ مَا بَيَّنَّٰهُ
لِلنَّاسِ فِي ٱلۡكِتَٰبِ أُوْلَٰٓئِكَ يَلۡعَنُهُمُ ٱللَّهُ وَيَلۡعَنُهُمُ ٱللَّٰعِنُونَ
١٥٩ إِلَّا ٱلَّذِينَ تَابُواْ وَأَصۡلَحُواْ وَبَيَّنُواْ فَأُوْلَٰٓئِكَ أَتُوبُ عَلَيۡهِمۡ
وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ ١٦٠ إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمۡ
كُفَّارٌ أُوْلَٰٓئِكَ عَلَيۡهِمۡ لَعۡنَةُ ٱللَّهِ وَٱلۡمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجۡمَعِينَ
١٦١ خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ عَنۡهُمُ ٱلۡعَذَابُ وَلَا هُمۡ يُنظَرُونَ ١٦٢
وَإِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞۖ لَّآ إِلَٰهَ إِلَّا هُوَ ٱلرَّحۡمَٰنُ ٱلرَّحِيمُ ١٦٣

(154) Do not say, O believers, about those who are killed whilst striving in Allah's path that they are dead just as others are; rather, they are alive with their Lord, but you do not realise that they are living, because the way in which they are alive can only be understood through revelation from Allah.

(155) Allah will test people with different types of hardships: some with fear of those who are against them; hunger because of lack of food; lack of money because of losing it or difficulty gaining it; loss of lives due to death from diseases and tragedies that kill people, or being martyred for the sake of Allah; and a lack of resources from the earth. Give good news, O Prophet, to those who are patient in the face of these hardships, of what will make them happy in this world and in the Afterlife.

(156) The patient are those who, when they are struck by one of these hardships, say, in acceptance, that all power belongs to Allah, He deals with us as He wills, and we will return to Him on the Day of Judgement, and it is He Who created us and showers us with many blessings; so, to Him is our return and our end.

(157) Those who possess these virtues are praised by Allah in the highest gathering of angels, and mercy descends on them. They are the ones guided to the path of truth.

(158) The two mountains known as Ṣafā and Marwah, near to the Kaaba, are landmarks of the clear sacred law. Whoever goes to the Kaaba to perform the acts of Hajj or Umrah, there is no fault in them walking between the two mountains.

By clarifying that there was no fault in this action, Allah was comforting those Muslims who avoided walking between the mountains because they feared it was an unacceptable action from the time of ignorance before Islam; but Allah made it clear that the walking between the mountains was an acceptable act of Hajj.

Whoever sincerely does what is recommended of voluntary sacred acts, Allah acknowledges them and rewards them. He is aware of who does good and is worthy of being rewarded.

(159) Those Jews and Christians who hide the clear proofs which Allah revealed showing the truth of the Prophet and what he brought, after Allah had made it clear to the people in their scriptures, Allah removes them from His mercy; and all the angels, the prophets and people call for them to be removed from His mercy.

(160) The exception is those who repent to Allah, asking for forgiveness, and regretting having hidden these clear signs, correcting what they do outwardly and inwardly, and making clear the truth and guidance which they had hidden. Allah accepts their repentance to Him. He turns to those who turn to Him, asking for forgiveness and regretting what they have done, and He forgives and is compassionate with them.

(161) Those who disbelieve and die in disbelief, not having repented, they are condemned by Allah by being removed from His mercy; and the angels and people all call for them to be removed and excluded from Allah's mercy.

(162) They will always be condemned, and their punishment will not be lightened, not even for a day; and they will not be given any extra time on the Day of Judgement.

(163) O people, your Allah is the true Allah, the One, unique in His essence and attributes. There is no other true Allah, and He is the Merciful and His mercy is vast. He is Compassionate with His creation, surrounding them with many blessings.

۞ Beneficial Points :

1. Allah's custom is to test people: He promises to greatly reward those who are patient with the tests and to give them the noblest ranks.
2. One of the worst wrongs, with the severest punishment, is hiding the truth which Allah has revealed and deceiving people and leading them away from the guidance that the prophets brought.
3. The verses establish the validity of walking between Ṣafā and Marwah for whoever goes to the Kaaba on Hajj or Umrah.

إِنَّ فِي خَلۡقِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَٱخۡتِلَٰفِ ٱلَّيۡلِ وَٱلنَّهَارِ
وَٱلۡفُلۡكِ ٱلَّتِي تَجۡرِي فِي ٱلۡبَحۡرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ
مِنَ ٱلسَّمَآءِ مِن مَّآءٖ فَأَحۡيَا بِهِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَا وَبَثَّ فِيهَا
مِن كُلِّ دَآبَّةٖ وَتَصۡرِيفِ ٱلرِّيَٰحِ وَٱلسَّحَابِ ٱلۡمُسَخَّرِ بَيۡنَ
ٱلسَّمَآءِ وَٱلۡأَرۡضِ لَأٓيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ (١٦٤) وَمِنَ ٱلنَّاسِ
مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادٗا يُحِبُّونَهُمۡ كَحُبِّ ٱللَّهِۖ وَٱلَّذِينَ
ءَامَنُوٓاْ أَشَدُّ حُبّٗا لِّلَّهِۗ وَلَوۡ يَرَى ٱلَّذِينَ ظَلَمُوٓاْ إِذۡ يَرَوۡنَ
ٱلۡعَذَابَ أَنَّ ٱلۡقُوَّةَ لِلَّهِ جَمِيعٗا وَأَنَّ ٱللَّهَ شَدِيدُ ٱلۡعَذَابِ (١٦٥)
إِذۡ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُواْ مِنَ ٱلَّذِينَ ٱتَّبَعُواْ وَرَأَوُاْ ٱلۡعَذَابَ
وَتَقَطَّعَتۡ بِهِمُ ٱلۡأَسۡبَابُ (١٦٦) وَقَالَ ٱلَّذِينَ ٱتَّبَعُواْ لَوۡ أَنَّ
لَنَا كَرَّةٗ فَنَتَبَرَّأَ مِنۡهُمۡ كَمَا تَبَرَّءُواْ مِنَّاۗ كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ
أَعۡمَٰلَهُمۡ حَسَرَٰتٍ عَلَيۡهِمۡۖ وَمَا هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ (١٦٧)
يَٰٓأَيُّهَا ٱلنَّاسُ كُلُواْ مِمَّا فِي ٱلۡأَرۡضِ حَلَٰلٗا طَيِّبٗا وَلَا تَتَّبِعُواْ
خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٌ (١٦٨) إِنَّمَا يَأۡمُرُكُم
بِٱلسُّوٓءِ وَٱلۡفَحۡشَآءِ وَأَن تَقُولُواْ عَلَى ٱللَّهِ مَا لَا تَعۡلَمُونَ (١٦٩)

(164) The following are clear signs of the Oneness of Allah, glory be to Him, for those who understand the evidence and proof: the creation of the heavens and the earth, and the wonders in them; the succession of night and day; the passing of life and death; happiness and sorrow; wealth and poverty; ships that sail through the waters of the sea, carrying food, clothing, trade and other things that people need and which benefit them; water that Allah sends down, bringing the earth to life with the agriculture and pasture that grows in it, and the living creatures He spreads out in it; the changing of the winds from one direction to another; and the clouds, controlled between the sky and the earth.

(165) Even with these clear signs, there are people who take others besides Allah as their Allahs, considering them equal to Him, and loving them as they love Allah. Those who have real faith love Allah more than those others love their Allahs: they do not worship anyone besides Him; and they love Him in hardship and in ease, while those others only love their Allahs when things are going well – when things go badly, they call on Allah alone. If the wrongdoers could see with their own eyes the punishment that waits in the Afterlife for those who worship others with Allah and commit sins, then they would know that all power belongs to Allah alone and that He is firm in punishing those who stubbornly rebel. If they saw this, then they would not worship anyone with Allah.

(166) Then the leaders who were followed in disbelief will reject the weak people who followed them because of seeing the terrors and hardships of the Day of Judgement; so, all ties and means of escape will be cut off from them.

(167) The weak and those who followed will say, ‘If only we could go back to the earth, we would reject our leaders as they reject us’. Allah shows them the severe punishment in the Afterlife and the consequence of following their leaders in falsehood: regrets and sorrow, and they will never leave the fire of Hell.

(168) O people, eat from the meat, vegetables and fruits of the earth which are lawful and good, and not harmful. Do not follow the actions of Satan and his evil whisperings: he is a clear enemy who is hostile to you – anyone with sense would not follow an enemy who wants to harm and mislead them.

(169) Satan only commands harmful, evil actions and disobedience that will bring hardship, as well as for you to say things about faith in Allah and His sacred laws that have not been given to you by Allah or His Prophet.

Beneficial Points :

1. Allah has created things and signs which show how amazing He is, highlight His power, and that He alone is worthy of being worshipped. Only those who reflect understand this.
2. Those who really have faith in Allah love Him more than the rest of creation, because they are devoted to Him in hardship and in ease, and do not worship anyone besides Him.
3. On the Day of Judgement, all connections between people will be broken, friends will leave one another and everyone will stand alone, except the relationships that were only for the sake of Allah.
4. There is no excuse for those who followed their leaders into misguidance, not using their own intellects, and going against their own nature.
5. The verses show the great favour of Allah to His creation, putting everything on earth at their disposal, and making it lawful and good.

وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُواْ مَآ أَنزَلَ ٱللَّهُ قَالُواْ بَلۡ نَتَّبِعُ مَآ أَلۡفَيۡنَا
عَلَيۡهِ ءَابَآءَنَآۚ أَوَلَوۡ كَانَ ءَابَآؤُهُمۡ لَا يَعۡقِلُونَ شَيۡـٔٗا وَلَا
يَهۡتَدُونَ ١٧٠ وَمَثَلُ ٱلَّذِينَ كَفَرُواْ كَمَثَلِ ٱلَّذِي يَنۡعِقُ
بِمَا لَا يَسۡمَعُ إِلَّا دُعَآءٗ وَنِدَآءٗۚ صُمُّۢ بُكۡمٌ عُمۡيٞ فَهُمۡ لَا يَعۡقِلُونَ
١٧١ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡ
وَٱشۡكُرُواْ لِلَّهِ إِن كُنتُمۡ إِيَّاهُ تَعۡبُدُونَ ١٧٢ إِنَّمَا حَرَّمَ
عَلَيۡكُمُ ٱلۡمَيۡتَةَ وَٱلدَّمَ وَلَحۡمَ ٱلۡخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيۡرِ
ٱللَّهِۖ فَمَنِ ٱضۡطُرَّ غَيۡرَ بَاغٖ وَلَا عَادٖ فَلَآ إِثۡمَ عَلَيۡهِۚ إِنَّ ٱللَّهَ
غَفُورٞ رَّحِيمٌ ١٧٣ إِنَّ ٱلَّذِينَ يَكۡتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ
ٱلۡكِتَٰبِ وَيَشۡتَرُونَ بِهِۦ ثَمَنٗا قَلِيلًا أُوْلَـٰٓئِكَ مَا يَأۡكُلُونَ
فِي بُطُونِهِمۡ إِلَّا ٱلنَّارَ وَلَا يُكَلِّمُهُمُ ٱللَّهُ يَوۡمَ ٱلۡقِيَٰمَةِ
وَلَا يُزَكِّيهِمۡ وَلَهُمۡ عَذَابٌ أَلِيمٌ ١٧٤ أُوْلَـٰٓئِكَ ٱلَّذِينَ
ٱشۡتَرَوُاْ ٱلضَّلَٰلَةَ بِٱلۡهُدَىٰ وَٱلۡعَذَابَ بِٱلۡمَغۡفِرَةِۚ فَمَآ
أَصۡبَرَهُمۡ عَلَى ٱلنَّارِ ١٧٥ ذَٰلِكَ بِأَنَّ ٱللَّهَ نَزَّلَ ٱلۡكِتَٰبَ بِٱلۡحَقِّۗ
وَإِنَّ ٱلَّذِينَ ٱخۡتَلَفُواْ فِي ٱلۡكِتَٰبِ لَفِي شِقَاقِۭ بَعِيدٖ ١٧٦

(170) If these disbelievers are told to follow the guidance and light which Allah revealed, they say, resisting stubbornly, that they will follow the beliefs and customs that their fathers followed. Do they follow their fathers even though they understood nothing of guidance or the light, and were not guided to the truth that Allah accepts?

(171) The example of those who disbelieve and stubbornly follow the path of their fathers is like the example of the shepherd who shouts, calling to his animals that hear his voice, but do not understand what he says. They are deaf to hearing the truth so that it will benefit them, dumb as they are unable to speak about the truth, and blind to seeing it, and because of this they do not understand the guidance which you call them to.

(172) O you who have faith in Allah and follow His Messenger, consume the good things that Allah has provided and allowed for you; and be thankful to Allah, outwardly and inwardly, for the overwhelming blessings He has given you. Part of being thankful to Him is acting with complete devotion to Him and not going against Him, if you truly worship Him alone, and do not worship anything besides Him.

(173) Allah has only forbidden you from consuming that which died without being sacrificed according to the sacred law and having its blood flow, the meat of pigs and what has had other than Allah's name mentioned over it when it was sacrificed. Yet if someone is forced to eat something of these forbidden types, and does not sin by eating it when they are not in need, nor do they go beyond the limit of what is necessary, then they have done no wrong and will receive no punishment. Allah is Forgiving and Compassionate to whomever repents to Him; and it is from His mercy that He overlooks the eating of forbidden things when it is necessary.

(174) Those who hide what Allah revealed in the scriptures and the signs of the truth and prophethood of Muhammad (peace be upon him) – as the Jews and Christians did, getting something small in return for what they hide, such as leadership, status or money – they only fill their stomachs with that which will cause them to suffer in the fire of Hell. Then on the Day of Judgement, Allah will not speak to them with words that make them joyful; but they will only hear that which makes them sad: they will not be praised, and they will have a painful punishment.

(175) Those who hide knowledge exchange guidance for misguidance, as they hid the truth, and exchange the forgiveness of Allah for His punishment. How determined they are to do things that will lead them into the fire of Hell, as if they do not realize what suffering it contains!

(176) That punishment is what they get for hiding knowledge and guidance, because Allah revealed the sacred scriptures in truth, which must be made clear and not hidden.

Also, those who disagree with the sacred scripture, believing some of it and hiding some of it, have taken a position that is far from the truth.

Beneficial Points :

1. People often go the wrong way because they do not use their reason, and follow whoever came before them in their error, copying them blindly without thinking.
2. If someone does not benefit from the blessings Allah has given them – in terms of their mind, hearing and sight – then it makes them like those who have lost these blessings.
3. Some of those with the severest punishment on the Day of Judgement are those who hide the knowledge that Allah revealed and the guidance that His messengers came with.
4. It is from Allah's blessings for His faithful servants that He only made a few things prohibited and made what is allowed vast.

نصف الحزب ٣

۞ لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ
وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ
وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ
وَٱلْمَسَٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ وَأَقَامَ
ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَٰهَدُوا۟ ۖ
وَٱلصَّٰبِرِينَ فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ
صَدَقُوا۟ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ (١٧٧) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ
عَلَيْكُمُ ٱلْقِصَاصُ فِى ٱلْقَتْلَى ۖ ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ وَٱلْأُنثَىٰ
بِٱلْأُنثَىٰ ۚ فَمَنْ عُفِىَ لَهُۥ مِنْ أَخِيهِ شَىْءٌ فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ وَأَدَآءٌ
إِلَيْهِ بِإِحْسَٰنٍ ۗ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۗ فَمَنِ ٱعْتَدَىٰ
بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ (١٧٨) وَلَكُمْ فِى ٱلْقِصَاصِ حَيَوٰةٌ يَٰٓأُو۟لِى
ٱلْأَلْبَٰبِ لَعَلَّكُمْ تَتَّقُونَ (١٧٩) كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ
أَحَدَكُمُ ٱلْمَوْتُ إِن تَرَكَ خَيْرًا ٱلْوَصِيَّةُ لِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ
بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُتَّقِينَ (١٨٠) فَمَنۢ بَدَّلَهُۥ بَعْدَمَا سَمِعَهُۥ
فَإِنَّمَآ إِثْمُهُۥ عَلَى ٱلَّذِينَ يُبَدِّلُونَهُۥٓ ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ (١٨١)

(177) Doing good that pleases Allah does not just mean turning towards the east or the west or disputing about that. Rather, it is having faith in Allah as the only Allah, the Day of Judgement, all of the angels, all of the revealed scriptures and all of the prophets, without distinguishing between them; charitable spending, despite loving and valuing wealth, to relatives, orphans, the poor, the stranger who is cut off from his family and homeland because of a journey, and whoever has a need that makes it necessary for them to ask people for help; giving money to free slaves from captivity; establishing the prayer as Allah instructed; giving Zakat; being true to promises; and patience in poverty, hardship, illness and in times of conflict without fleeing. Such people are those who are true to Allah in their faith and in what they do. They are the Mindful who follow what Allah has instructed them to do, and who stay away from what Allah has prohibited.

(178) O you who have faith in Allah and follow His Messenger, it is decreed for you that in cases where someone deliberately attacks and kills someone, the punishment for the murderer should be the same as their crime: the freeman killed for the freeman; the slave for the slave; and the female for the female. If the person killed had forgiven before his death, or his guardian has forgiven in return for the payment of blood money (a sum of money paid by the murderer in return for being pardoned), then the person who forgives should ask for the sum of money fairly, and not follow that up with insult or injury, and the murderer should pay the sum of money in a good way, without hesitation or delay. In allowing this forgiveness and the payment of the blood money your Lord makes things easier for you, and this is a mercy for the Muslim nation. Whoever attacks the murderer after his pardon and the acceptance of the blood money will receive a painful punishment from Allah.

(179) In the law of equivalent punishment decreed by Allah there is life for you, because it spares your blood, stopping further attacks between you. Those with sense understand this: who are mindful of Allah, keeping to His sacred law and doing as He instructs.

(180) It has been decreed for you that if one of you is about to die, and they are leaving a large amount of wealth behind, then they should make a will for their parents and close relatives, according to the sacred laws, not exceeding one third of the wealth (the rest of the wealth being distributed according to the laws of inheritance). Making this will is a firm duty on those who are mindful of Allah.

This ruling was revealed before the verses about inheritance. When the verses about inheritance were revealed it was made clear who should inherit from the person who has died and how much they should inherit.

(181) Whoever then changes the will, adding to it or taking away from it or stopping something when they know what the will contains, the sin of it will be upon those who changed it, and the person who wrote the will is not held responsible for what they did. Allah hears all that His creation say, and knows all that they do; and He knows every detail of the situations they are in.

Beneficial Points :

1. The devotion that Allah loves lies in the completion of faith and doing good actions; but outward obedience alone is not enough.
2. The practice of the law of equivalent punishment, which Allah decreed for you in matters of life and other things, is one of the greatest way to save lives and stop transgression and oppression.
3. The verses demonstrate the importance of the will, especially for those who have something to leave to their relatives, and highlights the sin of anyone changing the will of someone who has died.

فَمَنۡ خَافَ مِن مُّوصٖ جَنَفًا أَوۡ إِثۡمٗا فَأَصۡلَحَ بَيۡنَهُمۡ فَلَآ إِثۡمَ
عَلَيۡهِۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ١٨٢ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ
عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ
لَعَلَّكُمۡ تَتَّقُونَ ١٨٣ أَيَّامٗا مَّعۡدُودَٰتٖۚ فَمَن كَانَ
مِنكُم مَّرِيضًا أَوۡ عَلَىٰ سَفَرٖ فَعِدَّةٞ مِّنۡ أَيَّامٍ أُخَرَۚ وَعَلَى
ٱلَّذِينَ يُطِيقُونَهُۥ فِدۡيَةٞ طَعَامُ مِسۡكِينٖۖ فَمَن تَطَوَّعَ خَيۡرٗا
فَهُوَ خَيۡرٞ لَّهُۥۚ وَأَن تَصُومُواْ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ
١٨٤ شَهۡرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلۡقُرۡءَانُ هُدٗى لِّلنَّاسِ
وَبَيِّنَٰتٖ مِّنَ ٱلۡهُدَىٰ وَٱلۡفُرۡقَانِۚ فَمَن شَهِدَ مِنكُمُ
ٱلشَّهۡرَ فَلۡيَصُمۡهُۖ وَمَن كَانَ مَرِيضًا أَوۡ عَلَىٰ سَفَرٖ فَعِدَّةٞ
مِّنۡ أَيَّامٍ أُخَرَۗ يُرِيدُ ٱللَّهُ بِكُمُ ٱلۡيُسۡرَ وَلَا يُرِيدُ بِكُمُ
ٱلۡعُسۡرَ وَلِتُكۡمِلُواْ ٱلۡعِدَّةَ وَلِتُكَبِّرُواْ ٱللَّهَ عَلَىٰ مَا
هَدَىٰكُمۡ وَلَعَلَّكُمۡ تَشۡكُرُونَ ١٨٥ وَإِذَا سَأَلَكَ
عِبَادِي عَنِّي فَإِنِّي قَرِيبٌۖ أُجِيبُ دَعۡوَةَ ٱلدَّاعِ إِذَا دَعَانِۖ
فَلۡيَسۡتَجِيبُواْ لِي وَلۡيُؤۡمِنُواْ بِي لَعَلَّهُمۡ يَرۡشُدُونَ ١٨٦

(182) Whoever knows that there is an error in judgement from the person who made the will, or that there is some injustice in it, and advises the person and rectifies the wrong, and reconciles between those who are in disagreement about it, then there is no blame on them; rather they are rewarded for putting things right. Allah is Forgiving towards whomever of His servants repents to Him, and is Compassionate with them.

(183) O you who have faith in Allah and follow His Prophet, Allah has ordered you to fast, as He ordered those before you, so that you may become mindful of Allah, protecting yourself from His punishment by doing good actions – fasting being one of the best of these.

(184) You are ordered to fast for a small number of days in the year. Yet whoever of you is ill, with an illness that makes fasting difficult, or travelling, then they do not need to fast; but they can make up for these days by fasting the same number of other days. Those who are able to fast, but do not, should compensate by feeding a poor person for every day they did not fast. Fasting is better for you than not fasting and feeding a poor person instead, if you only knew what goodness there is in fasting.

This was the first of Allah's laws about fasting: whoever wanted to fast did so; and whoever did not want to fast was permitted not to, and fed a poor person instead. Afterwards Allah made fasting a duty for every able person who has reached puberty.

(185) The Qur'ān was first revealed to the Prophet Muhammad (peace be upon him) on the Night of Decree in the month of Ramadan. Allah revealed it as a guidance for people, with clear proofs of its guidance, and the criterion between the truth and falsehood. Whoever reaches the month of Ramadan, and is well and healthy, is required to fast; and whoever is ill, or for whom fasting is difficult, or is travelling, then they may break their fast. If they do not fast then they must perform make-up fasts for the days they missed at another time.

Allah intends ease, and not hardship, in what He decrees for you; and wants you to complete the right number of days and to glorify Him upon the completion of Ramadan, on the day of Eid, as He helped you and made it possible for you to fast, so that you thank Allah for guiding you to this religion which He has approved for you.

(186) If they ask you, O Prophet, about how close Allah is and about His answering of prayers, Allah is close to them and knows everything about them. He hears their prayer, and they do not need intermediaries or to raise their voices. Allah responds to the call of whoever calls Him sincerely, praying to Him; so, let them be devoted to Him and His sacred law, firm in their faith, as that is the best route to Allah's response – perhaps in that way they might be rightly guided in worldly and sacred matters.

Beneficial Points :

1. Allah made fasting obligatory on Muslims and on people who came before them, because it brings about mindfulness of Allah, and helps sustain it.
2. Allah distinguished the month of Ramadan by revealing the Qur'ān in it. It is the month of the Qur'ān, which is why the Prophet (peace be upon him) would study it with Gabriel during Ramadan.
3. The sacred law of Islam is based, in its principles and practice, on making things easy and removing difficulty. Allah has not, therefore, made things difficult for us in following this way of life.
4. The verses instruct the believers to glorify Allah by chanting the takbīr on the night and day of the Eid, thanking Allah for His blessings and recognizing His gifts.
5. The verses remind the believers of the closeness of Allah to His servants, and that He surrounds them, knowing everything about them, and that He listens to their prayers and responds to them.

أُحِلَّ لَكُمۡ لَيۡلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمۡۚ هُنَّ
لِبَاسٞ لَّكُمۡ وَأَنتُمۡ لِبَاسٞ لَّهُنَّۗ عَلِمَ ٱللَّهُ أَنَّكُمۡ كُنتُمۡ
تَخۡتَانُونَ أَنفُسَكُمۡ فَتَابَ عَلَيۡكُمۡ وَعَفَا عَنكُمۡۖ فَٱلۡـَٰٔنَ
بَٰشِرُوهُنَّ وَٱبۡتَغُواْ مَا كَتَبَ ٱللَّهُ لَكُمۡۚ وَكُلُواْ وَٱشۡرَبُواْ
حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلۡخَيۡطُ ٱلۡأَبۡيَضُ مِنَ ٱلۡخَيۡطِ ٱلۡأَسۡوَدِ مِنَ
ٱلۡفَجۡرِۖ ثُمَّ أَتِمُّواْ ٱلصِّيَامَ إِلَى ٱلَّيۡلِۚ وَلَا تُبَٰشِرُوهُنَّ وَأَنتُمۡ
عَٰكِفُونَ فِي ٱلۡمَسَٰجِدِۗ تِلۡكَ حُدُودُ ٱللَّهِ فَلَا تَقۡرَبُوهَاۗ كَذَٰلِكَ
يُبَيِّنُ ٱللَّهُ ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمۡ يَتَّقُونَ (١٨٧) وَلَا تَأۡكُلُوٓاْ
أَمۡوَٰلَكُم بَيۡنَكُم بِٱلۡبَٰطِلِ وَتُدۡلُواْ بِهَآ إِلَى ٱلۡحُكَّامِ
لِتَأۡكُلُواْ فَرِيقٗا مِّنۡ أَمۡوَٰلِ ٱلنَّاسِ بِٱلۡإِثۡمِ وَأَنتُمۡ تَعۡلَمُونَ
(١٨٨) ۞ يَسۡـَٔلُونَكَ عَنِ ٱلۡأَهِلَّةِۖ قُلۡ هِيَ مَوَٰقِيتُ لِلنَّاسِ وَٱلۡحَجِّۗ ثلاثة أرباع الحزب ٣
وَلَيۡسَ ٱلۡبِرُّ بِأَن تَأۡتُواْ ٱلۡبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ ٱلۡبِرَّ
مَنِ ٱتَّقَىٰۗ وَأۡتُواْ ٱلۡبُيُوتَ مِنۡ أَبۡوَٰبِهَاۚ وَٱتَّقُواْ ٱللَّهَ
لَعَلَّكُمۡ تُفۡلِحُونَ (١٨٩) وَقَٰتِلُواْ فِي سَبِيلِ ٱللَّهِ ٱلَّذِينَ
يُقَٰتِلُونَكُمۡ وَلَا تَعۡتَدُوٓاْۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ (١٩٠)

(187) At first it was not allowed for a man, if he had gone to sleep on the night of the fast and then woke up before dawn, to eat or drink, or approach his wife. Allah replaced this ruling, allowing you, O believers, to have relations with your wives during the nights of fasting. They are a protection for you, keeping you pure, and you are a cover for them, keeping them pure. You both need each other. Allah knew that you were betraying yourselves by doing what you were not allowed to, so He had mercy on you, turning to you when you asked for forgiveness, and made things easier for you. So, have relations with them, and seek the children Allah has decreed you, and eat and drink during the whole of the night, until the break of true dawn is clear to you. Then complete your fast, not consuming anything from the break of dawn until sunset. But do not have relations with your wives when you are in spiritual retreat in the mosques, because that invalidates the retreat.

These laws are the limits of Allah: between what is allowed and what is forbidden– so do not go near them. Whoever goes near the limits of Allah is close to falling into what is prohibited. By clearly setting out such laws, Allah makes His signs obvious to people so that they may be mindful of Him, and do what He instructs and leave what He has prohibited.

(188) Do not take each other's wealth unjustly: robbing it or taking it by force or by cheating, and then making it a legal dispute in order to obtain other's wealth wrongfully, when you know that Allah has prohibited that. Committing a sin knowingly is the worst of things and has the greatest of punishments.

(189) They ask you, O Messenger, about the formation of the new moons and their changing states. Tell them in reply about the wisdom behind them: that they measure time for people, so that they know when to do their acts of worship, such as the months of Hajj and fasting, and the completion of the year for Zakat; they also fix the time frames of transactions, such as the deadlines for paying blood money or debts.

It is not righteousness or goodness that you come to houses from the rear wearing your iḥrām for Hajj or Umrah, as they used to claim during the time of ignorance before Islam. Rather, true righteousness is the righteousness of whoever is mindful, outwardly and inwardly. So, enter houses from their correct doors, because it is easier for you and less troublesome. Allah does not overburden you with difficulty, so protect yourself from the punishment of Allah by doing good, in order that you may be successful in achieving what you wish for, and in escaping from what you fear.

(190) Fight in order to raise the word of Allah, against those of the disbelievers who fight you to turn you away from the religion of Allah; but do not overstep the limits of Allah by killing children, women, the elderly, or by mutilating the dead and so on. Allah does not love those who overstep the limits He has established and made sacred.

Beneficial Points :

1. The rulings of the sacred law are based on making things easier and less troubling, because Allah understands the weakness of His servants.
2. The legislation of i'tikāf – staying in spiritual retreat in the mosque for worship – involves not doing anything that goes against the aims of i'tikāf, including being affectionate with women.
3. The verses demonstrate the prohibition of taking the wealth of others unjustly, and of using any ways that achieve this, including bribery.
4. True righteousness and mindfulness is through following the sacred law and honouring its limits.
5. Injustice or overstepping the limits is prohibited, because the religion of Islam is based on justice and kindness.

وَٱقۡتُلُوهُمۡ حَيۡثُ ثَقِفۡتُمُوهُمۡ وَأَخۡرِجُوهُم مِّنۡ حَيۡثُ أَخۡرَجُوكُمۡۚ وَٱلۡفِتۡنَةُ
أَشَدُّ مِنَ ٱلۡقَتۡلِۚ وَلَا تُقَٰتِلُوهُمۡ عِندَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ حَتَّىٰ يُقَٰتِلُوكُمۡ
فِيهِۖ فَإِن قَٰتَلُوكُمۡ فَٱقۡتُلُوهُمۡۗ كَذَٰلِكَ جَزَآءُ ٱلۡكَٰفِرِينَ ١٩١ فَإِنِ ٱنتَهَوۡاْ
فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ١٩٢ وَقَٰتِلُوهُمۡ حَتَّىٰ لَا تَكُونَ فِتۡنَةٞ وَيَكُونَ
ٱلدِّينُ لِلَّهِۖ فَإِنِ ٱنتَهَوۡاْ فَلَا عُدۡوَٰنَ إِلَّا عَلَى ٱلظَّٰلِمِينَ ١٩٣ ٱلشَّهۡرُ ٱلۡحَرَامُ
بِٱلشَّهۡرِ ٱلۡحَرَامِ وَٱلۡحُرُمَٰتُ قِصَاصٞۚ فَمَنِ ٱعۡتَدَىٰ عَلَيۡكُمۡ فَٱعۡتَدُواْ
عَلَيۡهِ بِمِثۡلِ مَا ٱعۡتَدَىٰ عَلَيۡكُمۡۚ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ
ٱلۡمُتَّقِينَ ١٩٤ وَأَنفِقُواْ فِي سَبِيلِ ٱللَّهِ وَلَا تُلۡقُواْ بِأَيۡدِيكُمۡ إِلَى ٱلتَّهۡلُكَةِ
وَأَحۡسِنُوٓاْۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُحۡسِنِينَ ١٩٥ وَأَتِمُّواْ ٱلۡحَجَّ وَٱلۡعُمۡرَةَ لِلَّهِۚ
فَإِنۡ أُحۡصِرۡتُمۡ فَمَا ٱسۡتَيۡسَرَ مِنَ ٱلۡهَدۡيِۖ وَلَا تَحۡلِقُواْ رُءُوسَكُمۡ حَتَّىٰ يَبۡلُغَ
ٱلۡهَدۡيُ مَحِلَّهُۥۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوۡ بِهِۦٓ أَذٗى مِّن رَّأۡسِهِۦ فَفِدۡيَةٞ
مِّن صِيَامٍ أَوۡ صَدَقَةٍ أَوۡ نُسُكٖۚ فَإِذَآ أَمِنتُمۡ فَمَن تَمَتَّعَ بِٱلۡعُمۡرَةِ إِلَى ٱلۡحَجِّ
فَمَا ٱسۡتَيۡسَرَ مِنَ ٱلۡهَدۡيِۚ فَمَن لَّمۡ يَجِدۡ فَصِيَامُ ثَلَٰثَةِ أَيَّامٖ فِي ٱلۡحَجِّ
وَسَبۡعَةٍ إِذَا رَجَعۡتُمۡۗ تِلۡكَ عَشَرَةٞ كَامِلَةٞۗ ذَٰلِكَ لِمَن لَّمۡ يَكُنۡ أَهۡلُهُۥ حَاضِرِي
ٱلۡمَسۡجِدِ ٱلۡحَرَامِۚ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ١٩٦

(191) And kill them where you come across them, and make them leave the place they made you leave - which is Makkah. And oppression that stops those who believe from worshipping, making them return to disbelief and ungratefulness is worse than killing. And do not fight with them in the Sacred Mosque, out of respect for it, unless they start fighting you there. If they start fighting in the Sacred Mosque, then kill them. And fighting them if they attack in the Sacred mosque is the reward of those who deny the truth. (192) If these aggressive disbelievers stop fighting you and stop disbelieving, then stop fighting them. Allah Forgiving to whomever repents to Him with regret, asking for forgiveness, and does not hold them to account for the disobedience they did before. He is Compassionate with them and not quick to punish. (193) Fight the disbelievers until they do not prevent people from Allah's path and there is no disbelief, and until the dominant way of life is the path of Allah. But if they stop their disbelief and stop preventing others from the path of Allah, then stop fighting them. There is to be no aggression except against those who oppress, through disbelief and by preventing people from the path of Allah. (194) The sacred month in which Allah allowed you to enter the Sacred Mosque and perform Umrah in the seventh year after the Migration is a compensation for the sacred month when you were stopped by the idolaters from entering the Sacred Mosque in the sixth year after the Migration. The law of equality applies when the limits are overstepped in regards to sacred things, such as the sacred land, the sacred month and being in an ordered state of purity (iḥrām) for pilgrimage to the Sacred Mosque. When someone wrongs you in any of these, treat them as they treated you, but do not go beyond what they have done: Allah does not love those who overstep His limits. Be mindful of Allah by not going beyond what He has given you permission to do. Know that Allah is with those who are mindful of Him, giving them success and supporting them. (195) Spend your wealth in obedience to Allah, in striving for His sake, and do not throw yourselves into destruction, by leaving the struggle and spending for His sake, or by throwing yourselves into something that will cause your destruction. Behave with excellence and kindness in your worship, transactions and behaviour. Allah loves those who always do good: giving them a greater reward and leading them to true guidance. (196) Perform Hajj and Umrah in a complete way, seeking only Allah's pleasure. If you are prevented from completing them by illness or an enemy, then you should sacrifice what is easily available of sacrificial animals, such as camels, cows or sheep, before you take off your Iḥrām, and do not shave your heads or cut your hair until the sacrificial animals have reached their place. If you are prevented from entering the Sacred Sanctuary, then perform the sacrifice wherever you have stopped; yet if you can enter it, then do it on the Day of Sacrifice (10th of Dhū Al-Ḥijjah) or at least within the days of tashrīq (11, 12 and 13 of Dhū Al-Ḥijjah). Whoever among you is ill or has some problem with his hair or his head, like lice or something similar, whoever shaved his head for that reason, then that is not a problem; but they should instead fast for three days, or feed six poor people from the area of the Sanctuary, or sacrifice a sheep to be distributed among the poor of the Sanctuary. If you are living in times of peace, then whoever takes the opportunity to perform Umrah in the months of Hajj, enjoying in between those things that are not allowed when performing the pilgrimages, they should sacrifice whatever is easily available: a sheep, or a seventh of a camel or cow. If they are unable to make a sacrifice, then they must fast for three days during the days of Hajj to make up for it, and seven more days when they return home, making ten days all together.

This practice of having a break between Umrah and Hajj and sacrificing an animal or fasting for those unable to make a sacrifice is only for people who do not live within or close to the Sanctuary of the Sacred Mosque. As for those who live within the Sanctuary or close to it, they do not do this, because they have no need to due to their constant being there and enjoying being able to make Umrah or Tawaf freely any other time of the year. Be mindful of Allah by following what He makes sacred law, and by respecting His limits, and know that Allah is firm in punishing those who go against what He instructs.

Beneficial Points :

1. The goal of fighting or struggling for the sake of Allah is to establish Allah's order and to remove whatever stops people from hearing the truth or listening to it. 2. Not struggling for the sake of Allah is a cause of the nation's destruction, because it leads to its weakness and encourages enemies against it. 3. The verses emphasise the obligation of completing Hajj and Umrah, and the permission to complete them with the sacrifice of an animal for those who are prevented from entering the Sanctuary.

ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ۚ فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا
رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ ۗ وَمَا تَفْعَلُوا۟ مِنْ
خَيْرٍ يَعْلَمْهُ ٱللَّهُ ۗ وَتَزَوَّدُوا۟ فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ ۚ
وَٱتَّقُونِ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٧﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ
أَن تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَآ أَفَضْتُم مِّنْ
عَرَفَٰتٍ فَٱذْكُرُوا۟ ٱللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ ۖ
وَٱذْكُرُوهُ كَمَا هَدَىٰكُمْ وَإِن كُنتُم مِّن قَبْلِهِۦ
لَمِنَ ٱلضَّآلِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ
ٱلنَّاسُ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾
فَإِذَا قَضَيْتُم مَّنَٰسِكَكُمْ فَٱذْكُرُوا۟ ٱللَّهَ كَذِكْرِكُمْ
ءَابَآءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ ٱلنَّاسِ مَن يَقُولُ
رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ
﴿٢٠٠﴾ وَمِنْهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً
وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴿٢٠١﴾ أُو۟لَٰٓئِكَ
لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا۟ ۚ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٢٠٢﴾

(197) The time of the Hajj is the well-known months, starting with the month of Shawwāl and ending on the 10th of Dhū Al-Ḥijjah. Sexual relations and things that lead to it are prohibited for any person who decides to perform the Hajj in these months once he enters the state of iḥrām.

In addition, the prohibition of going against Allah by committing sins becomes even more emphasised at this time due to the sacredness of the time and place. The pilgrim may not quarrel with anyone: causing them to become angry and leading to a fight. If you do any good, Allah knows and will reward you for it.

To perform the Hajj, take an adequate amount of food and drink, but remember that the best provision is being always mindful of Allah. O people of sound mind, fear Allah by fulfilling His instructions and avoiding His prohibitions.

(198) There is no sin in seeking lawful provision by trading or other ways during the Hajj. When you leave Arafat after having spent the day there on the 9th of Dhū Al-Ḥijjah, and when you head towards Muzdalifah on the night before the 10th of Dhū Al-Ḥijjah, remember Allah by glorifying and praising Him and by praying to Him at the sacred place in Muzdalifah. Remember that Allah has guided you to the teachings of His path, and the acts of Hajj to His House: you were unaware of the sacred laws before this.

(199) Then leave Arafat just as the Prophet Abraham used to do, and do not leave out stopping at Arafat as the people of ignorance used to do. Seek forgiveness from Allah for any defects in the performance of the Hajj, for Allah is Forgiving towards those of His servants who repent and He is Merciful towards them.

(200) When you have completed the acts of Hajj, remember and praise Him much, just as you boast about and praise your forefathers – or even more than that because every favour that you enjoy comes from Him.

People are different: some are disbelieving idolaters who only believe in this worldly life. Such people will only ask Allah for the blessing of this world and its beauty in the form of health, wealth and children, and will not receive anything of what Allah has prepared for His faithful servants in the Afterlife. This is because of their desire for this world and their neglect of the Afterlife.

(201) Yet there is another group of people who have faith in Allah and the Afterlife who ask their Lord for blessing in this world and the ability to do good, just as they ask Him for entry into Paradise and safety from the punishment of the fire of Hell.

(202) Those that pray for the good of this world and the Afterlife will receive their share of the great reward for their good actions in the world. Allah is swift in taking account of actions: He will reward those that do good and take those that do evil to task.

Beneficial Points :

1.Hajj is an act of worship in which the believer pays respects to the symbols of Allah. For this reason, Allah has prohibited any indecent word or action that goes against this.
2.It is permissible to trade and seek provision during the Hajj as there is no conflict between the two acts.
3.The pilgrim must spend the night preceding the 10th of Dhū Al-Ḥijjah in Muzdalifah.
4.The pilgrim must remember Allah much when he completes the acts of Hajj.
5.People have different goals: some are concerned with this world only and do not ask Allah for anything else; whereas others ask for the best of this world and the Afterlife, and that is the correct way.

الحزب ٤

۞ وَٱذۡكُرُواْ ٱللَّهَ فِيٓ أَيَّامٖ مَّعۡدُودَٰتٖۚ فَمَن تَعَجَّلَ فِي
يَوۡمَيۡنِ فَلَآ إِثۡمَ عَلَيۡهِ وَمَن تَأَخَّرَ فَلَآ إِثۡمَ عَلَيۡهِۖ لِمَنِ
ٱتَّقَىٰۗ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّكُمۡ إِلَيۡهِ تُحۡشَرُونَ
٢٠٣ وَمِنَ ٱلنَّاسِ مَن يُعۡجِبُكَ قَوۡلُهُۥ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا
وَيُشۡهِدُ ٱللَّهَ عَلَىٰ مَا فِي قَلۡبِهِۦ وَهُوَ أَلَدُّ ٱلۡخِصَامِ ٢٠٤
وَإِذَا تَوَلَّىٰ سَعَىٰ فِي ٱلۡأَرۡضِ لِيُفۡسِدَ فِيهَا وَيُهۡلِكَ ٱلۡحَرۡثَ
وَٱلنَّسۡلَۚ وَٱللَّهُ لَا يُحِبُّ ٱلۡفَسَادَ ٢٠٥ وَإِذَا قِيلَ لَهُ ٱتَّقِ ٱللَّهَ
أَخَذَتۡهُ ٱلۡعِزَّةُ بِٱلۡإِثۡمِۚ فَحَسۡبُهُۥ جَهَنَّمُۖ وَلَبِئۡسَ
ٱلۡمِهَادُ ٢٠٦ وَمِنَ ٱلنَّاسِ مَن يَشۡرِي نَفۡسَهُ ٱبۡتِغَآءَ
مَرۡضَاتِ ٱللَّهِۚ وَٱللَّهُ رَءُوفُۢ بِٱلۡعِبَادِ ٢٠٧ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُواْ ٱدۡخُلُواْ فِي ٱلسِّلۡمِ كَآفَّةٗ وَلَا تَتَّبِعُواْ خُطُوَٰتِ
ٱلشَّيۡطَٰنِۚ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ ٢٠٨ فَإِن زَلَلۡتُم مِّنۢ بَعۡدِ
مَا جَآءَتۡكُمُ ٱلۡبَيِّنَٰتُ فَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ
٢٠٩ هَلۡ يَنظُرُونَ إِلَّآ أَن يَأۡتِيَهُمُ ٱللَّهُ فِي ظُلَلٖ مِّنَ ٱلۡغَمَامِ
وَٱلۡمَلَٰٓئِكَةُ وَقُضِيَ ٱلۡأَمۡرُۚ وَإِلَى ٱللَّهِ تُرۡجَعُ ٱلۡأُمُورُ ٢١٠

(203) Remember Allah by saying, ‘Allāhu Akbar’ (Allah is greatest!), and, ‘Lā ilāhah illā Allāh’ (There is no Allah except Allah), on the 11th, 12th and 13th of Dhū Al-Ḥijjah. If anyone is in a hurry, he may leave Minā after pelting stones on the 12th of Dhū Al-Ḥijjah – and there will be no sin as Allah has granted that permission. It is also acceptable if someone stays to pelt stones on the 13th of Dhū Al-Ḥijjah – in fact, this is better and was the action of the Prophet (peace be upon him). All of this applies to those that are mindful of Allah during their Hajj and carry it out in accordance with Allah’s instruction. Be mindful of Allah by fulfilling His instructions and avoiding His prohibitions. Be sure that you will return to Him alone and He will recompense you for your actions.

(204) There is a type of person who is actually a Hypocrite, but his speech with respect to the life of this world impresses you, O Prophet, and you consider him to be honest and sincere because of his wonderful words. However, his only goal in speaking words of faith is to protect his personal and financial interests. He calls Allah to witness that he has faith and goodness in his heart whilst he is in fact lying: he bears great hostility and hatred for the Muslims.

(205) When this Hypocrite leaves you, he works hard to cause corruption by committing sins, and he destroys crops and kills animals. Allah does not love corruption in the land and He does not love those that cause corruption.

(206) When this person who causes corruption is advised to be mindful of Allah by respecting His limits and avoiding His prohibitions, his pride and arrogance prevents him from repenting, and he continues to sin. The only appropriate reward for him is entry into Hell. What a terrible place to reside in for its inhabitants!

(207) There is another type of person who is a believer, who will sell and give up his soul to follow his Lord and to strive in His path seeking His pleasure. Allah’s mercy for His servants is vast and He is Kind to them.

(208) O you who have faith in Allah and follow His Messenger, enter Islam completely and do not leave out any part of it like how the People of the Scripture believed in some parts of the book and disbelieved other parts. Do not follow the ways of Satan, because he has made it clear that he is your enemy.

(209) If you slip up or go astray after clear proofs have come to you, then know that Allah is Mighty in His ability and power, Wise in His planning and establishing of sacred laws. So, fear and glorify Him.

(210) These people who follow the path of Satan, instead of the path of truth, are waiting only for Allah to come to them, as befits His majesty, on the Day of Resurrection in the shadows of clouds to judge them and for the angels to come and surround them from all sides. At that time, Allah will judge them once and for all. To Allah alone shall all affairs relating to creation return.

Beneficial Points :

1. In reality, righteousness is not simply the performance of many good actions; but it also means following and obeying the sacred laws.
2. People will not be judged by their forms and words, but by the reality of their actions which show what is hidden in their hearts.
3. Causing corruption on the earth is a common feature of those who are arrogant. Allah does not love corruption and those that cause corruption.
4. A person has not truly submitted to Allah Almighty unless he totally accepts this way of life inwardly and outwardly.

سَلۡ بَنِيٓ إِسۡرَٰٓءِيلَ كَمۡ ءَاتَيۡنَٰهُم مِّنۡ ءَايَةِۭ بَيِّنَةٖۗ وَمَن يُبَدِّلۡ نِعۡمَةَ
ٱللَّهِ مِنۢ بَعۡدِ مَا جَآءَتۡهُ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ٢١١ زُيِّنَ
لِلَّذِينَ كَفَرُواْ ٱلۡحَيَوٰةُ ٱلدُّنۡيَا وَيَسۡخَرُونَ مِنَ ٱلَّذِينَ ءَامَنُواْۘ وَٱلَّذِينَ
ٱتَّقَوۡاْ فَوۡقَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِۗ وَٱللَّهُ يَرۡزُقُ مَن يَشَآءُ بِغَيۡرِ حِسَابٖ
٢١٢ كَانَ ٱلنَّاسُ أُمَّةٗ وَٰحِدَةٗ فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ
وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلۡكِتَٰبَ بِٱلۡحَقِّ لِيَحۡكُمَ بَيۡنَ ٱلنَّاسِ
فِيمَا ٱخۡتَلَفُواْ فِيهِۚ وَمَا ٱخۡتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعۡدِ
مَا جَآءَتۡهُمُ ٱلۡبَيِّنَٰتُ بَغۡيَۢا بَيۡنَهُمۡۖ فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ
لِمَا ٱخۡتَلَفُواْ فِيهِ مِنَ ٱلۡحَقِّ بِإِذۡنِهِۦۗ وَٱللَّهُ يَهۡدِي مَن يَشَآءُ
إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٍ ٢١٣ أَمۡ حَسِبۡتُمۡ أَن تَدۡخُلُواْ ٱلۡجَنَّةَ وَلَمَّا
يَأۡتِكُم مَّثَلُ ٱلَّذِينَ خَلَوۡاْ مِن قَبۡلِكُمۖ مَّسَّتۡهُمُ ٱلۡبَأۡسَآءُ وَٱلضَّرَّآءُ
وَزُلۡزِلُواْ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ مَتَىٰ نَصۡرُ
ٱللَّهِۗ أَلَآ إِنَّ نَصۡرَ ٱللَّهِ قَرِيبٞ ٢١٤ يَسۡـَٔلُونَكَ مَاذَا يُنفِقُونَۖ قُلۡ
مَآ أَنفَقۡتُم مِّنۡ خَيۡرٖ فَلِلۡوَٰلِدَيۡنِ وَٱلۡأَقۡرَبِينَ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ
وَٱبۡنِ ٱلسَّبِيلِۗ وَمَا تَفۡعَلُواْ مِنۡ خَيۡرٖ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٞ ٢١٥

(211) O Prophet, ask the Jews about how many clear signs proving the truthfulness of the messengers were given to them by Allah. Despite this they disbelieved and turned away from them. If anyone changes the favour of Allah into disbelief and denial after being aware of it and after it has become obvious, then Allah is strong in punishing the disbelievers and the deniers.

(212) For those who disbelieve in Allah, the worldly life and its temporary pleasures and enjoyments have been made to seem glamorous. They mock at those who have faith in Allah and the Last Day. Those who are mindful of Allah by fulfilling His commands and avoiding His prohibitions will be above such people in the Afterlife when Allah will make them live in the gardens of Paradise. Allah gives without any limit or account to whichever of His creation He wishes.

(213) People were one community. All of them were in agreement and guided following the way of their father Adam, until the Satan misguided them. They were then split into believers and disbelievers. For this reason, Allah sent messengers bringing good news of the mercy of Allah for those who had faith in Him and followed Him and warning the disbelievers of the severe punishment of Allah. Together with the messengers, Allah also sent books containing the undoubtable truth so that they could judge between people with respect to their disagreements. It was only those who were given the Torah that differed with regards to the matter of Muhammad (s) and his message despite its being clear. They did this out of injustice and jealousy. Allah then enabled the believers to recognise guidance from misguidance by His permission and will. Allah guides whoever He wishes to a perfectly straight path which is the path of faith.

(214) Do you believers think that you will enter Paradise whilst you have not faced a trial like the people of the past? They were afflicted with severe sickness and poverty and were shaken by frightening events to the extent that they wanted the help of Allah to come as quick as possible; and the messenger and the believers with him began saying, ‘When is the help of Allah coming?’ The help of Allah is close to those that have faith and trust in Him.

(215) Your Companions, O Prophet, ask you what they should spend from their wealth and where they should allocate it. Say to them in reply: Any permissible and pure wealth you spend should be given to parents, close relatives in need, needy orphans, the poor who have no wealth and the traveller who is cut-off from his family and home. Allah knows of any good you do as believers, no matter how small. Nothing is hidden from Him and He will reward you for it.

Beneficial Points :

1.Being ungrateful for Allah’s favours and not using them in His service will result in their disappearance and them being turned into a source of hardship.
2. Allah has created His servants on the natural path of monotheism and belief in Him. Satan and his helpers are the ones who then turned some of them away from this natural path to idolatry.
3. The greatest loss leading to failure is when the nation differs in its book and sacred law, and begin cursing one another and declaring one another disbelievers.
4. Guidance to the truth of what people differ in and recognizing the right path is in Allah’s Hand. It can be requested from Him by believing in and submitting to Him.
5. It is from Allah’s natural law that He tests His faithful servants according to their degree of faith and reliance on Him.
6. The greatest thing that will assist in being patient at the time of calamity is to follow the example of the righteous.

كُتِبَ عَلَيۡكُمُ ٱلۡقِتَالُ وَهُوَ كُرۡهٞ لَّكُمۡۖ وَعَسَىٰٓ أَن تَكۡرَهُواْ
شَيۡـٔٗا وَهُوَ خَيۡرٞ لَّكُمۡۖ وَعَسَىٰٓ أَن تُحِبُّواْ شَيۡـٔٗا وَهُوَ شَرّٞ
لَّكُمۡۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ٢١٦ يَسۡـَٔلُونَكَ عَنِ ٱلشَّهۡرِ
ٱلۡحَرَامِ قِتَالٖ فِيهِۖ قُلۡ قِتَالٞ فِيهِ كَبِيرٞۚ وَصَدٌّ عَن سَبِيلِ
ٱللَّهِ وَكُفۡرُۢ بِهِۦ وَٱلۡمَسۡجِدِ ٱلۡحَرَامِ وَإِخۡرَاجُ أَهۡلِهِۦ مِنۡهُ
أَكۡبَرُ عِندَ ٱللَّهِۚ وَٱلۡفِتۡنَةُ أَكۡبَرُ مِنَ ٱلۡقَتۡلِۗ وَلَا يَزَالُونَ
يُقَٰتِلُونَكُمۡ حَتَّىٰ يَرُدُّوكُمۡ عَن دِينِكُمۡ إِنِ ٱسۡتَطَٰعُواْۚ وَمَن
يَرۡتَدِدۡ مِنكُمۡ عَن دِينِهِۦ فَيَمُتۡ وَهُوَ كَافِرٞ فَأُوْلَٰٓئِكَ
حَبِطَتۡ أَعۡمَٰلُهُمۡ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۖ وَأُوْلَٰٓئِكَ أَصۡحَٰبُ
ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ٢١٧ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ
هَاجَرُواْ وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ أُوْلَٰٓئِكَ يَرۡجُونَ رَحۡمَتَ
ٱللَّهِۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٢١٨ ۞ يَسۡـَٔلُونَكَ عَنِ ٱلۡخَمۡرِ وَٱلۡمَيۡسِرِۖ ربع الحزب ٤
قُلۡ فِيهِمَآ إِثۡمٞ كَبِيرٞ وَمَنَٰفِعُ لِلنَّاسِ وَإِثۡمُهُمَآ أَكۡبَرُ
مِن نَّفۡعِهِمَاۗ وَيَسۡـَٔلُونَكَ مَاذَا يُنفِقُونَۖ قُلِ ٱلۡعَفۡوَۗ كَذَٰلِكَ
يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلۡأٓيَٰتِ لَعَلَّكُمۡ تَتَفَكَّرُونَ ٢١٩

(216) Fighting in Allah's path has been chosen for believers even though it is something that is naturally disliked, because it means risking one's life and wealth. However, you may dislike something when, it is good and beneficial. An example of this is striving in Allah's path, which means – in addition to the great reward – the defeat of the enemy and promotion of Allah's word.

On the other hand, you may like something whilst it is bad and harmful to you, such as holding back from fighting: this will result in you being defeated and the enemy's gaining authority over you. Allah knows full well what is good and what is not, whereas you do not. Therefore, follow His instruction which is better for you.

(217) The people ask you, O Prophet, about the law regarding fighting in the sacred months of Dhū Al-Qa'dah, Dhū Al-Ḥijjah, Muḥarram and Rajab. Say to them: Fighting in these months is a serious offence in the sight of Allah and is detested, just as the idolaters' preventing from the path of Allah is also disapproved. Blocking the believers' access to the Sacred Mosque and removing the people of the Sacred Mosque from it is worse than fighting in a sacred month in the sight of Allah.

Their idolatry is worse than killing. The idolaters will continue their oppression by fighting you until they turn you away from your path of truth towards their false path, if they are able to. If anyone turns back from the path of Allah and dies disbelieving in Allah, his good actions shall be reduced to nothing and in the Afterlife he will end up in the fire of Hell, where he will live eternally.

(218) Those who have faith in Allah and His Messenger, who leave their homes as emigrants towards Allah and His Messenger, and fight to promote Allah's word are the ones who are eager for Allah's mercy and forgiveness. Allah forgives the sins of His servants and is merciful towards them.

(219) O Prophet! Your Companions ask you about wine (which refers to anything that impairs the mind or intoxicates it), with respect to the legal aspects of drinking, selling and purchasing it. They also ask you about gambling (which refers to wealth taken in a competition between two people in which both contribute to the winning total). Say in response to them: They both have many spiritual and material harms, such as loss of intellect and wealth and the creation of hatred and enmity. On the other hand, there are a few benefits, such as financial reward for the winner of a bet. However, the harm and sin resulting from them is greater than the benefit; so, a logical person should avoid such actions. This statement of Allah lays the foundation for the prohibition of wine.

They also ask you, O Prophet, about the amount that they should spend in charity. Say in reply to them: Spend whatever is easy and in excess of your needs. With such clear explanations, Allah describes the sacred law to you so that you may reflect.

Initially, this was the law regarding charity, but later Allah established the obligation of Zakat, which requires paying a set amount on certain possessions, if one has owned such possessions for a particular period of time.

Beneficial Points :

1. Not knowing the end result of a thing sometimes makes a person dislike a thing that benefits him and like a thing that harms him. A person must ask Allah to guide him to the right path. 2. Islam came to preserve goodness and prohibit any violation of it: the worst form of violation is preventing people from the path of Allah. 3. The disbelievers will remain enemies of Islam and Muslims until they remove them from their path. Allah will weaken the plot of the disbelievers. 4. Faith in Allah, emigration to Him and striving in His path are the most effective means by which a person can gain Allah's mercy and forgiveness. 5. In consideration of people's best interests, the sacred law has prohibited anything where the harm is greater than the benefit, even though there may be some benefit in it.

فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۗ وَيَسۡـَٔلُونَكَ عَنِ ٱلۡيَتَٰمَىٰۖ قُلۡ إِصۡلَاحٞ لَّهُمۡ
خَيۡرٞۖ وَإِن تُخَالِطُوهُمۡ فَإِخۡوَٰنُكُمۡۚ وَٱللَّهُ يَعۡلَمُ ٱلۡمُفۡسِدَ مِنَ
ٱلۡمُصۡلِحِۚ وَلَوۡ شَآءَ ٱللَّهُ لَأَعۡنَتَكُمۡۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٞ
٢٢٠ وَلَا تَنكِحُواْ ٱلۡمُشۡرِكَٰتِ حَتَّىٰ يُؤۡمِنَّۚ وَلَأَمَةٞ مُّؤۡمِنَةٌ
خَيۡرٞ مِّن مُّشۡرِكَةٖ وَلَوۡ أَعۡجَبَتۡكُمۡۗ وَلَا تُنكِحُواْ ٱلۡمُشۡرِكِينَ
حَتَّىٰ يُؤۡمِنُواْۚ وَلَعَبۡدٞ مُّؤۡمِنٌ خَيۡرٞ مِّن مُّشۡرِكٖ وَلَوۡ أَعۡجَبَكُمۡۗ
أُوْلَٰٓئِكَ يَدۡعُونَ إِلَى ٱلنَّارِۖ وَٱللَّهُ يَدۡعُوٓاْ إِلَى ٱلۡجَنَّةِ وَٱلۡمَغۡفِرَةِ
بِإِذۡنِهِۦۖ وَيُبَيِّنُ ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمۡ يَتَذَكَّرُونَ ٢٢١
وَيَسۡـَٔلُونَكَ عَنِ ٱلۡمَحِيضِۖ قُلۡ هُوَ أَذٗى فَٱعۡتَزِلُواْ ٱلنِّسَآءَ فِي
ٱلۡمَحِيضِ وَلَا تَقۡرَبُوهُنَّ حَتَّىٰ يَطۡهُرۡنَۖ فَإِذَا تَطَهَّرۡنَ فَأۡتُوهُنَّ
مِنۡ حَيۡثُ أَمَرَكُمُ ٱللَّهُۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلۡمُتَطَهِّرِينَ
٢٢٢ نِسَآؤُكُمۡ حَرۡثٞ لَّكُمۡ فَأۡتُواْ حَرۡثَكُمۡ أَنَّىٰ شِئۡتُمۡۖ وَقَدِّمُواْ
لِأَنفُسِكُمۡۚ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّكُم مُّلَٰقُوهُۗ وَبَشِّرِ
ٱلۡمُؤۡمِنِينَ ٢٢٣ وَلَا تَجۡعَلُواْ ٱللَّهَ عُرۡضَةٗ لِّأَيۡمَٰنِكُمۡ أَن تَبَرُّواْ
وَتَتَّقُواْ وَتُصۡلِحُواْ بَيۡنَ ٱلنَّاسِۚ وَٱللَّهُ سَمِيعٌ عَلِيمٞ ٢٢٤

(220) Allah has established these rules so that you may think about what benefits you in this world and the Afterlife. Your Companions ask you, O Prophet, about the guardianship of orphans and how they should deal with them: whether they can mix their wealth with that of the orphans for expenses, food and accommodation? Say in reply to them: If you are kind to them by arranging their affairs without taking anything in return and without touching their wealth, it is better in the sight of Allah and carries greater reward. It is also better because you will receive your full wealth. However, there is no harm if you mix their wealth with yours for living expenses, as they are your brothers in faith and it is normal for brothers to help and look after the affairs of one another. Allah knows the guardian who, by mixing the wealth of orphans with his, means harm and the one who means well. If He wished to make it difficult for you with respect to orphans, He would have done so. Instead, He has made it easy for you to deal with them as the sacred law is based on ease. Allah is Mighty and nothing can overpower Him. He is Wise in His planning and legislation. (221) Do not get married, O believers, to those women who give partners to Allah until they have faith in Him alone and enter the path of Islam. A woman who is a slave but has faith in Allah and His Messenger is better than a free woman who worships idols, even though you may be impressed by her beauty and wealth. Do not give Muslim women in marriage to men who are idolaters. A slave man who has faith in Allah and His Messenger is better than a free man who is an idolater, even though he may seem impressive to you. Men and women who commit idolatry, invite by their statements and actions, towards that which will lead to entering the fire of Hell. Allah, on the other hand, invites to good actions which will lead to entry into Paradise and forgiveness of sins by His permission and grace. Allah makes His verses clear for people so that they may learn and act obediently. (222) O Prophet! Your Companions ask you about menses (which is the blood of menstruation that naturally comes out of the womb at certain times of the month). Say in reply to them: Menses is harmful to the man and woman, so avoid sexual intercourse during this time. Do not approach them for sexual intercourse until the blood stops and they have cleaned themselves by taking a bath. If the blood has stopped and they have cleaned themselves, then you may have sexual intercourse with them through the vagina in the manner that Allah has permitted for you. Allah loves those that frequently repent from their sins and are extra mindful of cleanliness. (223) Your wives are a place for you to sow your seed: they produce children for you just as the land produces crops. So approach the plantation, which is the vagina, from whichever direction and in whichever manner you wish as long as intercourse takes place in the vagina. Send forth something good for yourselves, such as having sexual intercourse with the intention of gaining closeness to Allah and with the hope of pious offspring. Be mindful of Allah by fulfilling His instructions and avoiding His prohibitions, such as those relating to women. Know that you are to meet Him on the Day of Resurrection and will have to stand before Him to receive the reward for your actions. O Prophet, give the believers good news of everlasting blessings that will surely please them when they meet their Lord: seeing His Blessed Face. (224) Do not use the name of Allah in your oath as an excuse for not doing good e.g. being mindful of Him, being virtuous, and reconciling between people. Yet if you have taken an oath not to do any good actions, then do good actions and make a compensation for the oath. Allah hears your statements and knows your actions and will reward you for them.

Beneficial Points :

1. Marriage between Muslims and idolaters is prohibited due to the huge gap between faith and idolatry. 2. The verses indicate that a guardian is necessary for the contract of marriage, since Allah addresses the guardians with respect to the prohibition of giving women in marriage to idolaters. 3. Sexual intercourse with a woman during menstruation is prohibited until she becomes clean and takes a bath. But intimate acts except intercourse are permitted during menstruation and before a purifying bath. 4. The sacred law requires physical purity from all types of filth.

5. The believer is encouraged to focus on the Afterlife in everything, even in acts of pleasure, and to do good actions that will benefit him in the next life.

لَّا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغۡوِ فِيٓ أَيۡمَٰنِكُمۡ وَلَٰكِن يُؤَاخِذُكُم بِمَا كَسَبَتۡ
قُلُوبُكُمۡۗ وَٱللَّهُ غَفُورٌ حَلِيمٞ (٢٢٥) لِّلَّذِينَ يُؤۡلُونَ مِن نِّسَآئِهِمۡ تَرَبُّصُ
أَرۡبَعَةِ أَشۡهُرٖۖ فَإِن فَآءُو فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ (٢٢٦) وَإِنۡ عَزَمُواْ
ٱلطَّلَٰقَ فَإِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ (٢٢٧) وَٱلۡمُطَلَّقَٰتُ يَتَرَبَّصۡنَ بِأَنفُسِهِنَّ
ثَلَٰثَةَ قُرُوٓءٖۚ وَلَا يَحِلُّ لَهُنَّ أَن يَكۡتُمۡنَ مَا خَلَقَ ٱللَّهُ فِيٓ أَرۡحَامِهِنَّ
إِن كُنَّ يُؤۡمِنَّ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي
ذَٰلِكَ إِنۡ أَرَادُوٓاْ إِصۡلَٰحٗاۚ وَلَهُنَّ مِثۡلُ ٱلَّذِي عَلَيۡهِنَّ بِٱلۡمَعۡرُوفِۚ
وَلِلرِّجَالِ عَلَيۡهِنَّ دَرَجَةٞۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ (٢٢٨) ٱلطَّلَٰقُ مَرَّتَانِۖ
فَإِمۡسَاكُۢ بِمَعۡرُوفٍ أَوۡ تَسۡرِيحُۢ بِإِحۡسَٰنٖۗ وَلَا يَحِلُّ لَكُمۡ أَن تَأۡخُذُواْ
مِمَّآ ءَاتَيۡتُمُوهُنَّ شَيۡـًٔا إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِۖ
فَإِنۡ خِفۡتُمۡ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَلَا جُنَاحَ عَلَيۡهِمَا فِيمَا ٱفۡتَدَتۡ
بِهِۦۗ تِلۡكَ حُدُودُ ٱللَّهِ فَلَا تَعۡتَدُوهَاۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَأُوْلَٰٓئِكَ
هُمُ ٱلظَّٰلِمُونَ (٢٢٩) فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُۥ مِنۢ بَعۡدُ حَتَّىٰ تَنكِحَ زَوۡجًا
غَيۡرَهُۥۗ فَإِن طَلَّقَهَا فَلَا جُنَاحَ عَلَيۡهِمَآ أَن يَتَرَاجَعَآ إِن ظَنَّآ أَن
يُقِيمَا حُدُودَ ٱللَّهِۗ وَتِلۡكَ حُدُودُ ٱللَّهِ يُبَيِّنُهَا لِقَوۡمٖ يَعۡلَمُونَ (٢٣٠)

(225) Allah will not take you to account for those oaths that you swear unintentionally, such as if someone carelessly says, ‘No, by Allah!’ or ‘Yes, by Allah!’ For such oaths there is no need to make any compensation, nor any further consequences. However, He will take you to account for intentional oaths. Allah forgives and tolerates the sins of His servants and is not hasty in sending punishment.

(226) For those who swear an oath not to have sexual intercourse with their wives, there is a waiting period not longer than four months, starting from the date of the oath. If he abandons the oath and engages in sexual intercourse after having sworn not to, and this happens within the four months period, then Allah forgives them. Allah is merciful and has established compensation as a way out from such an oath.

(227) If such a man is determined to continue his oath and so passes the four months period, intending by that a divorce, then Allah hears their statements, including the divorce, and He knows their states and intentions and will reward them for that.

(228) Divorced women must not remarry after a divorce for three menstrual periods. If they are true in their faith in Allah and the Last Day, they may not hide the foetus that Allah has created in their wombs. Their husbands, who issued the divorce, have the first right to recall them during the waiting period if their intention is to live well with them and to cancel what has occurred because of the divorce. Wives have rights and obligations like those of husbands in a manner that people consider fair. Men have a higher rank than them in terms of responsibility and with respect to divorce. Allah is Mighty and nothing can overcome His decree. He is Wise in His legislation and planning.

(229) The divorce, after which a husband may recall his wife, can only happen twice. He may divorce her the first time, recall her, divorce her again and recall her once more. After two divorces he must either keep her in his marriage, living in a good way with her, or divorce her for the third time, being good to her by fulfilling her rights. Then the wife is temporarily prohibited for him until she marries another man (see Sūrah Al-Baqarah: 230, below). At the time of divorce, husbands may not take any part of the dowry that they had given their wives.

However, if a woman is unhappy with her husband because of his character or looks, and the couple are of the view that, because of this, they will be not be able to fulfil the rights of marriage, then they should present the matter to a person related to them or someone who is familiar with them. If they feel that the couple will not be able to fulfil the rights of marriage, then there is no harm if the woman offers to give something to the husband in return for a divorce.

These laws of the shariah are the criterion for the lawful and unlawful, so do not overstep them. Whoever oversteps the limits of Allah with regards to the lawful and the unlawful, then such people are wronging their own selves by bringing them to destruction and exposing them to Allah’s anger and justice.

(230) If the husband divorces her for the third time, he may not remarry her until she gets married to another man in a valid marriage that is genuine and not merely contracted to make her lawful for the original husband, and where sexual intercourse has taken place in this later marriage. Should the second husband divorce her or pass away, the woman and her first husband may return to one another with a new marriage contract and dowry, if they feel that they will fulfil the rights of each other set-out in the sacred law. These rules are made clear by Allah for people who know His laws and limits, as they are the ones who benefit from them.

Beneficial Points :

1. Allah explains the laws of marriage and divorce in full so that people know the limits of the lawful and the unlawful and do not overstep these limits.
2. In married life, the couple must behave in a good manner. If this is not possible, then there is nothing wrong in divorce; and either of the partners may ask for it.

وَإِذَا طَلَّقۡتُمُ ٱلنِّسَآءَ فَبَلَغۡنَ أَجَلَهُنَّ فَأَمۡسِكُوهُنَّ بِمَعۡرُوفٍ
أَوۡ سَرِّحُوهُنَّ بِمَعۡرُوفٖۚ وَلَا تُمۡسِكُوهُنَّ ضِرَارٗا لِّتَعۡتَدُواْۚ وَمَن
يَفۡعَلۡ ذَٰلِكَ فَقَدۡ ظَلَمَ نَفۡسَهُۥۚ وَلَا تَتَّخِذُوٓاْ ءَايَٰتِ ٱللَّهِ هُزُوٗاۚ
وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ وَمَآ أَنزَلَ عَلَيۡكُم مِّنَ ٱلۡكِتَٰبِ وَٱلۡحِكۡمَةِ
يَعِظُكُم بِهِۦۚ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ عَلِيمٞ ٢٣١ وَإِذَا
طَلَّقۡتُمُ ٱلنِّسَآءَ فَبَلَغۡنَ أَجَلَهُنَّ فَلَا تَعۡضُلُوهُنَّ أَن يَنكِحۡنَ
أَزۡوَٰجَهُنَّ إِذَا تَرَٰضَوۡاْ بَيۡنَهُم بِٱلۡمَعۡرُوفِۗ ذَٰلِكَ يُوعَظُ بِهِۦ مَن كَانَ
مِنكُمۡ يُؤۡمِنُ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۗ ذَٰلِكُمۡ أَزۡكَىٰ لَكُمۡ وَأَطۡهَرُۚ وَٱللَّهُ
يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ٢٣٢ ۞ وَٱلۡوَٰلِدَٰتُ يُرۡضِعۡنَ أَوۡلَٰدَهُنَّ حَوۡلَيۡنِ نصف الحزب ٤
كَامِلَيۡنِۖ لِمَنۡ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَۚ وَعَلَى ٱلۡمَوۡلُودِ لَهُۥ رِزۡقُهُنَّ
وَكِسۡوَتُهُنَّ بِٱلۡمَعۡرُوفِۚ لَا تُكَلَّفُ نَفۡسٌ إِلَّا وُسۡعَهَاۚ لَا تُضَآرَّ
وَٰلِدَةُۢ بِوَلَدِهَا وَلَا مَوۡلُودٞ لَّهُۥ بِوَلَدِهِۦۚ وَعَلَى ٱلۡوَارِثِ مِثۡلُ ذَٰلِكَۗ فَإِنۡ
أَرَادَا فِصَالًا عَن تَرَاضٖ مِّنۡهُمَا وَتَشَاوُرٖ فَلَا جُنَاحَ عَلَيۡهِمَاۗ وَإِنۡ
أَرَدتُّمۡ أَن تَسۡتَرۡضِعُوٓاْ أَوۡلَٰدَكُمۡ فَلَا جُنَاحَ عَلَيۡكُمۡ إِذَا سَلَّمۡتُم مَّآ
ءَاتَيۡتُم بِٱلۡمَعۡرُوفِۗ وَٱتَّقُواْ ٱللَّهَ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ بِمَا تَعۡمَلُونَ بَصِيرٞ ٢٣٣

(231) When you divorce women and they approach the end of their waiting period, you have the right to take them back or to leave them in a good way until their waiting period is over. Do not take them back in order to oppress and harm them, as was the practice in the period before Islam. Whoever acts with the aim of causing harm to them has wronged himself by exposing himself to sin and punishment. Do not make Allah's words the object of mockery and play. Remember Allah's favours on you: most importantly, the revelation you have received in the form of the Qur'ān and Sunnah, through which He reminds you to encourage and warn you. Fear Allah by fulfilling His instructions and avoiding His prohibitions. Know that Allah knows everything and that nothing is hidden from Him. He will reward you for your actions.

(232) When you divorce women less than three times and their waiting period ends, do not stop them from returning to their husbands with a new marriage contract if they wish to do so and they agree with their husbands. This law prohibiting them from being prevented is a piece of advice for that person who has faith in Allah and the Last Day. If you obey, this will bring greater good to you, and keep your honour and actions free of impurities. Allah knows the reality and outcome of matters, whereas you do not.

(233) Mothers who intend to complete the period of breastfeeding should nurse their children for two full years. The husband and father of a child is responsible for the maintenance and clothing of a divorced mother who breast feeds her child in accordance with the customs of society that do not go against the sacred law. No person is burdened beyond what he is able to do.

No parent is allowed to use the child as a means to harm the other. The heir (who would inherit from the child if the child were to pass away leaving behind wealth) shall be responsible, if the father dies without leaving any wealth, for the same obligations as that of the father.

If the parents decide to wean the child before two years finish, then there is no sin on them, if this is done after full consultation and agreement that it is in the child's best interests. If you wish to hire wet-nurses for your children instead of their mothers, there is no sin in doing so provided you pay the agreed wages of such wet-nurses without any shortfall or delay. Be mindful of Allah by fulfilling His instructions and avoiding His prohibitions, and know that Allah sees everything you do and nothing is hidden from Him. He will reward you for any action you do.

Beneficial Points :

1. A man is prohibited from keeping his wife in marriage with the intention of causing harm to her if he does not wish to live with her – this is oppression.
2. It is prohibited for a guardian to prevent a woman from getting married to a suitable match or from going back to her first husband, if she so desires.
3. Following the sacred law with respect to family relations brings goodness.
4. The sacred law has secured the mother's right to nurse her child, even if she is divorced. The husband, in this case, is still required to provide her maintenance as long as she nurses his child.
5. Allah has prohibited the married couple from using their children as a means of causing harm to one another.
6. It is encouraged that all affairs related to married life be based on consultation and agreement between the married couple.

وَٱلَّذِينَ يُتَوَفَّوۡنَ مِنكُمۡ وَيَذَرُونَ أَزۡوَٰجٗا يَتَرَبَّصۡنَ بِأَنفُسِهِنَّ
أَرۡبَعَةَ أَشۡهُرٖ وَعَشۡرٗاۖ فَإِذَا بَلَغۡنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيۡكُمۡ
فِيمَا فَعَلۡنَ فِيٓ أَنفُسِهِنَّ بِٱلۡمَعۡرُوفِۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ٢٣٤
وَلَا جُنَاحَ عَلَيۡكُمۡ فِيمَا عَرَّضۡتُم بِهِۦ مِنۡ خِطۡبَةِ ٱلنِّسَآءِ
أَوۡ أَكۡنَنتُمۡ فِيٓ أَنفُسِكُمۡۚ عَلِمَ ٱللَّهُ أَنَّكُمۡ سَتَذۡكُرُونَهُنَّ
وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا إِلَّآ أَن تَقُولُواْ قَوۡلٗا مَّعۡرُوفٗاۚ
وَلَا تَعۡزِمُواْ عُقۡدَةَ ٱلنِّكَاحِ حَتَّىٰ يَبۡلُغَ ٱلۡكِتَٰبُ أَجَلَهُۥۚ
وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَعۡلَمُ مَا فِيٓ أَنفُسِكُمۡ فَٱحۡذَرُوهُۚ وَٱعۡلَمُوٓاْ
أَنَّ ٱللَّهَ غَفُورٌ حَلِيمٞ ٢٣٥ لَّا جُنَاحَ عَلَيۡكُمۡ إِن طَلَّقۡتُمُ ٱلنِّسَآءَ
مَا لَمۡ تَمَسُّوهُنَّ أَوۡ تَفۡرِضُواْ لَهُنَّ فَرِيضَةٗۚ وَمَتِّعُوهُنَّ عَلَى
ٱلۡمُوسِعِ قَدَرُهُۥ وَعَلَى ٱلۡمُقۡتِرِ قَدَرُهُۥ مَتَٰعَۢا بِٱلۡمَعۡرُوفِۖ حَقًّا عَلَى
ٱلۡمُحۡسِنِينَ ٢٣٦ وَإِن طَلَّقۡتُمُوهُنَّ مِن قَبۡلِ أَن تَمَسُّوهُنَّ وَقَدۡ
فَرَضۡتُمۡ لَهُنَّ فَرِيضَةٗ فَنِصۡفُ مَا فَرَضۡتُمۡ إِلَّآ أَن يَعۡفُونَ
أَوۡ يَعۡفُوَاْ ٱلَّذِي بِيَدِهِۦ عُقۡدَةُ ٱلنِّكَاحِۚ وَأَن تَعۡفُوٓاْ أَقۡرَبُ لِلتَّقۡوَىٰۚ
وَلَا تَنسَوُاْ ٱلۡفَضۡلَ بَيۡنَكُمۡۚ إِنَّ ٱللَّهَ بِمَا تَعۡمَلُونَ بَصِيرٌ ٢٣٧

(234) When someone passes away and leaves behind a wife who is not pregnant, it is the duty of such a woman to wait for a period of four months and ten days, in which she must not leave the husband's home, beautify herself or get married. Once this period ends, there is no blame on their guardians if these women do these actions, which were previously prohibited during the waiting period, as long as it is done in a manner acceptable to society and the sacred law. Allah is well aware of what you do. None of your private or public actions are concealed from Him; and He will reward you for them.

(235) There is no sin on you if you hint to your desire to propose to a woman who is still in her waiting period after a divorce or after the death of her husband. For example, a person may say, 'When your waiting period is over, let me know'. There is also no sin on you if you keep this desire to yourselves. Allah knows that you will mention them because of your strong desire to marry, so He has allowed you to give a hint without being open.

Beware of secretly making any promise to marry them whilst they are still in their waiting period. However, you may give a hint to them in the manner that is acceptable; but do not confirm the marriage contract in the period of waiting.

Know that Allah is aware of what is in your hearts, so be mindful of Him and do not go against His instruction. Know that Allah Forgiving to the person who repents to Him; and that He is tolerant and does not often quickly punish.

(236) There is no sin on you if you divorce your wives with whom you have entered into marriage before you have sexual intercourse with them and before you fix a dowry for them. If you must divorce them in such a situation, they will not be entitled to any dowry from you; but they must be given something that they will enjoy, to make it easy on their feelings. This must be done by both a rich and a poor man according to their means. This gift is binding on those who wish to do good in their actions and dealings.

(237) If you divorce your wives with whom you have entered into marriage before having sexual intercourse with them and you had fixed the amount of the dowry, you will have to pay half of this amount to them, unless they give up this right of theirs or the husband wishes to pay the full dowry. To give up your right is closer to Mindfulness. Do not forget to show kindness and compassion to one another in matters of rights. Allah sees what you do, so try to do what is best to earn His reward.

Beneficial Points :

1. A waiting period is established for a widow in which she is not permitted to beautify herself or get married for a period of four months and ten days.
2. A proposal may not be made to a woman whilst she in the waiting period, but a hint of the desire to marry her may be given without any clear mention of it. This applies even if the woman has been divorced by her husband three times.
3. A believer is aware that Allah is watching him; and this makes him mindful of Allah and stops him from going against His sacred law.
4. If a man divorces his wife before consummation of the marriage, he must give her half of the fixed dowry. If there was no fixed dowry, he must give her a gift that she is happy with.
5. Dealings between spouses and relatives should be in an acceptable manner, based on forgiveness and pardon.

حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلۡوُسۡطَىٰ وَقُومُواْ لِلَّهِ
قَٰنِتِينَ ﴿٢٣٨﴾ فَإِنۡ خِفۡتُمۡ فَرِجَالًا أَوۡ رُكۡبَانٗاۖ فَإِذَآ أَمِنتُمۡ
فَٱذۡكُرُواْ ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمۡ تَكُونُواْ تَعۡلَمُونَ
﴿٢٣٩﴾ وَٱلَّذِينَ يُتَوَفَّوۡنَ مِنكُمۡ وَيَذَرُونَ أَزۡوَٰجٗا
وَصِيَّةٗ لِّأَزۡوَٰجِهِم مَّتَٰعًا إِلَى ٱلۡحَوۡلِ غَيۡرَ إِخۡرَاجٖۚ فَإِنۡ
خَرَجۡنَ فَلَا جُنَاحَ عَلَيۡكُمۡ فِي مَا فَعَلۡنَ فِيٓ أَنفُسِهِنَّ
مِن مَّعۡرُوفٖۗ وَٱللَّهُ عَزِيزٌ حَكِيمٞ ﴿٢٤٠﴾ وَلِلۡمُطَلَّقَٰتِ مَتَٰعُۢ
بِٱلۡمَعۡرُوفِۖ حَقًّا عَلَى ٱلۡمُتَّقِينَ ﴿٢٤١﴾ كَذَٰلِكَ يُبَيِّنُ
ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ تَعۡقِلُونَ ﴿٢٤٢﴾ ۞ أَلَمۡ تَرَ
إِلَى ٱلَّذِينَ خَرَجُواْ مِن دِيَٰرِهِمۡ وَهُمۡ أُلُوفٌ حَذَرَ ٱلۡمَوۡتِ
فَقَالَ لَهُمُ ٱللَّهُ مُوتُواْ ثُمَّ أَحۡيَٰهُمۡۚ إِنَّ ٱللَّهَ لَذُو فَضۡلٍ
عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَشۡكُرُونَ ﴿٢٤٣﴾
وَقَٰتِلُواْ فِي سَبِيلِ ٱللَّهِ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ ﴿٢٤٤﴾ مَّن
ذَا ٱلَّذِي يُقۡرِضُ ٱللَّهَ قَرۡضًا حَسَنٗا فَيُضَٰعِفَهُۥ لَهُۥٓ أَضۡعَافٗا
كَثِيرَةٗۚ وَٱللَّهُ يَقۡبِضُ وَيَبۡصُۜطُ وَإِلَيۡهِ تُرۡجَعُونَ ﴿٢٤٥﴾

ثلاثة أرباع الحزب ٤

(238) Guard your prayers by fulfilling them completely as Allah has instructed. In particular, guard the middle prayer, which is the ‘aṣr (afternoon) prayer; and stand before Allah in submission and devotion.
(239) If you face danger from an enemy or any other danger, and you are not able to offer the prayer completely, then pray whilst walking or riding, on camels, horses, or in any way you can. If the danger has gone, remember Allah as He has taught you: remembering Him in the most complete manner within the prayer. Also, remember Him for His having taught you guidance and given you light which you were previously unaware of.
(240) Those of you that pass away leaving behind wives must make a bequest for them to be provided with accommodation and maintenance for a period of one year in which your heirs may not remove them. This is to make up for the loss they have suffered and in respect for the deceased. If they leave before the end of the year by their own choice, there will be no sin on either you or them for what they do with themselves in terms of their beautification. Allah is Mighty and none can overpower Him. He is Wise in His planning and legislation.
It should be noted that most commentators are of the view that the law contained in this verse has been abrogated by the verse: ‘When someone passes away and leaves behind a wife who is not pregnant, it is the duty of these women to wait for a period of four months and ten days...’ [Sūrah Al-Baqarah: 234].

(241) Divorced women should be gifted something of clothing, money etc. This is to make-up for their emotional suffering because of the divorce. Such provision must be in keeping with the financial position of the husband; and it is a duty on those who are mindful of Allah by fulfilling His instructions and avoiding His prohibitions.
(242) As with the previous explanation, Allah explains these verses – containing His limits and laws – to the believers so that they understand and practice them, and so achieve the good of this world and the Afterlife.
(243) Do you not know, O Prophet, about those who left their homes in huge numbers fearing death due to the plague or something similar?
This refers to a group of people from the Israelites. Allah said to them, ‘Die!’ and they did. Then Allah brought them back to life to show them that everything is in His Hands and that they have no control over any benefit or harm. Allah is Gracious and Bountiful to people, but most people are ungrateful for His favours.
(244) Fight, O believers, the enemies of Allah: in support of His path and to promote His Word. Know that Allah hears your statements and knows your intentions and actions, and that He will reward you for them.
(245) Who will act as a lender and spend his wealth in the path of Allah, willingly with a good intention so that this may come back to him multiplied? Allah restricts and widens provision and health in accordance with His wisdom and justice. In the Afterlife, you will return to Him alone and He will give you a reward for your actions.

Beneficial Points :

1. The verses encourage people to guard the prayers and offer them perfectly by fulfilling all their essentials and prerequisites. If this is difficult, a person may pray in whichever manner is easy for him.
2. Allah’s mercy towards His servants is obvious, as He has explained to them His verses in a perfect manner.
3. At times, Allah tests some of His servants by reducing their provision and He tests others by giving them much provision: He does all of this in accordance with His absolute wisdom.

(246) Do you not know, O Prophet, about those nobles from the Israelites after the time of Moses who said to a prophet of theirs, ‘Set up for us a king and we will fight alongside him in Allah’s path’? The prophet replied, ‘It may be that if Allah makes fighting obligatory, you will not fight!’ They denied that this would happen and insisted, ‘What would stop us from fighting in Allah’s path when our enemies have removed us from our homes and have taken our children as prisoners?’ Yet when Allah made fighting obligatory on them, they all turned away, except a few of them. Allah knows the wrongdoers who broke their promise and turned away from His instruction; and He will repay them for their action.

(247) Their prophet said to them, ‘Allah has appointed Saul as your king, under whose banner you must fight’. Their leaders objected to this appointment and said, ‘How can he rule over us when we have a greater right to rule than he does, since he is not from the children of kings and he has not been given vast wealth which he can use in his rule!’ Their prophet said to them, ‘Allah has selected him over you and has given him great knowledge and physical strength. Allah grants authority to whomever He wishes in accordance with His wisdom and mercy. Allah is Bountiful and grants to whomever He wishes. He knows which of His creation is most deserving’.

(248) Their prophet said to them that the mark of his being truly chosen as their king was that Allah would return to them the Ark. This was a chest revered by the Israelites which was taken away from them. In it there was tranquillity and relics left behind by the family of Moses and Aaron, such as the staff and a few tablets. In that there is a clear sign if you are true believers.

أَلَمۡ تَرَ إِلَى ٱلۡمَلَإِ مِنۢ بَنِيٓ إِسۡرَٰٓءِيلَ مِنۢ بَعۡدِ مُوسَىٰٓ إِذۡ
قَالُواْ لِنَبِيّٖ لَّهُمُ ٱبۡعَثۡ لَنَا مَلِكٗا نُّقَٰتِلۡ فِي سَبِيلِ ٱللَّهِۖ
قَالَ هَلۡ عَسَيۡتُمۡ إِن كُتِبَ عَلَيۡكُمُ ٱلۡقِتَالُ أَلَّا تُقَٰتِلُواْۖ
قَالُواْ وَمَا لَنَآ أَلَّا نُقَٰتِلَ فِي سَبِيلِ ٱللَّهِ وَقَدۡ أُخۡرِجۡنَا
مِن دِيَٰرِنَا وَأَبۡنَآئِنَاۖ فَلَمَّا كُتِبَ عَلَيۡهِمُ ٱلۡقِتَالُ تَوَلَّوۡاْ
إِلَّا قَلِيلٗا مِّنۡهُمۡۚ وَٱللَّهُ عَلِيمُۢ بِٱلظَّٰلِمِينَ (٢٤٦) وَقَالَ لَهُمۡ
نَبِيُّهُمۡ إِنَّ ٱللَّهَ قَدۡ بَعَثَ لَكُمۡ طَالُوتَ مَلِكٗاۚ
قَالُوٓاْ أَنَّىٰ يَكُونُ لَهُ ٱلۡمُلۡكُ عَلَيۡنَا وَنَحۡنُ أَحَقُّ
بِٱلۡمُلۡكِ مِنۡهُ وَلَمۡ يُؤۡتَ سَعَةٗ مِّنَ ٱلۡمَالِۚ قَالَ إِنَّ ٱللَّهَ
ٱصۡطَفَىٰهُ عَلَيۡكُمۡ وَزَادَهُۥ بَسۡطَةٗ فِي ٱلۡعِلۡمِ وَٱلۡجِسۡمِۖ
وَٱللَّهُ يُؤۡتِي مُلۡكَهُۥ مَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٞ (٢٤٧)
وَقَالَ لَهُمۡ نَبِيُّهُمۡ إِنَّ ءَايَةَ مُلۡكِهِۦٓ أَن يَأۡتِيَكُمُ
ٱلتَّابُوتُ فِيهِ سَكِينَةٞ مِّن رَّبِّكُمۡ وَبَقِيَّةٞ مِّمَّا
تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَٰرُونَ تَحۡمِلُهُ ٱلۡمَلَٰٓئِكَةُۚ
إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لَّكُمۡ إِن كُنتُم مُّؤۡمِنِينَ (٢٤٨)

Beneficial Points :

1. One of the main reasons for fighting is in response to oppression of people who remove them from their homes and violate their rights.
2. The verses indicate the most important attributes of a leader who is qualified to lead people: knowledge of what he leads them in and strength in that.
3. The verses remind those who lead people not to be deceived by their words and to confirm and test their actions.
4. Allah chooses whomever He wishes from His creation. Authority is in His control and He gives it to whomever He wishes in accordance with His wisdom and knowledge.
5. Sometimes the rules used by people to judge others are not the same as those used by Allah.

فَلَمَّا فَصَلَ طَالُوتُ بِٱلۡجُنُودِ قَالَ إِنَّ ٱللَّهَ مُبۡتَلِيكُم
بِنَهَرٖ فَمَن شَرِبَ مِنۡهُ فَلَيۡسَ مِنِّي وَمَن لَّمۡ يَطۡعَمۡهُ
فَإِنَّهُۥ مِنِّيٓ إِلَّا مَنِ ٱغۡتَرَفَ غُرۡفَةَۢ بِيَدِهِۦۚ فَشَرِبُواْ مِنۡهُ
إِلَّا قَلِيلٗا مِّنۡهُمۡۚ فَلَمَّا جَاوَزَهُۥ هُوَ وَٱلَّذِينَ ءَامَنُواْ
مَعَهُۥ قَالُواْ لَا طَاقَةَ لَنَا ٱلۡيَوۡمَ بِجَالُوتَ وَجُنُودِهِۦۚ
قَالَ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُواْ ٱللَّهِ كَم مِّن فِئَةٖ
قَلِيلَةٍ غَلَبَتۡ فِئَةٗ كَثِيرَةَۢ بِإِذۡنِ ٱللَّهِۗ وَٱللَّهُ مَعَ
ٱلصَّٰبِرِينَ (٢٤٩) وَلَمَّا بَرَزُواْ لِجَالُوتَ وَجُنُودِهِۦ قَالُواْ
رَبَّنَآ أَفۡرِغۡ عَلَيۡنَا صَبۡرٗا وَثَبِّتۡ أَقۡدَامَنَا وَٱنصُرۡنَا
عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ (٢٥٠) فَهَزَمُوهُم بِإِذۡنِ ٱللَّهِ
وَقَتَلَ دَاوُۥدُ جَالُوتَ وَءَاتَىٰهُ ٱللَّهُ ٱلۡمُلۡكَ
وَٱلۡحِكۡمَةَ وَعَلَّمَهُۥ مِمَّا يَشَآءُۗ وَلَوۡلَا دَفۡعُ ٱللَّهِ ٱلنَّاسَ
بَعۡضَهُم بِبَعۡضٖ لَّفَسَدَتِ ٱلۡأَرۡضُ وَلَٰكِنَّ ٱللَّهَ ذُو
فَضۡلٍ عَلَى ٱلۡعَٰلَمِينَ (٢٥١) تِلۡكَ ءَايَٰتُ ٱللَّهِ نَتۡلُوهَا
عَلَيۡكَ بِٱلۡحَقِّۚ وَإِنَّكَ لَمِنَ ٱلۡمُرۡسَلِينَ (٢٥٢)

(249) When Saul set out with his warriors, he said to them, ‘Allah will test you with a river. If anyone drinks from it, he will not be on my path and must not join me in fighting. The person who does not drink from it will be on my path and will join me in the fight. If someone drinks a handful of water, this will be forgiven’. When they reached the river, all the warriors drank from its water, except a few of them who held back despite being extremely thirsty. After Saul had crossed the river with the believers, some of the warriors said, ‘We do not have the ability to fight Goliath and his army’. Those that were convinced that they would meet Allah on the Day of Resurrection said to them, ‘So many believing groups small in number have defeated a disbelieving group large in number with Allah’s permission and assistance. Victory is based on faith and not numbers. Allah is with the patient ones among His servants: He assists and gives them victory’.

(250) When they came out to face Goliath and his army, they prayed to Allah, saying: Our Lord, grant us patience in our hearts, make our feet firm so that we do not flee or lose courage before our enemies, and give us Your assistance and support against the disbelieving people.

(251) They defeated them by Allah’s will. The prophet of Allah, David, killed their leader Goliath and Allah gave him kingship and prophethood and taught him many sciences as He willed, including those that are beneficial for this world and those for the hearafter. If it were not the system of Allah to drive back the evil of some people by means of others, there would be corruption on earth as the evil ones would gain authority. However, Allah is Bountiful to all of His creation.

(252) Those are the clear verses of Allah which are recited to you, O Prophet, and they contain true stories and just laws. You are one of the messengers of the Lord of the Worlds.

Beneficial Points :

1. A leader should put his army through various types of tests in order to prove those who are patient from those who are not.
2. Victory does not lie in numbers and preparation only, but the help and support from Allah plays a crucial part in achieving victory.
3. At the time of hardship and difficulty only those whose hearts are filled with conviction of faith in Allah will remain patient.
4. Calling upon Allah with a sincere heart and with humility is a sure way for prayers to be answered, especially at the time of battle.
5. It is Allah’s order and wisdom that He repels the evil of some on earth by using others.
6. The Qur’ān contains true stories and just laws that prove the truth of the prophethood and message of Muhammad (peace be upon him)

الجزء ٣ الحزب ٥

۞ تِلۡكَ ٱلرُّسُلُ فَضَّلۡنَا بَعۡضَهُمۡ عَلَىٰ بَعۡضٖۘ مِّنۡهُم مَّن كَلَّمَ ٱللَّهُۖ
وَرَفَعَ بَعۡضَهُمۡ دَرَجَٰتٖۚ وَءَاتَيۡنَا عِيسَى ٱبۡنَ مَرۡيَمَ ٱلۡبَيِّنَٰتِ
وَأَيَّدۡنَٰهُ بِرُوحِ ٱلۡقُدُسِۗ وَلَوۡ شَآءَ ٱللَّهُ مَا ٱقۡتَتَلَ ٱلَّذِينَ مِنۢ
بَعۡدِهِم مِّنۢ بَعۡدِ مَا جَآءَتۡهُمُ ٱلۡبَيِّنَٰتُ وَلَٰكِنِ ٱخۡتَلَفُواْ
فَمِنۡهُم مَّنۡ ءَامَنَ وَمِنۡهُم مَّن كَفَرَۚ وَلَوۡ شَآءَ ٱللَّهُ مَا ٱقۡتَتَلُواْ
وَلَٰكِنَّ ٱللَّهَ يَفۡعَلُ مَا يُرِيدُ ٢٥٣ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَنفِقُواْ
مِمَّا رَزَقۡنَٰكُم مِّن قَبۡلِ أَن يَأۡتِيَ يَوۡمٞ لَّا بَيۡعٞ فِيهِ وَلَا خُلَّةٞ وَلَا
شَفَٰعَةٞۗ وَٱلۡكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ ٢٥٤ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ
ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ يَعۡلَمُ
مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا يُحِيطُونَ بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا
بِمَا شَآءَۚ وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ
وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ ٢٥٥ لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ
ٱلۡغَيِّۚ فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ
بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ لَا ٱنفِصَامَ لَهَاۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ٢٥٦

(253) Allah favoured some of those messengers mentioned to you over others with respect to their revelation, followers and ranks. Some of them Allah spoke to, such as Moses, and others He granted a high rank, such as Muhammad (peace be upon him) – who was sent to the entire humankind as the last of the prophets and whose nation was preferred over all other communities.

Allah gave Jesus, son of Mary, clear miracles confirming his prophethood, such as bringing the dead to life and curing the leper and the blind; and supported him with the angel Gabriel to give him strength in fulfilling Allah's instruction.

If Allah had willed, those that came after the messengers would not have fought amongst themselves after having received clear signs; but they disagreed and were divided. Some of them had faith in Allah, whilst others did not. If Allah had willed, they would not have fought with each other; but Allah does as He wills: He guides whomever He wills to faith through His mercy and grace, and He does not guide whomever He wishes by His justice and wisdom.

(254) O you who have faith in Allah and follow His Messenger, spend from the different types of permissible wealth that Allah has provided for you before the Day of Resurrection comes. On that day, there will be no sale so that a person may buy something of use to him, nor friendship that will be of benefit at a time of difficulty, and no intermediary that will protect him from any harm or bring any benefit unless Allah allows. The disbelievers are in the wrong due to their denial of Allah.

(255) Allah is the One Who alone deserves to be worshipped. He is the One who lives perfectly without any death or deficiency. He exists by Himself and is not in need of any of His creation. The creation only exists through Him and is always in need of Him. Drowsiness or sleep does not come upon Him due to the perfection of His life and existence. He alone controls the heavens and the earth. No one can intercede before Him without His acceptance and permission. He knows what has happened in the past and what will happen in the future. The creation has no share in His knowledge unless He wills to grant them some of it. His Throne covers the vastness of the heavens and the earth. It is not difficult for Him to preserve the heaven and the earth. He is High in His essence and attributes and Great in His dominion and authority.

(256) No one is forced to enter the religion of Islam, as it is clearly the true religion and there is no need to force anyone to believe in it. Truth stands clear from falsehood. Whoever rejects all those things that are worshipped besides Allah and frees himself from them, and has faith in Allah alone, has held on to the strongest rope for salvation on the Day of Resurrection and which will never break. Allah hears the statements of His servants, knows their actions and will reward them accordingly.

Beneficial Points :

1. Allah has given different ranks to the various messengers and prophets in accordance with His knowledge and wisdom.
2. Allah spoke directly to some messengers, such as Moses and Muhammad (peace be upon them).
3. Faith, guidance, disbelief and misguidance are all based on Allah's will and decree. To Him belongs perfect wisdom: if He willed, He would have guided the entire creation.
4. The verse of the Throne (verse 255) is the greatest verse in the Qur'ān, because of what it mentions within it of the attributes of Allah's Lordship (Rububiyyah) and that only He has the right to be worshipped (Uluhiyyah) as well as a clarification of some of His Attributes.
5. The act of entering into Islam and becoming a Muslim must be based on sincere acceptance and willingness because there is no compulsion in the path of Allah.
6. The best way to gain happiness in this world and success in the Afterlife is by holding on to the Qur'ān and Sunnah of the Prophet (peace be upon him).

ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۖ
وَٱلَّذِينَ كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخْرِجُونَهُم مِّنَ
ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِ ۗ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا
خَٰلِدُونَ ﴿٢٥٧﴾ أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِۦمَ فِى رَبِّهِۦٓ
أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَٰهِۦمُ رَبِّىَ ٱلَّذِى يُحْىِۦ
وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ ۖ قَالَ إِبْرَٰهِۦمُ فَإِنَّ ٱللَّهَ يَأْتِى
بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِى
كَفَرَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٢٥٨﴾ أَوْ كَٱلَّذِى
مَرَّ عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْىِۦ
هَٰذِهِ ٱللَّهُ بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ ٱللَّهُ مِا۟ئَةَ عَامٍ ثُمَّ بَعَثَهُۥ ۖ
قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل
لَّبِثْتَ مِا۟ئَةَ عَامٍ فَٱنظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ
وَٱنظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ ءَايَةً لِّلنَّاسِ ۖ وَٱنظُرْ إِلَى
ٱلْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ فَلَمَّا
تَبَيَّنَ لَهُۥ قَالَ أَعْلَمُ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٥٩﴾

(257) Allah takes care of those who have faith in Him. He grants them success and victory and takes them out of the darkness of disbelief and ignorance into the light of faith and knowledge. The friends of the disbelievers are Satan and his assistants who make disbelief seem beautiful to them and who take them from the light of faith and knowledge into the darkness of disbelief and ignorance. They are the people of the Fire who will remain there forever. Allah takes care of those who have faith in Him: He gives them success and victory and takes them out of the darkness of disbelief and ignorance into the light of faith and knowledge. The friends of the disbelievers are Satan and his assistants who make disbelief seem beautiful to them, and who take them from the light of faith and knowledge into the darkness of disbelief and ignorance. They are the people of the fire of Hell who will live there eternally.

Since Allah mentioned the two groups, He gives an example of each of them in the following verse:

(258) O Prophet, do you know about the arrogance of the rebellious one who argued with Abraham about Allah's Lordship and Oneness? This happened because Allah had given him the power to rule, yet he transgressed and took advantage of his position. Abraham explained to him the attributes of his Lord by saying, 'My Lord is the One Who gives life to the creation and causes them to die'. The rebel stubbornly said, 'I too can give life and cause death. I can kill whomever I wish and pardon whomever I wish'. Abraham then put forward another stronger argument by saying to him, 'The Lord I worship is the One Who brings the sun from the direction of the east; so, you should bring it from the direction of west!' The rebel was shocked and defeated by this strong argument. Allah does not allow wrongdoers to be guided and traverse His Path because of their disobedience and rebellion.

(259) Or do you know the example of the one who passed by a town in which the roofs had fallen, the walls had collapsed and the people had died, making it a deserted ruin? This man said in surprise, 'How will Allah ever bring these people back to life?' Allah then caused him to die for a period of one hundred years and then brought him back to life and asked him, 'How long were you dead for?' He replied, 'I remained like that for one day or less than a day'. Allah then said to him, 'Actually, you were like that for one hundred years. Look at the food you had with you, which has not gone bad in spite of this long period! Look at your dead donkey! I want to make you a clear sign for showing people the power I have to bring them back to life. Look at the bones of the donkey that are scattered. I will lift them, put them together, clothe them with flesh and then give them life again'. When he saw this, the reality became clear to him and he realized the power of Allah, and said in respect, 'I know that Allah has power over everything'.

Beneficial Points :

1. The distinguishing feature of the people of faith is that they have guidance and insight from Allah in all their worldly and religious affairs, unlike the people of disbelief.
2. One of the main causes of rebellion is a person being deceived by power and authority making him blind to his reality.
3. It is acceptable to debate with the people of falsehood in order to explain the truth to them and show them their error.
4. Allah's power is great and He is able to do anything, including giving life after death.

وَإِذۡ قَالَ إِبۡرَٰهِـۧمُ رَبِّ أَرِنِي كَيۡفَ تُحۡيِ ٱلۡمَوۡتَىٰۖ قَالَ أَوَلَمۡ
تُؤۡمِنۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطۡمَئِنَّ قَلۡبِيۖ قَالَ فَخُذۡ أَرۡبَعَةٗ مِّنَ
ٱلطَّيۡرِ فَصُرۡهُنَّ إِلَيۡكَ ثُمَّ ٱجۡعَلۡ عَلَىٰ كُلِّ جَبَلٖ مِّنۡهُنَّ جُزۡءٗا
ثُمَّ ٱدۡعُهُنَّ يَأۡتِينَكَ سَعۡيٗاۚ وَٱعۡلَمۡ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٞ
٢٦٠ مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ
أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ
يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١ ٱلَّذِينَ يُنفِقُونَ
أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتۡبِعُونَ مَآ أَنفَقُواْ مَنّٗا وَلَآ
أَذٗى لَّهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡ وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ
ربع الحزب يَحۡزَنُونَ ٢٦٢ ۞قَوۡلٞ مَّعۡرُوفٞ وَمَغۡفِرَةٌ خَيۡرٞ مِّن صَدَقَةٖ
يَتۡبَعُهَآ أَذٗىۗ وَٱللَّهُ غَنِيٌّ حَلِيمٞ ٢٦٣ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
لَا تُبۡطِلُواْ صَدَقَٰتِكُم بِٱلۡمَنِّ وَٱلۡأَذَىٰ كَٱلَّذِي يُنفِقُ مَالَهُۥ
رِئَآءَ ٱلنَّاسِ وَلَا يُؤۡمِنُ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۖ فَمَثَلُهُۥ كَمَثَلِ
صَفۡوَانٍ عَلَيۡهِ تُرَابٞ فَأَصَابَهُۥ وَابِلٞ فَتَرَكَهُۥ صَلۡدٗاۖ لَّا يَقۡدِرُونَ
عَلَىٰ شَيۡءٖ مِّمَّا كَسَبُواْۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡكَٰفِرِينَ ٢٦٤

(260) O Prophet, remember when Abraham said, ‘My Lord, show me how the dead come back to life’. Allah said to him, ‘Do you not have faith in this?’ Abraham replied, ‘I do have faith, but I just want to put my heart at ease’. So, Allah instructed him, saying, ‘Take four birds and tame them. Then cut them up into pieces and place a piece of each bird on the hills around you. Then call those birds and you will see that they will come quickly to you, having been brought back to life. Know, O Abraham, that Allah is Mighty in His dominion and Wise in His instruction and legislation’.

(261) The example of the reward of the believers who spend their wealth in Allah’s path is like that of a grain that is planted by a farmer in fertile ground. This grain then produces seven spikes, each carrying a hundred grains. Allah multiplies the reward for whomever of His servants He wishes and gives them their reward without account. Allah is Bountiful and Giving and He knows who deserves to have their reward multiplied.

(262) Those who spend their wealth for Allāh’s obedience and pleasure, and do not destroy their reward afterwards by reminding people of their favour by their words or actions, will receive their reward from their Lord. They will have no fear for the future nor any grief over the past because of the great bounties they will be enjoying.

(263) A kind word that makes a believer happy or forgiveness of the one who is ill-mannered is better than charity followed by harm caused by reminding the person of the favour. Allah is in no need of His servants; and because He is tolerant with them, He does not often quickly punish.

(264) O you who have faith in Allah and follow His Messenger, do not ruin the reward of your charity by boasting about it and hurting the person to whom you gave it. A person who does this is like one who spends to be seen and praised by people, and does not have faith in Allah and in the reward and punishment on the Day of Resurrection. This is like a smooth stone on which there is some dust: when heavy rain falls onto it, the dust is washed away and the stone is left smooth with nothing on it. Similarly, the reward of the actions and charity of those who show off does not remain in the sight of Allah. Allah does not guide disbelievers to what pleases Him and benefits them in their actions and spending.

Beneficial Points :

1. The levels of faith and stages of conviction have no limit. The more a person thinks about the universal signs of Allah, the more his faith and conviction increases.
2. The resurrection of people after their death is a clear proof of Allah’s perfect ability and greatness.
3. There is great virtue and a huge reward for spending in Allah’s path when this is done with a good intention and is not followed by insults or reminders.
4. One of the best things a person can do is to show good character by saying or doing something good and forgiving the person who is bad to him.
5. The reward of charity is lost when a person reminds people of it.

وَمَثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ
وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍۭ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ
فَـَٔاتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾ أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُۥ
جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ لَهُۥ
فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَأَصَابَهُ ٱلْكِبَرُ وَلَهُۥ ذُرِّيَّةٌ
ضُعَفَآءُ فَأَصَابَهَآ إِعْصَارٌ فِيهِ نَارٌ فَٱحْتَرَقَتْ ۗ كَذَٰلِكَ
يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِن طَيِّبَٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا
لَكُم مِّنَ ٱلْأَرْضِ ۖ وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ
وَلَسْتُم بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟ فِيهِ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَنِىٌّ
حَمِيدٌ ﴿٢٦٧﴾ ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ ۖ
وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ
﴿٢٦٨﴾ يُؤْتِى ٱلْحِكْمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ
أُوتِىَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٦٩﴾

(265) The example of believers who spend their wealth seeking Allah's pleasure, with firm conviction in their hearts of Allah's promise, is like that of a garden on high fertile ground on which heavy rain falls and causes it to produce double its crop. In addition, if it does not receive heavy rain then the light rain that falls on it is sufficient because the land is fertile. In the same way, the little that is spent by the sincere ones is accepted by Allah and its reward is multiplied. Allah sees what you do: He knows who is sincere and who is not, and will reward each one accordingly.

In the next verse, Allah gives the example of the person who spends his wealth for show:

(266) Do any of you wish to have a garden with date-palms and grapevines through which sweet waters flow and which has all kinds of wholesome fruit? When the owner of the garden becomes old and is no longer able to work and earn, and he has weak young children who also cannot work, a strong fiery wind strikes this garden and it burns down completely at a time when he is most in need of it because of his old age and for his weak young children. The condition of a person who spends his wealth to show people is like that of this man: when he comes before Allah on the Day of Resurrection, he will have no good actions at a time when he will be most in need of them. In this manner, Allah explains to you what will be of benefit to you in this world and the next, so that you may reflect.

(267) O you who have faith in Allah and follow His Messenger, spend from the pure, wholesome wealth that you have earned and from the produce that we have taken out for you from the ground. Do not look for that which is inferior to spend, because if it was given to you, you would not take it willingly because of its poor quality. How, then, can you be satisfied with offering Allah that which you would not accept for yourselves? Know that Allah is no need of your spending and He is praised in His essence and actions.

In the next verse, after instructing them to spend that which is pure, Allah warns them of Satan's plots and whisperings:

(268) Satan makes you afraid of poverty by encouraging you to be stingy, and he invites you to commit sins. Allah, on the other hand, promises you forgiveness for your sins and much provision. Allah is very bountiful and He knows the condition of His servants.

(269) Allah grants the ability to whomever of His servants He wishes to be steadfast in their statements and actions. Anyone who is given this ability has been given much good. However, only those with sound minds, that seek enlightenment through His light, and guidance from His guidance, will pay attention and benefit from the signs of Allah.

Beneficial Points :

1. The true believers in Allah are sure of His promise and reward: they spend their wealth without any fear or grief.
2. It is Allah's grace and favour that He blesses what is spent by the believers when it is done with sincerity.
3. The believer trusts in Allah and pays no attention to the whisperings of Satan, who tries to stop him from spending by making him afraid of poverty and need.
4. The biggest loser is the person who shows off his good actions, because the only thing he will receive as a reward is the praise of people.

وَمَآ أَنفَقۡتُم مِّن نَّفَقَةٍ أَوۡ نَذَرۡتُم مِّن نَّذۡرٖ فَإِنَّ ٱللَّهَ
يَعۡلَمُهُۥۗ وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٍ ٢٧٠ إِن تُبۡدُواْ
ٱلصَّدَقَٰتِ فَنِعِمَّا هِيَۖ وَإِن تُخۡفُوهَا وَتُؤۡتُوهَا
ٱلۡفُقَرَآءَ فَهُوَ خَيۡرٞ لَّكُمۡۚ وَيُكَفِّرُ عَنكُم مِّن
سَيِّـَٔاتِكُمۡۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ٢٧١ ۞ لَّيۡسَ
عَلَيۡكَ هُدَىٰهُمۡ وَلَٰكِنَّ ٱللَّهَ يَهۡدِي مَن يَشَآءُۗ وَمَا
تُنفِقُواْ مِنۡ خَيۡرٖ فَلِأَنفُسِكُمۡۚ وَمَا تُنفِقُونَ إِلَّا
ٱبۡتِغَآءَ وَجۡهِ ٱللَّهِۚ وَمَا تُنفِقُواْ مِنۡ خَيۡرٖ يُوَفَّ إِلَيۡكُمۡ
وَأَنتُمۡ لَا تُظۡلَمُونَ ٢٧٢ لِلۡفُقَرَآءِ ٱلَّذِينَ أُحۡصِرُواْ
فِي سَبِيلِ ٱللَّهِ لَا يَسۡتَطِيعُونَ ضَرۡبٗا فِي ٱلۡأَرۡضِ
يَحۡسَبُهُمُ ٱلۡجَاهِلُ أَغۡنِيَآءَ مِنَ ٱلتَّعَفُّفِ تَعۡرِفُهُم
بِسِيمَٰهُمۡ لَا يَسۡـَٔلُونَ ٱلنَّاسَ إِلۡحَافٗاۗ وَمَا تُنفِقُواْ مِنۡ
خَيۡرٖ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ٢٧٣ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُم
بِٱلَّيۡلِ وَٱلنَّهَارِ سِرّٗا وَعَلَانِيَةٗ فَلَهُمۡ أَجۡرُهُمۡ عِندَ
رَبِّهِمۡ وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ٢٧٤

نصف الحزب ٥

(270) Whatever you spend, no matter how little, for the pleasure of Allah, or any action that you promise to do for Allah without having been required to do it, Allah knows of it and it will not be lost. He will give you a great reward for it.
Those who do wrong by not fulfilling their obligations and overstepping Allah's limits have no one to protect them against the punishment on the Day of Resurrection.

(271) If you openly declare what you spend in charity, it is a good act. But if you keep it secret and give it to the poor in private, this is better as it indicates sincerity. Charity that is given sincerely becomes the means of sins being covered up and forgiven. Allah knows what you do and nothing from your circumstances is hidden from Him.

(272) O Prophet, you are not responsible for making them believe in the truth and submitting to it: your duty is to guide them to the truth and explain it to them. It is only Allah Who can bring them to the truth; and He guides whomever He wishes.
The benefit of any good you spend comes back to you; Allah is in no need of it. So, let your spending be only for Allah's sake: true believers spend only for Allah's pleasure. You will receive the full reward for any good you spend, no matter how little, because Allah does not wrong anyone.
After mentioning spending in His path and calling the believers towards it, in the next verse Allah explains the avenues for such spending:

(273) You should spend on those poor people who, because they are busy striving in Allah's path, are unable to travel to earn a living. Due to their not asking, a person that is unaware will think that they are not in need. However, the person who knows will recognise them by the signs that are apparent on their body and clothing. They are unlike other poor persons who beg persistently. Allah knows of any good or wealth you spend and He will give you a great reward for it.

(274) Those who spend their wealth for Allah's sake at night and during the day, secretly and openly, without showing off or looking for fame, will have their reward from their Lord on the Day of Resurrection. As a favour and blessing from Allah, they will have no fear of what the future holds, nor any sadness over what they missed out on in the world.

Beneficial Points :

1. Whatever the believers spend is not hidden from Allah: He knows of it and will reward those who are sincere with the best reward.
2. If a believer is sincere in his spending and charity, there is no harm if he reveals it or hides it, even though hiding it carries greater reward.
3. The believers are called to pay attention to those who are in need but are too dignified to reveal this to people.
4. The verse shows that one should always spend in Allah's path and that Allah promises that this carries great reward in this world and the Afterlife.

ٱلَّذِينَ يَأۡكُلُونَ ٱلرِّبَوٰاْ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِي
يَتَخَبَّطُهُ ٱلشَّيۡطَٰنُ مِنَ ٱلۡمَسِّۚ ذَٰلِكَ بِأَنَّهُمۡ قَالُوٓاْ إِنَّمَا ٱلۡبَيۡعُ
مِثۡلُ ٱلرِّبَوٰاْۗ وَأَحَلَّ ٱللَّهُ ٱلۡبَيۡعَ وَحَرَّمَ ٱلرِّبَوٰاْۚ فَمَن جَآءَهُۥ
مَوۡعِظَةٞ مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمۡرُهُۥٓ إِلَى ٱللَّهِۖ وَمَنۡ
عَادَ فَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ (٢٧٥) يَمۡحَقُ
ٱللَّهُ ٱلرِّبَوٰاْ وَيُرۡبِي ٱلصَّدَقَٰتِۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ
(٢٧٦) إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَأَقَامُواْ ٱلصَّلَوٰةَ
وَءَاتَوُاْ ٱلزَّكَوٰةَ لَهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡ وَلَا خَوۡفٌ عَلَيۡهِمۡ
وَلَا هُمۡ يَحۡزَنُونَ (٢٧٧) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ
وَذَرُواْ مَا بَقِيَ مِنَ ٱلرِّبَوٰٓاْ إِن كُنتُم مُّؤۡمِنِينَ (٢٧٨) فَإِن لَّمۡ تَفۡعَلُواْ
فَأۡذَنُواْ بِحَرۡبٖ مِّنَ ٱللَّهِ وَرَسُولِهِۦۖ وَإِن تُبۡتُمۡ فَلَكُمۡ رُءُوسُ
أَمۡوَٰلِكُمۡ لَا تَظۡلِمُونَ وَلَا تُظۡلَمُونَ (٢٧٩) وَإِن كَانَ
ذُو عُسۡرَةٖ فَنَظِرَةٌ إِلَىٰ مَيۡسَرَةٖۚ وَأَن تَصَدَّقُواْ خَيۡرٞ لَّكُمۡ
إِن كُنتُمۡ تَعۡلَمُونَ (٢٨٠) وَٱتَّقُواْ يَوۡمٗا تُرۡجَعُونَ فِيهِ إِلَى
ٱللَّهِۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفۡسٖ مَّا كَسَبَتۡ وَهُمۡ لَا يُظۡلَمُونَ (٢٨١)

After Allah has encouraged spending in His path as a form of cooperation between Muslims, He warns them from becoming involved in the opposite – which is usury –and He says:

(275) Those who take interest will rise from their graves on the Day of Resurrection like a person who is afflicted by Satan: they will stand up from their graves and then fall like a person who is epileptic. This is because they made usury permissible and made no distinction between usury and that which Allah has permitted in terms of profit earned through sales transactions. They claimed, 'Sale is like usury', meaning that both are lawful since both lead to an increase in wealth. Allah refutes their comparison and explains that He has permitted sale because of the general and specific benefit it contains, and He has prohibited usury because it is oppressive and abusive of people's wealth.

The person who stops taking usury, and repents from his sin, after receiving Allah's instruction prohibiting it and warning him against it, may keep the usury that he received in the past, without any sin. Then, whatever he does from then on, Allah will judge it. Whoever returns to taking usury after knowing of the prohibition deserves to enter the fire of Hell and to remain there eternally.

The reference to remaining in the fire of Hell eternally in relation to those that believe in Allah's Oneness is an indication of a long period of time; for only disbelievers will actually remain eternally in the fire of Hell.

Since Allah mentioned spending in His path and taking usury, He explains the different end result of each, by saying:

(276) Allah wipes out usury either by actually destroying it or by removing His blessing. Yet He increases charity and makes it grow by multiplying its reward by ten times up to seven hundred times or even more, and blesses those that give charity from their wealth. Allah does not love a stubborn disbeliever who considers the prohibited as lawful and persists in sins.

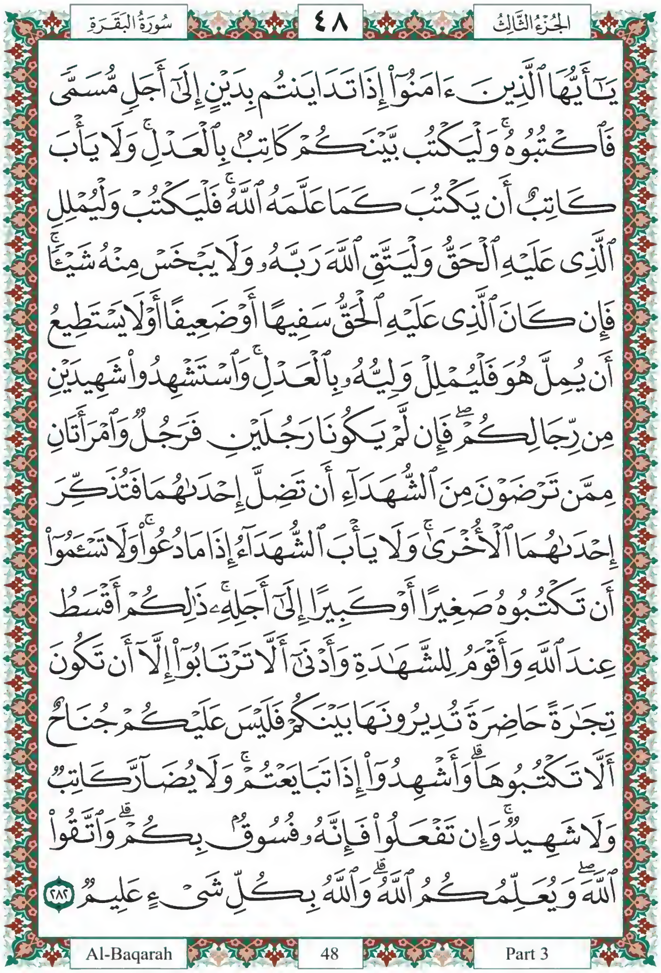
(277) Those who have faith in Allah, follow His Messenger, do good actions, fulfil their prayers in a complete manner and give Zakat to those deserving it, they shall receive their reward from their Lord and shall not have any fear for their future nor any grief over anything they missed in the worldly life.

(278) O you who have faith in Allah and follow His Messenger, fear Allah by fulfilling His instructions and avoiding His prohibitions, and do not demand any usury owed to you that remains with people, if you truly have faith in Allah and in His prohibitions.

(279) If you do not obey the sacred law, then be aware and certain of war with Allah and His Messenger. If you repent to Allah and leave usury, then you can keep the initial amount that you had given as a loan from your capital, in a manner that does not wrong anyone by taking more than your initial capital and does not wrong you by making you receive less than it. (280) If the person from whom you demand your debt is in hard times and is unable to repay the debt, then refrain from asking until he is able to obtain money and then pay the debt. And to give charity to him by not demanding the debt or giving up a part of it is better for you, if you knew its worth in the sight of Allah. (281) Fear the punishment of a day in which you all will be returned to Allah and you will have to stand before Him. Then every person will be given the reward of any good or evil action he did. They will not be wronged by receiving a reward less than their good actions or a punishment more than their evil actions.

Beneficial Points :

1. One of the most serious major sins is usury. For this reason, Allah has warned of war from Him and His Messenger for the person who takes usury.
2. Obeying the sacred law of commercial transactions brings blessings and growth.
3. It is virtuous to be patient with a person in financial difficulty and to make things easy for him by giving up the debt in part or in full.



يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَدَايَنتُم بِدَيۡنٍ إِلَىٰٓ أَجَلٖ مُّسَمّٗى
فَٱكۡتُبُوهُۚ وَلۡيَكۡتُب بَّيۡنَكُمۡ كَاتِبُۢ بِٱلۡعَدۡلِۚ وَلَا يَأۡبَ
كَاتِبٌ أَن يَكۡتُبَ كَمَا عَلَّمَهُ ٱللَّهُۚ فَلۡيَكۡتُبۡ وَلۡيُمۡلِلِ
ٱلَّذِي عَلَيۡهِ ٱلۡحَقُّ وَلۡيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا يَبۡخَسۡ مِنۡهُ شَيۡـٔٗاۚ
فَإِن كَانَ ٱلَّذِي عَلَيۡهِ ٱلۡحَقُّ سَفِيهًا أَوۡ ضَعِيفًا أَوۡ لَا يَسۡتَطِيعُ
أَن يُمِلَّ هُوَ فَلۡيُمۡلِلۡ وَلِيُّهُۥ بِٱلۡعَدۡلِۚ وَٱسۡتَشۡهِدُواْ شَهِيدَيۡنِ
مِن رِّجَالِكُمۡۖ فَإِن لَّمۡ يَكُونَا رَجُلَيۡنِ فَرَجُلٞ وَٱمۡرَأَتَانِ
مِمَّن تَرۡضَوۡنَ مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ إِحۡدَىٰهُمَا فَتُذَكِّرَ
إِحۡدَىٰهُمَا ٱلۡأُخۡرَىٰۚ وَلَا يَأۡبَ ٱلشُّهَدَآءُ إِذَا مَا دُعُواْۚ وَلَا تَسۡـَٔمُوٓاْ
أَن تَكۡتُبُوهُ صَغِيرًا أَوۡ كَبِيرًا إِلَىٰٓ أَجَلِهِۦۚ ذَٰلِكُمۡ أَقۡسَطُ
عِندَ ٱللَّهِ وَأَقۡوَمُ لِلشَّهَٰدَةِ وَأَدۡنَىٰٓ أَلَّا تَرۡتَابُوٓاْ إِلَّآ أَن تَكُونَ
تِجَٰرَةً حَاضِرَةٗ تُدِيرُونَهَا بَيۡنَكُمۡ فَلَيۡسَ عَلَيۡكُمۡ جُنَاحٌ
أَلَّا تَكۡتُبُوهَاۗ وَأَشۡهِدُوٓاْ إِذَا تَبَايَعۡتُمۡۚ وَلَا يُضَآرَّ كَاتِبٞ
وَلَا شَهِيدٞۚ وَإِن تَفۡعَلُواْ فَإِنَّهُۥ فُسُوقُۢ بِكُمۡۗ وَٱتَّقُواْ
ٱللَّهَۖ وَيُعَلِّمُكُمُ ٱللَّهُۗ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٞ ٢٨٢

(282) O you who have faith in Allah and follow His Messenger, when you enter a transaction that involves a debt – such as when you give a loan to one another for a fixed period –then write it down. The person who is able to write should write it down fairly and in accordance with the sacred law, and should not refuse to write down the debt in accordance with what Allah has taught him about writing justly. He should write what is dictated by the person against whom the right is so that it serves as an acknowledgement from him. He should be mindful of Allah and not reduce anything from the value or description of the debt.

If the debtor is not experienced in undertaking transactions, young, insane or is not able to dictate due to being mute or for some other reason, then his authoritative guardian should dictate with fairness. Also, call two sane and upright men as witnesses. If two men are not found, then call one man and two women whose religion and honesty you are satisfied with, so that if one of the women forgets, the other can remind her. The witness should not refuse to be a witness to a debt and must testify if required. Do not be lazy to write down the debt, no matter how small the amount, as this is more just in Allah's law, more reliable as evidence and more likely to remove any doubt in the type, amount or period of the debt. However, if the transaction is for an item that is present in exchange for a spot price there is no harm in not writing down, since there is no need to do so.

Calling witnesses is legislated so that disputes do not arise. It is unlawful to cause any harm to the witnesses or the ones who write; nor may they cause any harm to those who request them to write or stand witness. If anyone causes harm, he is going against Allah's sacred law.

O people of faith, be mindful of Allah by fulfilling His instructions and avoiding His prohibitions. Allah will teach you what is best for you in this world and the Afterlife. Allah knows everything and nothing is hidden from Him.

Beneficial Points :

1. Debts and all commercial transactions should be recorded to prevent any disagreement or dispute.
2. Transactions involving debt and all types of leases must have fixed periods.
3. The sacred law commands guardianship over those who are not able to look after their affairs due to being disabled, weak-minded or minors.
4. There should be witnesses to acknowledgments of debts and rights.
5. The best and most just way to write is to use the correct phrases and words relevant to the transaction.
6. No one should be harmed when recording debts and rights by the holders of such rights or those that record or witness them.

ثلاثة أرباع الحزب ٥

۞ وَإِن كُنتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا۟ كَاتِبًا فَرِهَٰنٌ مَّقْبُوضَةٌ ۖ
فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ ٱلَّذِى ٱؤْتُمِنَ أَمَٰنَتَهُۥ وَلْيَتَّقِ
ٱللَّهَ رَبَّهُۥ ۗ وَلَا تَكْتُمُوا۟ ٱلشَّهَٰدَةَ ۚ وَمَن يَكْتُمْهَا فَإِنَّهُۥٓ
ءَاثِمٌ قَلْبُهُۥ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ٢٨٣ لِّلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ
وَمَا فِى ٱلْأَرْضِ ۗ وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ
يُحَاسِبْكُم بِهِ ٱللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۗ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٢٨٤ ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ
مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ
وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟
سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ٢٨٥ لَا يُكَلِّفُ
ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ
رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا
وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا
وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ٢٨٦

(283) If you are travelling and do not find anyone who can write down the debt for you, then the debtor can give a property to the creditor as a security for his right until the debt is paid.

If you trust one another, it is not necessary to write the debt down, call witnesses or give a promise. In such cases, the debt will be the responsibility of the debtor, which he must fulfil and be mindful of Allah regarding it by not denying it later. If he later denies it, then the person who was present at the time of the transaction must give evidence and may not hide it. If anyone should hide evidence, it indicates that his heart is sinful. Allah knows what you do, nothing is hidden from Him and He will reward you for your actions.

(284) To Allah belongs everything that is in the heavens and earth: He created, owns and controls all of it. Whether you show or hide what is in your hearts, Allah knows about it and will call you to account for it. Then He will forgive whomever He wishes out of His grace and mercy, and He will punish whomever He wishes out of His wisdom and justice. Allah is able to do all things.

(285) The Prophet Muhammad (peace be upon him) believes in everything that was revealed to him by his Lord, as do the believers. All of them believe in Allah, all His angels, all His books that He revealed to the various prophets and all His messengers that He sent. They believe in such messengers without making any distinction between them. They say, 'We have heard your instructions and prohibitions, and we obey You by following Your instructions and leaving Your prohibitions. We ask You to forgive us, O Lord, for in all our matters we return to You alone'.

(286) Allah only burdens a person with actions that he is able to do. Allah's religion is based on ease and not difficulty. If any person does good, he will receive the reward for it in full. If any person does evil, he will receive the punishment for the sin he committed and no one will carry it for him. The Messenger and the believers said, 'O Lord, do not punish us if we forget or make a mistake in doing something or saying something unintentionally. O Lord, do not burden us with that which is difficult for us and which we are unable to do as you had tasked those before us who were punished for their wrongs. Do not give us such instructions and prohibitions which are difficult for us and which we are unable to fulfil. By Your grace, overlook our sins, forgive us and have mercy on us. You are our guardian and helper, so give us victory over the disbelievers'.

Beneficial Points :

1. A promise should to be taken to secure rights if it is not possible to record them, unless the contracting parties trust one another.
2. It is forbidden to hide evidence; and the person who does so is sinful.
3. Allah's knowledge and awareness of His creation is perfect. He is completely able to call them to account for their actions.
4. The verses describe the essentials of faith and explain their fundamentals.
5. This religion is based on ease and removal of harm and difficulty from people. Allah only burdens people with what they are able to do, and will not make them accountable for what they cannot do.

سُورَةُ آلِ عِمۡرَانَ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الٓمٓ ١ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُ ٢ نَزَّلَ عَلَيۡكَ ٱلۡكِتَٰبَ
بِٱلۡحَقِّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ وَأَنزَلَ ٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَ ٣ مِن
قَبۡلُ هُدٗى لِّلنَّاسِ وَأَنزَلَ ٱلۡفُرۡقَانَۗ إِنَّ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ ٱللَّهِ
لَهُمۡ عَذَابٞ شَدِيدٞۗ وَٱللَّهُ عَزِيزٞ ذُو ٱنتِقَامٍ ٤ إِنَّ ٱللَّهَ لَا يَخۡفَىٰ
عَلَيۡهِ شَيۡءٞ فِي ٱلۡأَرۡضِ وَلَا فِي ٱلسَّمَآءِ ٥ هُوَ ٱلَّذِي يُصَوِّرُكُمۡ
فِي ٱلۡأَرۡحَامِ كَيۡفَ يَشَآءُۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٦ هُوَ
ٱلَّذِيٓ أَنزَلَ عَلَيۡكَ ٱلۡكِتَٰبَ مِنۡهُ ءَايَٰتٞ مُّحۡكَمَٰتٌ هُنَّ أُمُّ
ٱلۡكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٞۖ فَأَمَّا ٱلَّذِينَ فِي قُلُوبِهِمۡ زَيۡغٞ فَيَتَّبِعُونَ
مَا تَشَٰبَهَ مِنۡهُ ٱبۡتِغَآءَ ٱلۡفِتۡنَةِ وَٱبۡتِغَآءَ تَأۡوِيلِهِۦۖ وَمَا يَعۡلَمُ تَأۡوِيلَهُۥٓ
إِلَّا ٱللَّهُۗ وَٱلرَّٰسِخُونَ فِي ٱلۡعِلۡمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلّٞ مِّنۡ عِندِ
رَبِّنَاۗ وَمَا يَذَّكَّرُ إِلَّآ أُوْلُواْ ٱلۡأَلۡبَٰبِ ٧ رَبَّنَا لَا تُزِغۡ قُلُوبَنَا بَعۡدَ
إِذۡ هَدَيۡتَنَا وَهَبۡ لَنَا مِن لَّدُنكَ رَحۡمَةًۚ إِنَّكَ أَنتَ ٱلۡوَهَّابُ ٨ رَبَّنَآ
إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوۡمٖ لَّا رَيۡبَ فِيهِۚ إِنَّ ٱللَّهَ لَا يُخۡلِفُ ٱلۡمِيعَادَ ٩

Themes of the Sūrah:

This Sūrah is about remaining firm on Islam after it has been perfectly explained; and it aims to dispel the doubts of the People of the Scripture, especially the Christians.

Explanation:

It is so-named because of the mention of the family of ‘Imrān in verse 33.

① Alif Lām Mīm – the placement of such letters has been discussed at the beginning of Sūrah Al-Baqarah. They indicate the inability of the Arabs to bring a Qur’ān like this one despite the fact that it is composed of letters similar to the ones at the beginning of this Sūrah, which also form the parts of their own speech.

② Allah is the One Who alone deserves to be worshipped. He is the One Who lives perfectly without any death or deficiency. He exists by Himself and is not in need of any of His creation. The creation only exists through Him and is always in need of Him.

③ He has revealed to you, O Prophet, the Qur’ān with true stories and just laws that are in agreement with the previous divine books; and there is no contradiction between all these divine books. Before revealing the Qur’ān to you, He revealed the Torah to Moses and the Gospel to Jesus.

④ All of these divine books contained guidance and directed people to the best of this world and the Afterlife. He revealed the Criterion to differentiate between truth and falsehood, and between guidance and misguidance. Disbelievers in the verses Allah has revealed to you will receive a severe punishment. Allah is Mighty and nothing can overpower Him. He is also able to take retribution from those who reject His messengers and go against His instruction. ⑤ Nothing in the earth or heaven is hidden from Allah. He knows everything, whether it is open or hidden. ⑥ He is the One Who creates you in different forms in the wombs of your mothers, as He wills: as male and female, handsome and ugly, black and white. There is no one worthy of being worshipped with love and reverence besides Him. He is Mighty and cannot be overpowered. He is Wise in His planning and legislation. ⑦ O Prophet, He is the One Who revealed to you the Qur’ān, which contains verses with clear and unambiguous meaning, and these represent the majority of the Book and are the reference point when there is disagreement. It also contains other verses that may have more than one meaning and are puzzling for most people. Those who seek other than the truth leave the clear verses and focus on the unclear ones, trying to create doubts and mislead people, and interpret them to suit their corrupt views. No one knows the true meaning of such verses besides Allah. Those who are firm in knowledge say, ‘We have faith in the entire Qur’ān because it is all from Allah’. They interpret the unclear verses according to the clear ones. Only those who have sound minds pay attention to this. ⑧ The ones firm in knowledge say, ‘O Lord, do not let our hearts move away from the truth after you have shown it to us. Save us from what happened to those who moved away from the truth. Give us, from Your vast mercy, that which will guide our hearts and protect us from misguidance. Our Lord, You are the One who gives much’. ⑨ Our Lord, You are going to call all people back to You: to hold them to account on a day in which there is no doubt. Our Lord, You do not break promises.

Beneficial Points :

1. Allah has established proof against the creation and left them no excuse for disbelief by sending messengers and books to guide them to the truth and warn them against falsehood. 2. Allah’s knowledge is perfect and He knows everything about His creation. Nothing in the heavens or earth is hidden from Him, whether it is open or hidden. 3. One of the principles of the people of faith who are firm in knowledge is that they interpret the unclear verses by referring to the clear ones. 4. A person should pray to Allah for firmness on the truth and for guidance, especially at the time of trouble and disagreements amongst the people.

إِنَّ ٱلَّذِينَ كَفَرُواْ لَن تُغۡنِيَ عَنۡهُمۡ أَمۡوَٰلُهُمۡ وَلَآ أَوۡلَٰدُهُم
مِّنَ ٱللَّهِ شَيۡـٔٗاۖ وَأُوْلَٰٓئِكَ هُمۡ وَقُودُ ٱلنَّارِ ١٠ كَدَأۡبِ ءَالِ
فِرۡعَوۡنَ وَٱلَّذِينَ مِن قَبۡلِهِمۡۚ كَذَّبُواْ بِـَٔايَٰتِنَا فَأَخَذَهُمُ ٱللَّهُ
بِذُنُوبِهِمۡۗ وَٱللَّهُ شَدِيدُ ٱلۡعِقَابِ ١١ قُل لِّلَّذِينَ كَفَرُواْ
سَتُغۡلَبُونَ وَتُحۡشَرُونَ إِلَىٰ جَهَنَّمَۖ وَبِئۡسَ ٱلۡمِهَادُ ١٢
قَدۡ كَانَ لَكُمۡ ءَايَةٞ فِي فِئَتَيۡنِ ٱلۡتَقَتَاۖ فِئَةٞ تُقَٰتِلُ فِي
سَبِيلِ ٱللَّهِ وَأُخۡرَىٰ كَافِرَةٞ يَرَوۡنَهُم مِّثۡلَيۡهِمۡ رَأۡيَ
ٱلۡعَيۡنِۚ وَٱللَّهُ يُؤَيِّدُ بِنَصۡرِهِۦ مَن يَشَآءُۚ إِنَّ فِي ذَٰلِكَ
لَعِبۡرَةٗ لِّأُوْلِي ٱلۡأَبۡصَٰرِ ١٣ زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ
مِنَ ٱلنِّسَآءِ وَٱلۡبَنِينَ وَٱلۡقَنَٰطِيرِ ٱلۡمُقَنطَرَةِ مِنَ ٱلذَّهَبِ
وَٱلۡفِضَّةِ وَٱلۡخَيۡلِ ٱلۡمُسَوَّمَةِ وَٱلۡأَنۡعَٰمِ وَٱلۡحَرۡثِۗ ذَٰلِكَ
مَتَٰعُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَٱللَّهُ عِندَهُۥ حُسۡنُ ٱلۡمَـَٔابِ ١٤ ۞ قُلۡ
أَؤُنَبِّئُكُم بِخَيۡرٖ مِّن ذَٰلِكُمۡۖ لِلَّذِينَ ٱتَّقَوۡاْ عِندَ رَبِّهِمۡ
جَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَا وَأَزۡوَٰجٞ
مُّطَهَّرَةٞ وَرِضۡوَٰنٞ مِّنَ ٱللَّهِۗ وَٱللَّهُ بَصِيرُۢ بِٱلۡعِبَادِ ١٥

الحزب ٦

⑩ The wealth and children of the disbelievers in Allah and His Messenger will not protect them from Allah's punishment in this world nor in the Afterlife. Such disbelievers will be the fuel with which Hell will be lit on the Day of Resurrection.

⑪ The case of these disbelievers is like that of the people of Pharaoh, and those before them who disbelieved in Allah and denied His signs. As a result, Allah punished them for their sins – their wealth and children did not benefit them. Allah is severe in punishing those who disbelieve in Him and His signs.

⑫ O Messenger, say to those who disbelieve, no matter what their religion, 'The believers will defeat you and you will die as disbelievers. Allah will then gather you in the fire of Hell. What an evil resting place it will be for you!'

⑬ There was a clear sign and lesson in the two groups that met to fight in the Battle of Badr. One group was made up of believers, and this was the Prophet (peace be upon him) and his Companions: they were fighting for Allah's sake and in order to raise His Word against the word of those who disbelieve. The other group consisted of the disbelievers of Makkah, who had come out in pride and for show.

The believers actually saw the disbelievers as being double their real number; but Allah helped His allies. Allah gives His support to whomever He wishes. In that there is a lesson and a warning for those of insight to realize that the help of Allah can come to the believers even though they may be few in number; and that defeat can come to those on falsehood even though they may be great in number.

⑭ Allah tells us that He has made the love of desirable things of this world attractive to people in order to test them. These desirable things include women, children, wealth (in the form of gold and silver) that is overflowing and piled up, beautiful trained horses, livestock (such as camels, cows and sheep), as well as farmlands – all of which is the enjoyment of the life of the world which lasts only for a short while. A believer should not become attached to these things as Allah has kept the best place of return for him: the Paradise that is as wide as the heavens and the earth.

Since the pleasures of the world will come to an end, Allah tells us in the next verse about that which is better:

⑮ O Messenger, say: Shall I tell you about something better than those desirable things? Those who are mindful of Allah by fulfilling His commands and avoiding His prohibitions will have gardens with trees and palaces overlooking flowing streams in which they will live eternally. They will also have wives who will be free from any defects in their form or character. In addition, they will gain the pleasure of Allah, and Allah will never be angry with them. Allah sees the actions of His servants, nothing is hidden from Him and He will recompense them for what they do.

Beneficial Points:

1. A disbeliever's wealth and children will be of no use to him on the Day of Resurrection against the punishment of Allah.
2. Victory, in reality, is not dependent on numbers and preparation, but on Allah's assistance and support.
3. Allah has made various forms of desirable things of the world attractive as a test for people. He knows those who observe His limits from those who overstep them.
4. All the enjoyment and pleasures of the world are only for a little while, and cannot be compared to the eternal bliss of the Afterlife.

ٱلَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ ءَامَنَّا فَٱغۡفِرۡ لَنَا ذُنُوبَنَا
وَقِنَا عَذَابَ ٱلنَّارِ ١٦ ٱلصَّٰبِرِينَ وَٱلصَّٰدِقِينَ وَٱلۡقَٰنِتِينَ
وَٱلۡمُنفِقِينَ وَٱلۡمُسۡتَغۡفِرِينَ بِٱلۡأَسۡحَارِ ١٧ شَهِدَ ٱللَّهُ
أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلۡمَلَٰٓئِكَةُ وَأُوْلُواْ ٱلۡعِلۡمِ قَآئِمَۢا
بِٱلۡقِسۡطِۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ١٨ إِنَّ ٱلدِّينَ
عِندَ ٱللَّهِ ٱلۡإِسۡلَٰمُۗ وَمَا ٱخۡتَلَفَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ
إِلَّا مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡعِلۡمُ بَغۡيَۢا بَيۡنَهُمۡۗ وَمَن يَكۡفُرۡ
بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ ١٩ فَإِنۡ حَآجُّوكَ
فَقُلۡ أَسۡلَمۡتُ وَجۡهِيَ لِلَّهِ وَمَنِ ٱتَّبَعَنِۗ وَقُل لِّلَّذِينَ أُوتُواْ
ٱلۡكِتَٰبَ وَٱلۡأُمِّيِّـۧنَ ءَأَسۡلَمۡتُمۡۚ فَإِنۡ أَسۡلَمُواْ فَقَدِ ٱهۡتَدَواْۖ
وَّإِن تَوَلَّوۡاْ فَإِنَّمَا عَلَيۡكَ ٱلۡبَلَٰغُۗ وَٱللَّهُ بَصِيرُۢ بِٱلۡعِبَادِ ٢٠
إِنَّ ٱلَّذِينَ يَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقۡتُلُونَ ٱلنَّبِيِّـۧنَ
بِغَيۡرِ حَقّٖ وَيَقۡتُلُونَ ٱلَّذِينَ يَأۡمُرُونَ بِٱلۡقِسۡطِ مِنَ
ٱلنَّاسِ فَبَشِّرۡهُم بِعَذَابٍ أَلِيمٍ ٢١ أُوْلَٰٓئِكَ ٱلَّذِينَ حَبِطَتۡ
أَعۡمَٰلُهُمۡ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ ٢٢

⑯ The people of Paradise are the ones who say in their prayers, 'Our Lord, we have faith in You and in that which You revealed to Your messengers; and we have followed Your sacred law. So, forgive the sins we have committed and protect us from the punishment of the fire of Hell'.

⑰ They are the ones who are patient in doing good actions, leaving bad actions and in the face of calamity; truthful in their words and actions; fulfil Allah's sacred law completely; spend their wealth in Allah's path; and ask for forgiveness in the last part of the night when prayers are most likely accepted and when hearts are not distracted.

⑱ Allah testifies that He alone is worthy of worship based on the legislative and universal signs indicating His divinity. The angels and people of knowledge also testify to this, by declaring and calling to His Oneness. They testified to the greatest thing anyone can testify to; the absolute right of Allah to be worshipped, and the perfect justice in His creation and sacred law. This is the greatest thing that anyone can testify to. There is no Allah but Him, the Mighty who can never be overpowered and the one who is Wise in His creation, planning and legislation.

⑲ The acceptable path in Allah's sight is Islam, the path of surrendering: devotion of all good actions to Allah alone, submission to Him in servitude and acceptance of all messengers, including the final messenger Muhammad (peace be upon him) with whom revelations came to an end, and after whom no sacred laws will remain valid except his.
The Jews and Christians only split up into various groups and sects, after evidence was established against them in the form of knowledge that had come to them, because of envy and greed for the world. Yet for whoever denies the verses of Allah revealed to His Messenger, Allah is quick in taking to account those who disbelieve in Him and His messengers.

⑳ If they argue with you, O Messenger, about the truth that has been revealed to you, then say to them in reply, 'I and the believers who follow me have submitted to Allah'. Also, say, O Messenger, to the People of the Scripture and the idolaters, 'Do you submit to Allah sincerely, following what I have brought?' If they submit to Allah and follow your sacred law, then they are on the path of guidance. If they turn away from Islam, then your duty is only to give your message to them; then Allah will decide about them. He watches His servants and will reward them according to their actions.

㉑ Those who disbelieve in Allah's signs, which show that He alone is the Lord and the One worthy of being worshipped, kill His prophets wrongly due to hatred, and kill those who call for justice by commanding good and forbidding evil – give these murderous disbelievers news of a painful punishment.

㉒ The actions of those who do such things are wasted and will not be of any benefit to them, neither in this world nor the Afterlife, due to their lack of faith. There will be no one to protect them from the punishment.

Beneficial Points :

1. The greatest thing that will wipe out sins and save a person from the punishment of the fire of Hell is faith in Allah and following what the Messenger (peace be upon him) brought.
2. The greatest testimony and reality is that Allah is the only One to be worshipped. For this reason, Allah Himself testifies to this, as do His angels and the people of knowledge.
3. The religion of Islam brought by the Prophet Muhammad (peace be upon him) is the true religion which Allah has sent as His final message: no other religion is acceptable to Him.

أَلَمۡ تَرَ إِلَى ٱلَّذِينَ أُوتُواْ نَصِيبٗا مِّنَ ٱلۡكِتَٰبِ يُدۡعَوۡنَ إِلَىٰ كِتَٰبِ
ٱللَّهِ لِيَحۡكُمَ بَيۡنَهُمۡ ثُمَّ يَتَوَلَّىٰ فَرِيقٞ مِّنۡهُمۡ وَهُم مُّعۡرِضُونَ ٢٣
ذَٰلِكَ بِأَنَّهُمۡ قَالُواْ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامٗا مَّعۡدُودَٰتٖۖ
وَغَرَّهُمۡ فِي دِينِهِم مَّا كَانُواْ يَفۡتَرُونَ ٢٤ فَكَيۡفَ إِذَا جَمَعۡنَٰهُمۡ
لِيَوۡمٖ لَّا رَيۡبَ فِيهِ وَوُفِّيَتۡ كُلُّ نَفۡسٖ مَّا كَسَبَتۡ وَهُمۡ
لَا يُظۡلَمُونَ ٢٥ قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلۡمُلۡكِ تُؤۡتِي ٱلۡمُلۡكَ مَن
تَشَآءُ وَتَنزِعُ ٱلۡمُلۡكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن
تَشَآءُۖ بِيَدِكَ ٱلۡخَيۡرُۖ إِنَّكَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٢٦ تُولِجُ ٱلَّيۡلَ
فِي ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِۖ وَتُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ
وَتُخۡرِجُ ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّۖ وَتَرۡزُقُ مَن تَشَآءُ بِغَيۡرِ حِسَابٖ ٢٧
لَّا يَتَّخِذِ ٱلۡمُؤۡمِنُونَ ٱلۡكَٰفِرِينَ أَوۡلِيَآءَ مِن دُونِ ٱلۡمُؤۡمِنِينَۖ
وَمَن يَفۡعَلۡ ذَٰلِكَ فَلَيۡسَ مِنَ ٱللَّهِ فِي شَيۡءٍ إِلَّآ أَن تَتَّقُواْ مِنۡهُمۡ
تُقَىٰةٗۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفۡسَهُۥۗ وَإِلَى ٱللَّهِ ٱلۡمَصِيرُ ٢٨ قُلۡ
إِن تُخۡفُواْ مَا فِي صُدُورِكُمۡ أَوۡ تُبۡدُوهُ يَعۡلَمۡهُ ٱللَّهُۗ وَيَعۡلَمُ
مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٢٩

㉓ O Prophet, did you not see the Jews who were given knowledge of the Torah proving your prophethood? When they are called to refer to the book of Allah, the Torah, so that it can decide about what they differ in, a group of their scholars and leaders turn away, ignoring the judgement of the Torah because it does not agree with their desires. The right thing for them to have done, having claimed that they follow the Torah, is to accept its judgement without hesitation.

㉔ They turned away from the truth and ignored it because they used to think that the fire of Hell will only touch them for a few days and they will then enter Paradise. This belief deceived them and made them bold against Allah and His religion.

㉕ What will be their state and how much will they regret? It will be incredibly terrible when I gather them to give account on the Day of Resurrection, in which there is no doubt. Every person will be given the reward of his actions according to what he deserves, without there being any oppression by a reduction in good actions or an increase in evil actions.

㉖ O Prophet, say in praise of your Lord and in declaration of His greatness: Allah, to You belongs all authority in this world and the Afterlife. You give authority to whomever of Your creation You wish, and remove it from whomever of Your creation You wish. You give honour to whomever You wish, and You disgrace whomever You wish. All of this is done according to Your wisdom and justice. All good lies only in Your hand. You have power over everything.

㉗ A display of Your power is that You cause the night to become longer by making it enter into the day, and You cause the day to become longer by entering it into the night. You bring out the living from the dead – as in a believer from a disbeliever and crops from seed – and You bring out the dead from the living – as in a disbeliever from a believer and a chick from an egg. You give provision to whomever You wish, in abundance without any limit or count.

㉘ O believers, do not take disbelievers as friends that you love and support instead of other believers: whoever does this will never be helped by Allah in any way. However, if you are under their authority and you fear for your lives, then there is no harm if you avoid their harm by being nice to them in your speech and actions on the outside, whilst hating them inside. Allah warns you of Himself, so fear Him and do not become the subject of His anger by committing sins. All men will return to Allah alone on the Day of Resurrection for Him to reward them for their actions.

㉙ Say, O Prophet: Whether you hide within your hearts that which Allah has forbidden, such as befriending the disbelievers, or you reveal the same, Allah knows about it. Nothing is hidden from Him. He knows whatever is in the heavens and the earth. He has power over everything and nothing is outside His ability.

Beneficial Points :

1. Guidance and success is only from Allah. Even if a very knowledgeable person reaches the highest of positions, it will be of no benefit to him without Allah's grace.
2. Authority belongs to Allah: He is the One Who gives and holds back, and the One Who gives honour and disgrace. All matters rest with Him, so no one else should be asked for anything.
3. It is necessary to befriend believers and to leave disbelievers.

يَوۡمَ تَجِدُ كُلُّ نَفۡسٖ مَّا عَمِلَتۡ مِنۡ خَيۡرٖ مُّحۡضَرٗا وَمَا عَمِلَتۡ
مِن سُوٓءٖ تَوَدُّ لَوۡ أَنَّ بَيۡنَهَا وَبَيۡنَهُۥٓ أَمَدَۢا بَعِيدٗاۗ وَيُحَذِّرُكُمُ ٱللَّهُ
نَفۡسَهُۥۗ وَٱللَّهُ رَءُوفُۢ بِٱلۡعِبَادِ ٣٠ قُلۡ إِن كُنتُمۡ تُحِبُّونَ ٱللَّهَ
فَٱتَّبِعُونِي يُحۡبِبۡكُمُ ٱللَّهُ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۚ وَٱللَّهُ غَفُورٞ
رَّحِيمٞ ٣١ قُلۡ أَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَۖ فَإِن تَوَلَّوۡاْ فَإِنَّ ٱللَّهَ لَا يُحِبُّ
ٱلۡكَٰفِرِينَ ٣٢ ۞ إِنَّ ٱللَّهَ ٱصۡطَفَىٰٓ ءَادَمَ وَنُوحٗا وَءَالَ إِبۡرَٰهِيمَ الحِزۡبُ ٦
وَءَالَ عِمۡرَٰنَ عَلَى ٱلۡعَٰلَمِينَ ٣٣ ذُرِّيَّةَۢ بَعۡضُهَا مِنۢ بَعۡضٖۗ وَٱللَّهُ
سَمِيعٌ عَلِيمٌ ٣٤ إِذۡ قَالَتِ ٱمۡرَأَتُ عِمۡرَٰنَ رَبِّ إِنِّي نَذَرۡتُ لَكَ
مَا فِي بَطۡنِي مُحَرَّرٗا فَتَقَبَّلۡ مِنِّيٓۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ٣٥
فَلَمَّا وَضَعَتۡهَا قَالَتۡ رَبِّ إِنِّي وَضَعۡتُهَآ أُنثَىٰ وَٱللَّهُ أَعۡلَمُ بِمَا وَضَعَتۡ
وَلَيۡسَ ٱلذَّكَرُ كَٱلۡأُنثَىٰۖ وَإِنِّي سَمَّيۡتُهَا مَرۡيَمَ وَإِنِّيٓ أُعِيذُهَا بِكَ
وَذُرِّيَّتَهَا مِنَ ٱلشَّيۡطَٰنِ ٱلرَّجِيمِ ٣٦ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ
حَسَنٖ وَأَنۢبَتَهَا نَبَاتًا حَسَنٗا وَكَفَّلَهَا زَكَرِيَّاۖ كُلَّمَا دَخَلَ عَلَيۡهَا
زَكَرِيَّا ٱلۡمِحۡرَابَ وَجَدَ عِندَهَا رِزۡقٗاۖ قَالَ يَٰمَرۡيَمُ أَنَّىٰ لَكِ هَٰذَاۖ
قَالَتۡ هُوَ مِنۡ عِندِ ٱللَّهِۖ إِنَّ ٱللَّهَ يَرۡزُقُ مَن يَشَآءُ بِغَيۡرِ حِسَابٍ ٣٧

㉚ On the Day of Resurrection every person will find the good that he did in front of him, without any deficiency. Those who did bad will wish that there was a great distance between them and their bad actions – but shall a desire will be worthless! Allah warns you of Himself, so do not become the subject of His anger by committing sins. Allah is kind to His servants and therefore gives them this warning.

㉛ O Prophet, say: If you really love Allah, then follow what I have brought, on the inside and the outside. By doing this, you will gain Allah's love and He will forgive your sins. Allah is Forgiving and Merciful to those who repent to Him.

㉜ O Prophet, say: Follow Allah and His Messenger by fulfilling His instructions and avoiding His prohibitions. If they turn away from the command, then know that Allah does not love the disbelievers who go against His sacred law and the instructions of His Messenger.

㉝ Allah honoured Adam (peace be upon him), by making the angels prostrate before him; Noah, by making him the first messenger to the people of the earth; the family of Abraham, by placing prophethood in his children; and the family of ʻImrān, the father of Mary – which is a reference to Jesus (peace be upon him). He selected all of them and preferred them over all the people of their time.

㉞ These prophets and their followers were all part of the same family: declaring Allah's Oneness and doing good. They passed on noble character and virtues to one another. Allah hears the statements of His servants and knows their actions; and therefore chooses whomever He wills.

㉟ Remember, O Messenger, when the wife of ʻImrān, the mother of Mary, said: O Lord, I have made it a duty on myself to fully dedicate my unborn child to You, to worship You and Your House, so accept this act from me. You are the One who hears my prayer and knows my intention.

㊱ When she reached the end of her pregnancy and gave birth she was astonished – as she had hoped for a boy – and she said, 'O Lord, I have given birth to a girl'. Allah knows what she gave birth to. Of course, a girl does not have the same strength and form as a boy that she had hoped for. She said, 'I have named her Mary and I ask for Your mercy in protecting her and her children from the rejected Satan'.

㊲ Allah graciously accepted the dedication and brought her up well. He made the hearts of His pious servants incline caringly to her and put her in the care of the Prophet Zachariah. Whenever Zachariah would enter her place of worship he would find wholesome food there. So, he asked her, 'O Mary, where did you get this food from?' She replied, 'This food is from Allah. Allah gives to whomever He wishes in abundance without account'.

Beneficial Points :

1. Allah's great status and the harshness of His punishment will make any sensible person be mindful of going against His sacred law.
2. The proof of true love for Allah and His Messenger is following the instructions and prohibitions of the sacred law. The claim of love without proof is weak.
3. Through His wisdom and mercy, Allah chooses whomever of His servants He wishes for prophethood and prophetic miracles.

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۥۖ قَالَ رَبِّ هَبۡ لِي مِن لَّدُنكَ ذُرِّيَّةٗ
طَيِّبَةًۖ إِنَّكَ سَمِيعُ ٱلدُّعَآءِ ٣٨ فَنَادَتۡهُ ٱلۡمَلَٰٓئِكَةُ وَهُوَ قَآئِمٞ
يُصَلِّي فِي ٱلۡمِحۡرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحۡيَىٰ مُصَدِّقَۢا بِكَلِمَةٖ
مِّنَ ٱللَّهِ وَسَيِّدٗا وَحَصُورٗا وَنَبِيّٗا مِّنَ ٱلصَّٰلِحِينَ ٣٩ قَالَ رَبِّ
أَنَّىٰ يَكُونُ لِي غُلَٰمٞ وَقَدۡ بَلَغَنِيَ ٱلۡكِبَرُ وَٱمۡرَأَتِي عَاقِرٞۖ قَالَ
كَذَٰلِكَ ٱللَّهُ يَفۡعَلُ مَا يَشَآءُ ٤٠ قَالَ رَبِّ ٱجۡعَل لِّيٓ ءَايَةٗۖ
قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمۡزٗاۗ وَٱذۡكُر
رَّبَّكَ كَثِيرٗا وَسَبِّحۡ بِٱلۡعَشِيِّ وَٱلۡإِبۡكَٰرِ ٤١ وَإِذۡ قَالَتِ
ٱلۡمَلَٰٓئِكَةُ يَٰمَرۡيَمُ إِنَّ ٱللَّهَ ٱصۡطَفَىٰكِ وَطَهَّرَكِ وَٱصۡطَفَىٰكِ
عَلَىٰ نِسَآءِ ٱلۡعَٰلَمِينَ ٤٢ يَٰمَرۡيَمُ ٱقۡنُتِي لِرَبِّكِ وَٱسۡجُدِي
وَٱرۡكَعِي مَعَ ٱلرَّٰكِعِينَ ٤٣ ذَٰلِكَ مِنۡ أَنۢبَآءِ ٱلۡغَيۡبِ نُوحِيهِ إِلَيۡكَۚ
وَمَا كُنتَ لَدَيۡهِمۡ إِذۡ يُلۡقُونَ أَقۡلَٰمَهُمۡ أَيُّهُمۡ يَكۡفُلُ مَرۡيَمَ
وَمَا كُنتَ لَدَيۡهِمۡ إِذۡ يَخۡتَصِمُونَ ٤٤ إِذۡ قَالَتِ ٱلۡمَلَٰٓئِكَةُ
يَٰمَرۡيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٖ مِّنۡهُ ٱسۡمُهُ ٱلۡمَسِيحُ عِيسَى
ٱبۡنُ مَرۡيَمَ وَجِيهٗا فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَمِنَ ٱلۡمُقَرَّبِينَ ٤٥

㊳ When Zachariah saw the food that Allah was miraculously giving to Mary, he became hopeful that Allah would give him a child despite being very old and his wife being unable to bear children. He said: O Lord, give me a good child. You hear the prayer of the person who prays to You and You know his condition.

㊴ The angels called out to him while he was standing in prayer in his place of worship, saying: Allah gives you good news of a child to be born to you whose name will be John. He will confirm a word from Allah – which refers to Jesus, son of Mary, because he was specially created by a word from Allah. This child will be a leader of his people with his knowledge and worship. He will be innocent, keeping himself away from desires, including approaching women. He will dedicate himself to worshipping His Lord and will also be a prophet from those who are righteous.

㊵ When the angels gave him the good news about John, Zachariah said, ‘O Lord, how can I have a child after I have become old and my wife is unable to bear children?’ Allah replied to him that the example of the creation of John, in spite of his old age and his wife being barren, is like that of the creation of anything that Allah wishes to create, even though it is out of the ordinary. This is because Allah has power over everything and does whatever He wills in His wisdom and knowledge.

㊶ Zachariah said: O Lord, give me a sign that my wife is pregnant. Allah said: The sign that you want is that you will not be able to speak for three days, except by indications, and this will not be because of any disability. So, remember Allah much and glorify Him at the end and beginning of the day.

㊷ Remember, O Messenger, when the angels said to Mary (peace be upon her): Allah has chosen you because of the praiseworthy qualities you have. He has purified you from all defects, and chosen you over all the other women of your time.

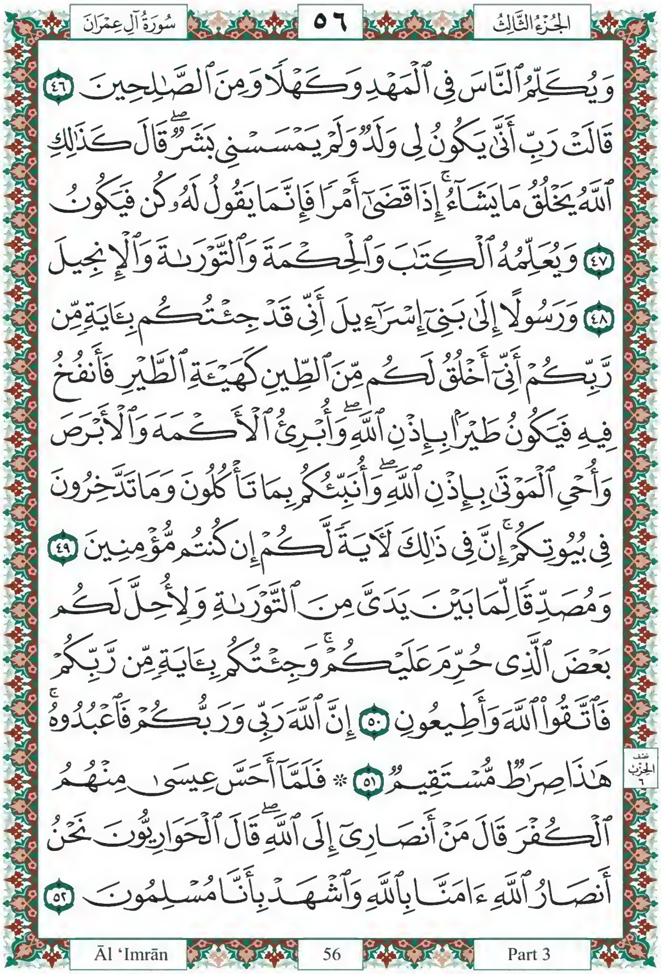
㊸ O Mary, stand for long periods in prayer, prostrate to your Lord and bow down with His righteous servants who bow down to Him.

㊹ The story of Zachariah and Mary is one of the reports of [the Ghaib] which I reveal to you, O Messenger. You were not there with those scholars and worshippers when they argued about who was most entitled to raise Mary. They eventually decided to draw lots by throwing their pens, and the pen of Zachariah (peace be upon him) won.

㊺ Remember, O Messenger, when the angels said: O Mary, Allah gives you good news of a child who will be created without a father: merely by a word from Allah, such as ‘Be’, and he will become a child by Allah’s will. The name of this child will be the Messiah, Jesus, son of Mary. He will have a high rank in this world and the Afterlife and he will be one of those who are made close to Allah.

Beneficial Points :

1. Allah takes special care of His friends by protecting them from anything bad and by answering their prayers.
2. Mary has special virtue in Islam, as Allah had chosen her over all the other women, purified her from defects and blessed her.
3. The greater the favour Allah gives to a person the more he has to be thankful.
4. The sacred law accepts the drawing of lots when there is a dispute which cannot be resolved due to lack of any evidence or clues.



وَيُكَلِّمُ ٱلنَّاسَ فِي ٱلۡمَهۡدِ وَكَهۡلٗا وَمِنَ ٱلصَّٰلِحِينَ ٤٦
قَالَتۡ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٞ وَلَمۡ يَمۡسَسۡنِي بَشَرٞۖ قَالَ كَذَٰلِكِ
ٱللَّهُ يَخۡلُقُ مَا يَشَآءُۚ إِذَا قَضَىٰٓ أَمۡرٗا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ
٤٧ وَيُعَلِّمُهُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَ
٤٨ وَرَسُولًا إِلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ أَنِّي قَدۡ جِئۡتُكُم بِـَٔايَةٖ مِّن
رَّبِّكُمۡ أَنِّيٓ أَخۡلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيۡـَٔةِ ٱلطَّيۡرِ فَأَنفُخُ
فِيهِ فَيَكُونُ طَيۡرَۢا بِإِذۡنِ ٱللَّهِۖ وَأُبۡرِئُ ٱلۡأَكۡمَهَ وَٱلۡأَبۡرَصَ
وَأُحۡيِ ٱلۡمَوۡتَىٰ بِإِذۡنِ ٱللَّهِۖ وَأُنَبِّئُكُم بِمَا تَأۡكُلُونَ وَمَا تَدَّخِرُونَ
فِي بُيُوتِكُمۡۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لَّكُمۡ إِن كُنتُم مُّؤۡمِنِينَ ٤٩
وَمُصَدِّقٗا لِّمَا بَيۡنَ يَدَيَّ مِنَ ٱلتَّوۡرَىٰةِ وَلِأُحِلَّ لَكُم
بَعۡضَ ٱلَّذِي حُرِّمَ عَلَيۡكُمۡۚ وَجِئۡتُكُم بِـَٔايَةٖ مِّن رَّبِّكُمۡ
فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ٥٠ إِنَّ ٱللَّهَ رَبِّي وَرَبُّكُمۡ فَٱعۡبُدُوهُۚ
هَٰذَا صِرَٰطٞ مُّسۡتَقِيمٞ ٥١ ۞ فَلَمَّآ أَحَسَّ عِيسَىٰ مِنۡهُمُ
ٱلۡكُفۡرَ قَالَ مَنۡ أَنصَارِيٓ إِلَى ٱللَّهِۖ قَالَ ٱلۡحَوَارِيُّونَ نَحۡنُ
أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ وَٱشۡهَدۡ بِأَنَّا مُسۡلِمُونَ ٥٢

نصف الحزب ٦

㊻ This child will miraculously speak to people when he is a small baby, as well as when he grows up and becomes a man. He will tell them what is best for them in their religious and worldly affairs. He will also be one of those who are righteous in their words and actions.

㊼ Mary was surprised that she was to have a child without a husband and said in astonishment: How can I have a child when no man has come near me in a lawful or unlawful way? The angel said to her: Just as Allah will create a child for you without a father, He creates whatever He wishes even though it may be out of the ordinary. When Allah wishes for something, He says ‘Be’ and it is. Nothing can stop Him doing as He wills.

㊽ Allah will teach him to say and do things correctly; and He will teach him the Torah that He had revealed to Moses (peace be upon him) and the Gospel which He will reveal to him.

㊾ Allah will make him a messenger to the Israelites, instructing him to say to them: I am Allah’s messenger to you. I have brought to you a sign indicating my prophethood: I will make the shape of a bird using clay, then I will breathe into it and it will become a living bird by Allah’s permission. I will cure the one who was born blind, so that he will be able to see, and the leper who will recover from his illness; and I will bring the dead to life. I will do all of this with Allah’s permission. I will tell you about what you consume and what you hide in your homes. In all of these extraordinary things that I mentioned to you, which human beings cannot do, is a clear sign that I am Allah’s messenger to you, if you wish to have faith and to accept the proof.

㊿ I have come to you to confirm the revelation of the Torah that was before me, and to make lawful some of that which was unlawful in the past: making things easy for you. I have brought to you a clear proof of the truthfulness of what I say, so be mindful of Allah by fulfilling His instructions and avoiding His prohibitions; and follow that which I call you to.

(51) Allah is my Lord and your Lord, and He is the only One that deserves to be followed and feared. So, worship Him alone. This worship of Allah and being mindful of Him that I instruct you to do is the straight path which has no crookedness.

(52) When Jesus realized that they were going to continue in their disbelief, he addressed the Israelites, saying, ‘Who will help me in calling towards Allah?’ His chosen followers said: We are the ones who will help Allah’s religion. We have faith in Allah and we follow you. Be a witness, O Jesus, that we submit to Allah by accepting His Oneness and following Him.

Beneficial Points :

1. Allah was gracious to Mary and her son, the Messiah, by blessing them with many miracles.
2. Writing is considered a noble skill, as Allah mentioned it before other things.
3. Allah’s custom is that He supports His messengers with miracles which are beyond the capacity of human beings, indicating their truthfulness.
4. Jesus came to make some of the laws of the Torah easy for the Israelites.

رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلۡتَ وَٱتَّبَعۡنَا ٱلرَّسُولَ فَٱكۡتُبۡنَا مَعَ
ٱلشَّٰهِدِينَ ﴿٥٣﴾ وَمَكَرُواْ وَمَكَرَ ٱللَّهُۖ وَٱللَّهُ خَيۡرُ ٱلۡمَٰكِرِينَ
﴿٥٤﴾ إِذۡ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ
مِنَ ٱلَّذِينَ كَفَرُواْ وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوۡقَ ٱلَّذِينَ
كَفَرُوٓاْ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِۖ ثُمَّ إِلَيَّ مَرۡجِعُكُمۡ فَأَحۡكُمُ
بَيۡنَكُمۡ فِيمَا كُنتُمۡ فِيهِ تَخۡتَلِفُونَ ﴿٥٥﴾ فَأَمَّا ٱلَّذِينَ كَفَرُواْ
فَأُعَذِّبُهُمۡ عَذَابٗا شَدِيدٗا فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَمَا لَهُم
مِّن نَّٰصِرِينَ ﴿٥٦﴾ وَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
فَيُوَفِّيهِمۡ أُجُورَهُمۡۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿٥٧﴾ ذَٰلِكَ نَتۡلُوهُ
عَلَيۡكَ مِنَ ٱلۡأٓيَٰتِ وَٱلذِّكۡرِ ٱلۡحَكِيمِ ﴿٥٨﴾ إِنَّ مَثَلَ
عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَۖ خَلَقَهُۥ مِن تُرَابٖ ثُمَّ قَالَ لَهُۥ
كُن فَيَكُونُ ﴿٥٩﴾ ٱلۡحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلۡمُمۡتَرِينَ
﴿٦٠﴾ فَمَنۡ حَآجَّكَ فِيهِ مِنۢ بَعۡدِ مَا جَآءَكَ مِنَ ٱلۡعِلۡمِ فَقُلۡ تَعَالَوۡاْ
نَدۡعُ أَبۡنَآءَنَا وَأَبۡنَآءَكُمۡ وَنِسَآءَنَا وَنِسَآءَكُمۡ وَأَنفُسَنَا
وَأَنفُسَكُمۡ ثُمَّ نَبۡتَهِلۡ فَنَجۡعَل لَّعۡنَتَ ٱللَّهِ عَلَى ٱلۡكَٰذِبِينَ ﴿٦١﴾

(53) The disciples also said: Our Lord, we have believed in the Gospel that you revealed and we have followed the messenger, Jesus (peace be upon him), so make us of those who are witnesses to the truth and who have faith in You and Your messengers.

(54) The disbelievers from the Israelites plotted to kill Jesus (peace be upon him), so Allah planned to leave them in their misguidance; and He made another person resemble Jesus (peace be upon him) on the occasion when they actually tried to murder him. Allah is the best plotter, because there can be nothing more severe than His plot against His enemies.

(55) Allah also planned against them by saying to Jesus: O Jesus, I will take you away alive, raise your body and soul to Me, rid you of the filth of those who disbelieved you and distance you from them. I will make those who follow you part of the true religion, which includes acceptance of Muhammad (peace be upon him); and they will have greater proof and might over those who disbelieve you until the Day of Resurrection. Then to Me alone will be your return on the Day of Resurrection and I will pass true judgement between you regarding your differences.

(56) As for those who disbelieved you and the truth you brought to them, I will punish them severely in the world by making them suffer being killed, imprisoned and disgraced; and in the Afterlife, I will punish them in the fire of Hell. They will have no one to help them against the punishment.

(57) As for those who had faith in you and the truth that you brought to them, and did good actions (such as prayer, charity, fasting, keeping family relations, etc.), then Allah will give them the reward of their actions in full without any reduction.

This refers to the followers of the Messiah before the coming of the Prophet Muhammad (peace be upon him), whose coming was confirmed by the Messiah himself.

Allah does not love those who do wrong and the greatest wrong is to ascribe partners to Allah and to disbelieve His messengers.

(58) This account of Jesus which is recited to you is a clear sign indicating the truth of what was revealed to you. It is a perfect message for those who are mindful of Allah, as it contains nothing false.

(59) With Allah, the example of the creation of Jesus (peace be upon him) is like the creation of Adam, who was born from dust without a father or mother. Allah simply said to him: Become a man. And he became as Allah willed.

How do you then assume that Jesus is a Allah on the basis that he has no father when you accept that Adam is human despite his having no father or mother?

(60) The undoubtable truth about Jesus is that which was revealed to you by your Lord, so do not be one of those who doubt and are unsure. Instead, be firm on the truth that you have.

(61) If anyone of the Christians disputes with you, O Messenger, regarding the matter of Jesus, and claims that he was not Allah's servant after the correct knowledge has come to you, then say to them, 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves; and let us gather together and then pray to Allah to send down His curse on those of us who are lying'.

Beneficial Points :

1. The testimony that is acceptable and of use is that which is true and based on knowledge.
2. There is an explanation of the correct belief regarding Jesus (peace be upon him), which counters those that are misguided regarding him.
3. Allah, with His perfect power, acts against those who plot against His religion and His friends by manoeuvring against them.
4. The sacred law accepts that two disputants may invoke the curse of Allah on one another, in the manner described.

إِنَّ هَٰذَا لَهُوَ ٱلۡقَصَصُ ٱلۡحَقُّۚ وَمَا مِنۡ إِلَٰهٍ إِلَّا ٱللَّهُۚ وَإِنَّ ٱللَّهَ لَهُوَ
ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٦٢ فَإِن تَوَلَّوۡاْ فَإِنَّ ٱللَّهَ عَلِيمُۢ بِٱلۡمُفۡسِدِينَ
٦٣ قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ تَعَالَوۡاْ إِلَىٰ كَلِمَةٖ سَوَآءِۭ بَيۡنَنَا
وَبَيۡنَكُمۡ أَلَّا نَعۡبُدَ إِلَّا ٱللَّهَ وَلَا نُشۡرِكَ بِهِۦ شَيۡـٔٗا وَلَا يَتَّخِذَ
بَعۡضُنَا بَعۡضًا أَرۡبَابٗا مِّن دُونِ ٱللَّهِۚ فَإِن تَوَلَّوۡاْ فَقُولُواْ ٱشۡهَدُواْ
بِأَنَّا مُسۡلِمُونَ ٦٤ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تُحَآجُّونَ فِيٓ إِبۡرَٰهِيمَ
وَمَآ أُنزِلَتِ ٱلتَّوۡرَىٰةُ وَٱلۡإِنجِيلُ إِلَّا مِنۢ بَعۡدِهِۦٓۚ أَفَلَا تَعۡقِلُونَ
٦٥ هَٰٓأَنتُمۡ هَٰٓؤُلَآءِ حَٰجَجۡتُمۡ فِيمَا لَكُم بِهِۦ عِلۡمٞ فَلِمَ
تُحَآجُّونَ فِيمَا لَيۡسَ لَكُم بِهِۦ عِلۡمٞۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ
لَا تَعۡلَمُونَ ٦٦ مَا كَانَ إِبۡرَٰهِيمُ يَهُودِيّٗا وَلَا نَصۡرَانِيّٗا
وَلَٰكِن كَانَ حَنِيفٗا مُّسۡلِمٗا وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ ٦٧
إِنَّ أَوۡلَى ٱلنَّاسِ بِإِبۡرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِيُّ وَٱلَّذِينَ
ءَامَنُواْۗ وَٱللَّهُ وَلِيُّ ٱلۡمُؤۡمِنِينَ ٦٨ وَدَّت طَّآئِفَةٞ مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ
لَوۡ يُضِلُّونَكُمۡ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمۡ وَمَا يَشۡعُرُونَ ٦٩ يَٰٓأَهۡلَ
ٱلۡكِتَٰبِ لِمَ تَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَأَنتُمۡ تَشۡهَدُونَ ٧٠

(62) That which has been mentioned to you about Jesus (peace be upon him) is the true tale that contains no lie or doubt. There is no one worthy of worship besides Allah alone. Allah is Mighty in His authority and Wise in His planning and instruction.

(63) If they turn away from what you have brought and do not follow you, then it is because they are corrupt. Allah knows those who cause corruption in the earth and He will recompense them for that.

(64) Say, O Messenger: O Jews and Christians, People of the Scripture, come let us unite on a fair word in which we are all equal: that we worship Allah alone and we do not worship anyone besides Him, no matter what his rank and no matter how high is his status; and that we do not take one another as lords to be worshipped and followed besides Allah. If they turn away from the truth and fairness that you call them towards, then, O believers, say to them: Bear witness that we have surrendered to Allah and are obedient to Him.

(65) O People of the Scripture, why do you dispute about the belief of Abraham? The Jews claimed that he was a Jew and the Christians claimed he was a Christian. You know very well that Judaism and Christianity appeared a long time after him. Can you not see the falseness of your statement and the error of your claim?

(66) You, People of the Scripture, argued without knowledge with the Prophet (peace be upon him) about your religion and about what was revealed to you. Why, then, do you dispute about Abraham and his religion, which you do not know, as it is not in your book and your prophets did not discuss it? Allah knows the reality of things and you do not know.

(67) Abraham was not a Jew or Christian in belief, but he was opposed to all false religions and obedient to Allah alone. He was also not one of those who ascribe partners to Allah – contrary to the idolaters of the Arabs, who claim to follow his belief.

(68) The people who are most entitled to claim a link to Abraham are those who followed him in his time, as well as this Prophet Muhammad (peace be upon him) and those who have faith in him from this nation. Allah helps and protects the believers.

(69) The scholars of the Jews and the Christians desire to mislead you, O believers, away from the truth that Allah has guided you to. Yet they only mislead themselves because their attempt to mislead the believers only increases their misguidance, and they do not know the consequence of their actions.

(70) O People of the Scripture, Jews and Christians, why do you disbelieve Allah’s words which were sent down to you and the clear indication they contain of the prophethood of Muhammad (peace be upon him), whilst you are witness to the fact that it is the truth contained in your books?

Beneficial Points :

1. All divine messages agreed on one upright saying: to declare Allah’s Oneness and to forbid associating partners with Him.
2. It is important to know history as it is sometimes used as a proof to refute those that make false claims.
3. The people who are most entitled to belong to Abraham are those who follow his belief and tenets of faith. A mere claim to belong to him is of no use if a person goes against him.
4. The verses indicate that the disbelievers from the People of the Scripture are keen to mislead the believers of this nation because of their envy.

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تَلۡبِسُونَ ٱلۡحَقَّ بِٱلۡبَٰطِلِ وَتَكۡتُمُونَ ٱلۡحَقَّ
وَأَنتُمۡ تَعۡلَمُونَ (٧١) وَقَالَت طَّآئِفَةٞ مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ ءَامِنُواْ
بِٱلَّذِيٓ أُنزِلَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَجۡهَ ٱلنَّهَارِ وَٱكۡفُرُوٓاْ ءَاخِرَهُۥ
لَعَلَّهُمۡ يَرۡجِعُونَ (٧٢) وَلَا تُؤۡمِنُوٓاْ إِلَّا لِمَن تَبِعَ دِينَكُمۡ قُلۡ إِنَّ
ٱلۡهُدَىٰ هُدَى ٱللَّهِ أَن يُؤۡتَىٰٓ أَحَدٞ مِّثۡلَ مَآ أُوتِيتُمۡ أَوۡ يُحَآجُّوكُمۡ
عِندَ رَبِّكُمۡۗ قُلۡ إِنَّ ٱلۡفَضۡلَ بِيَدِ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۗ وَٱللَّهُ
وَٰسِعٌ عَلِيمٞ (٧٣) يَخۡتَصُّ بِرَحۡمَتِهِۦ مَن يَشَآءُۗ وَٱللَّهُ ذُو ٱلۡفَضۡلِ
ٱلۡعَظِيمِ (٧٤) ۞ وَمِنۡ أَهۡلِ ٱلۡكِتَٰبِ مَنۡ إِن تَأۡمَنۡهُ بِقِنطَارٖ
يُؤَدِّهِۦٓ إِلَيۡكَ وَمِنۡهُم مَّنۡ إِن تَأۡمَنۡهُ بِدِينَارٖ لَّا يُؤَدِّهِۦٓ إِلَيۡكَ
إِلَّا مَا دُمۡتَ عَلَيۡهِ قَآئِمٗاۗ ذَٰلِكَ بِأَنَّهُمۡ قَالُواْ لَيۡسَ عَلَيۡنَا فِي
ٱلۡأُمِّيِّـۧنَ سَبِيلٞ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَ وَهُمۡ يَعۡلَمُونَ
(٧٥) بَلَىٰ مَنۡ أَوۡفَىٰ بِعَهۡدِهِۦ وَٱتَّقَىٰ فَإِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُتَّقِينَ
(٧٦) إِنَّ ٱلَّذِينَ يَشۡتَرُونَ بِعَهۡدِ ٱللَّهِ وَأَيۡمَٰنِهِمۡ ثَمَنٗا قَلِيلًا
أُوْلَٰٓئِكَ لَا خَلَٰقَ لَهُمۡ فِي ٱلۡأٓخِرَةِ وَلَا يُكَلِّمُهُمُ ٱللَّهُ وَلَا يَنظُرُ
إِلَيۡهِمۡ يَوۡمَ ٱلۡقِيَٰمَةِ وَلَا يُزَكِّيهِمۡ وَلَهُمۡ عَذَابٌ أَلِيمٞ (٧٧)

ثلاثة أرباع الحزب ٦

(71) O People of the Scripture, why do you mix the truth contained in your books with falsehood from yourselves? Why do you hide the truth and guidance contained in your book, such as the truthfulness of the prophethood of Muhammad (peace be upon him), when you know what is true and what is false?

(72) A group of Jewish scholars said: On the outside, accept the Qur'ān which was revealed to the believers at the beginning of the day and then reject it at the end of the day, so that, after seeing this, they begin to have doubts about their religion and turn back from it saying, 'These people know better about Allah's Book and they have turned back'.

(73) They also said: Do not believe or accept anyone unless he is a Jew and follows your religion. Say, O Messenger: Guidance to the truth is the Guidance of Allah; not the disbelief and stubbornness that you display, fearing that anyone else could be given a bounty similar to what you were given, or that they would argue with you before your Lord if you acknowledged what was revealed to them. Say, O Messenger: Bounty is in Allah's Hand and He gives it to whomever of His servants He wills: His bounty is not restricted to any one nation. Allah is embracing and He knows who is deserving.

(74) He selects whomever of His creation He wishes to receive His mercy and blesses them with guidance, prophethood and numerous favours. Allah's bounty is great and has no limit.

(75) There are some People of the Scripture who, if you hand over a large amount of wealth, will honour the trust. On the other hand, there are some of them who, if you trust them with a small amount, will not return the trust unless you persistently demand it from them. That is because they wrongly claim that there is no sin on them for any crime they commit against the Arabs or if they consume the wealth of the Arabs, since Allah has permitted that for them. They say such lies knowing that it is a false attribution to Allah.

(76) It is not as they claimed: in fact, there is a sin on them. However, if anyone fulfils his promise to Allah to have faith in Him and His Messenger, as well as his promise to people to honour their trusts, and is mindful of Allah by fulfilling His instructions and avoiding His prohibitions, then Allah loves those who are mindful of Him and will give them the best reward.

(77) Those who take a small amount of this world in exchange of Allah's advice to them to follow His revelation and His messengers, and in exchange of the oaths they took to fulfil Allah's pledge, will have no share in the reward of the Afterlife. Allah will not speak kindly to them and will not look at them mercifully on the Day of Resurrection. They will receive a painful punishment.

Beneficial Points :

1. Some of the scholars of the People of the Scripture deceive the followers of their religion and do not show them the truth contained in their books which was brought by their prophets.
2. Allah is the Giver and the Bountiful. He gives whomever He wishes through His grace, and He withholds from whomever He wishes through His justice and wisdom. His grace can only be gained by following Him.
3. The People of the Scripture are not all the same with respect to their honesty and trustworthiness: there are some of them who fulfil their trusts and others who do not.
4. Anything of the world taken in exchange for faith in Allah and fulfilment of His pledge – no matter how much it may be – is little and worthless when compared to the reward and ranks in the Afterlife.

وَإِنَّ مِنۡهُمۡ لَفَرِيقٗا يَلۡوُۥنَ أَلۡسِنَتَهُم بِٱلۡكِتَٰبِ لِتَحۡسَبُوهُ
مِنَ ٱلۡكِتَٰبِ وَمَا هُوَ مِنَ ٱلۡكِتَٰبِ وَيَقُولُونَ هُوَ مِنۡ
عِندِ ٱللَّهِ وَمَا هُوَ مِنۡ عِندِ ٱللَّهِ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَ
وَهُمۡ يَعۡلَمُونَ ٧٨ مَا كَانَ لِبَشَرٍ أَن يُؤۡتِيَهُ ٱللَّهُ ٱلۡكِتَٰبَ
وَٱلۡحُكۡمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُواْ عِبَادٗا لِّي مِن
دُونِ ٱللَّهِ وَلَٰكِن كُونُواْ رَبَّٰنِيِّـۧنَ بِمَا كُنتُمۡ تُعَلِّمُونَ
ٱلۡكِتَٰبَ وَبِمَا كُنتُمۡ تَدۡرُسُونَ ٧٩ وَلَا يَأۡمُرَكُمۡ أَن
تَتَّخِذُواْ ٱلۡمَلَٰٓئِكَةَ وَٱلنَّبِيِّـۧنَ أَرۡبَابًاۗ أَيَأۡمُرُكُم بِٱلۡكُفۡرِ بَعۡدَ
إِذۡ أَنتُم مُّسۡلِمُونَ ٨٠ وَإِذۡ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّـۧنَ لَمَآ ءَاتَيۡتُكُم
مِّن كِتَٰبٖ وَحِكۡمَةٖ ثُمَّ جَآءَكُمۡ رَسُولٞ مُّصَدِّقٞ لِّمَا
مَعَكُمۡ لَتُؤۡمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥۚ قَالَ ءَأَقۡرَرۡتُمۡ وَأَخَذۡتُمۡ
عَلَىٰ ذَٰلِكُمۡ إِصۡرِيۖ قَالُوٓاْ أَقۡرَرۡنَاۚ قَالَ فَٱشۡهَدُواْ وَأَنَا۠ مَعَكُم
مِّنَ ٱلشَّٰهِدِينَ ٨١ فَمَن تَوَلَّىٰ بَعۡدَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ
ٱلۡفَٰسِقُونَ ٨٢ أَفَغَيۡرَ دِينِ ٱللَّهِ يَبۡغُونَ وَلَهُۥٓ أَسۡلَمَ مَن فِي
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ طَوۡعٗا وَكَرۡهٗا وَإِلَيۡهِ يُرۡجَعُونَ ٨٣

(78) There is a group of Jews who twist their tongues when reciting the Torah that was revealed by Allah, so that you think that they are reciting from the Torah, whereas it is not from the Torah. Instead, it is their lies and fabrications against Allah. They say: What we recite has been revealed by Allah – whereas it was not revealed by Allah. They tell lies about Allah when they know they are lying against Allah and His messengers.

(79) It is not right for a man whom Allah gives a book revealed by Him, together with knowledge and understanding and selects him as a prophet, to say then to people, 'Become servants of me instead of Allah'. Rather, he should say to them: Be righteous scholars-acting on what you know, because of your teaching the revealed book to people and because of your studying it by memorising and understanding it.

(80) It is also not right for such a man to instruct you to take the angels and the prophets as lords to be worshipped besides Allah. Is it possible that he would instruct you to disbelieve after you have become devoted and have surrendered to Him?

(81) Remember, O Messenger, when Allah took an affirmed promise from the prophets, saying to them: If I give you a revealed book, teach you wisdom and make you reach a high rank and status, and then My Messenger comes to you confirming the book and wisdom that you have, then you must accept what he brings and help him as his followers. Do you, O prophets, accept this and give Me a firm commitment for that? They replied, 'We accept that'. Allah said: Bear witness against yourselves and your communities, and I will also be a witness against you and them.

(82) Whoever turns away after this promise witnessed by Allah and His messengers, they are the ones who leave the religion of Allah and His obedience.

(83) Do these people, who leave the religion of Allah and His obedience, look for something other than the religion Allah has chosen for His worship when every creation in the heavens and earth surrenders to Him, whether willingly like the believers, or unwillingly, like the disbelievers? Then all of creation will return to Him on the Day of Resurrection to give an account for their actions.

Beneficial Points :

1. The verses show the misguidance of those Jewish scholars and how they plotted in distorting the word of Allah. They also lied to people by making up things about Allah.
2. Any person who claims to follow one of the religions of the prophets of Allah but does not have faith in Muhammad (peace be upon him) has broken his promise with Allah.
3. The men of Allah, who combine practice with knowledge and teach people to do the same, are those who hold the highest rank in Allah's sight.
4. The worst form of misguidance is to turn away from the religion of Allah to Whom all of creation, good and bad, surrender.

قُلۡ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ عَلَيۡنَا وَمَآ أُنزِلَ عَلَىٰٓ إِبۡرَٰهِيمَ
وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَمَآ أُوتِيَ مُوسَىٰ
وَعِيسَىٰ وَٱلنَّبِيُّونَ مِن رَّبِّهِمۡ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّنۡهُمۡ
وَنَحۡنُ لَهُۥ مُسۡلِمُونَ (٨٤) وَمَن يَبۡتَغِ غَيۡرَ ٱلۡإِسۡلَٰمِ دِينٗا فَلَن
يُقۡبَلَ مِنۡهُ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ (٨٥) كَيۡفَ
يَهۡدِي ٱللَّهُ قَوۡمٗا كَفَرُواْ بَعۡدَ إِيمَٰنِهِمۡ وَشَهِدُوٓاْ أَنَّ
ٱلرَّسُولَ حَقّٞ وَجَآءَهُمُ ٱلۡبَيِّنَٰتُۚ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ
ٱلظَّٰلِمِينَ (٨٦) أُوْلَٰٓئِكَ جَزَآؤُهُمۡ أَنَّ عَلَيۡهِمۡ لَعۡنَةَ ٱللَّهِ
وَٱلۡمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجۡمَعِينَ (٨٧) خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ
عَنۡهُمُ ٱلۡعَذَابُ وَلَا هُمۡ يُنظَرُونَ (٨٨) إِلَّا ٱلَّذِينَ تَابُواْ مِنۢ
بَعۡدِ ذَٰلِكَ وَأَصۡلَحُواْ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ (٨٩) إِنَّ ٱلَّذِينَ
كَفَرُواْ بَعۡدَ إِيمَٰنِهِمۡ ثُمَّ ٱزۡدَادُواْ كُفۡرٗا لَّن تُقۡبَلَ تَوۡبَتُهُمۡ
وَأُوْلَٰٓئِكَ هُمُ ٱلضَّآلُّونَ (٩٠) إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمۡ
كُفَّارٞ فَلَن يُقۡبَلَ مِنۡ أَحَدِهِم مِّلۡءُ ٱلۡأَرۡضِ ذَهَبٗا وَلَوِ
ٱفۡتَدَىٰ بِهِۦٓۗ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ أَلِيمٞ وَمَا لَهُم مِّن نَّٰصِرِينَ (٩١)

(84) Say, O Messenger, that you have faith in Allah, doing as He instructs you, and that you have faith in the revelation that was given to you, and to Abraham, Ishmael, Isaac and Jacob, and in what was revealed to the prophets among Jacob's descendants, and in the scriptures and miracles that were given to Moses, Jesus and all the prophets by their Lord. Also, say that you make no distinction between them, believing in all of them, and that you are bound to Allah alone, surrendering in devotion to Him.

(85) Whoever seeks a path other than that which Allah has endorsed – the path of surrendering (Islam) – it will not be accepted from them by Allah. They will be of those who have lost their souls by entering the fire of Hell.

(86) How shall Allah grant faith in Him and in His messengers to a people who disbelieved after having faith in Allah and witnessing that what the Prophet Muhammad (peace be upon him) brought was the truth, and after clear proofs of the truth of this have come to them? Allah does not grant faith in Him to a people who are wrongdoers and who choose error instead of guidance.

(87) The reward of those wrongdoers who choose falsehood is the condemnation of Allah and the angels and the people all together; and they are excluded and removed from the mercy of Allah.

(88) These disbelievers will live eternally in the fire of Hell, never to leave! Their suffering will not be lightened and they will not be given more time to repent and ask for forgiveness.

(89) This punishment is for everyone except those who repent to Allah, asking for forgiveness, after their disbelief and disobedience, and correct what they have done. Truly, Allah is Forgiving and Compassionate to those who repent to Him.

(90) Those who disbelieve after having faith, and stick to this disbelief until they die, then repenting to Allah and asking for forgiveness at the time of death, will not have this accepted from them, as the time for acceptance would have expired. They are those who have lost their way from the straight path which leads to Allah.

(91) Those who disbelieve and die while in disbelief will not be able to ransom themselves from receiving the punishment of Allah, even were they to try and ransom themselves with the weight of the entire earth in gold. They will have a painful punishment, and they will have no helpers on the Day of Judgement to remove them from their suffering.

Beneficial Points :

1. Allah has made it obligatory to believe in all of the prophets Allah sent, and all the scriptures which He revealed to them, without making any distinction between them.
2. Allah will not accept any way of life, whatever it may be, after He sent the Prophet Muhammad (peace be upon him), except the path of Islam: surrendering in devotion to Allah, which he came with.
3. Whoever stubbornly continues in their error, Allah will not give them success in repenting to Him and in finding guidance.
4. The opportunity for repentance is open to everyone until the time of death, or when the sun will rise from where it sets.
5. A person will only be saved from the suffering of the fire of Hell on the Day of Judgement by the good they have done. No wealth – even if it were equal to the entire earth – can help them in any way.

لَن تَنَالُواْ ٱلۡبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَۚ وَمَا تُنفِقُواْ مِن شَيۡءٖ
فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٞ ﴿٩٢﴾ ۞كُلُّ ٱلطَّعَامِ كَانَ حِلّٗا لِّبَنِيٓ
إِسۡرَٰٓءِيلَ إِلَّا مَا حَرَّمَ إِسۡرَٰٓءِيلُ عَلَىٰ نَفۡسِهِۦ مِن قَبۡلِ أَن تُنَزَّلَ
ٱلتَّوۡرَىٰةُۚ قُلۡ فَأۡتُواْ بِٱلتَّوۡرَىٰةِ فَٱتۡلُوهَآ إِن كُنتُمۡ صَٰدِقِينَ
﴿٩٣﴾ فَمَنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ ٱلۡكَذِبَ مِنۢ بَعۡدِ ذَٰلِكَ فَأُوْلَٰٓئِكَ
هُمُ ٱلظَّٰلِمُونَ ﴿٩٤﴾ قُلۡ صَدَقَ ٱللَّهُۗ فَٱتَّبِعُواْ مِلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۖ
وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ ﴿٩٥﴾ إِنَّ أَوَّلَ بَيۡتٖ وُضِعَ لِلنَّاسِ لَلَّذِي
بِبَكَّةَ مُبَارَكٗا وَهُدٗى لِّلۡعَٰلَمِينَ ﴿٩٦﴾ فِيهِ ءَايَٰتُۢ بَيِّنَٰتٞ مَّقَامُ
إِبۡرَٰهِيمَۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنٗاۗ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلۡبَيۡتِ
مَنِ ٱسۡتَطَاعَ إِلَيۡهِ سَبِيلٗاۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنِ ٱلۡعَٰلَمِينَ
﴿٩٧﴾ قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَٱللَّهُ شَهِيدٌ
عَلَىٰ مَا تَعۡمَلُونَ ﴿٩٨﴾ قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تَصُدُّونَ عَن
سَبِيلِ ٱللَّهِ مَنۡ ءَامَنَ تَبۡغُونَهَا عِوَجٗا وَأَنتُمۡ شُهَدَآءُۗ وَمَا ٱللَّهُ
بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ ﴿٩٩﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تُطِيعُواْ فَرِيقٗا
مِّنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ يَرُدُّوكُم بَعۡدَ إِيمَٰنِكُمۡ كَٰفِرِينَ ﴿١٠٠﴾

الجزء ٤ الحزب ٧

(92) O believers, you will not receive the reward of the people of goodness and their rank until you spend the wealth you love in the way of Allah. Whatever you spend, big or small, Allah is aware of your intentions and of what you do; and everyone will be rewarded accordingly.

(93) All wholesome foods were lawful for the Israelites, except which Jacob (peace be upon him) had made unlawful for himself before the Torah was revealed. These were not, as the Jews claimed to the Prophet Muhammad, made unlawful in the Torah. Tell them, O Prophet, to bring the Torah and read it if they are telling the truth in what they claim.

When the Jews heard this, they did not know how to respond, so they did not bring the Torah to recite to him. This is an example of the Jews changing things and not telling the truth about what was in the Torah.

(94) Whoever invents a lie against Allah after the evidence has been made clear – such as the fact that Jacob made certain foods unlawful for himself in a vow and that they were not made unlawful by Allah – then they are wronging themselves by turning away from the obvious truth.

(95) Tell them, O Prophet, that Allah has spoken the truth about Jacob (peace be upon him), and in everything that He has revealed and established in the sacred law. Also, tell them to follow the religion Abraham (peace be upon him): he abandoned all other ways of life for the path of surrendering in devotion to Allah, by worshipping Him and following His sacred law – he only worshipped Allah.

(96) The first House built on earth for all people to worship Allah was the Sacred House of Allah in Makkah: a House of worship full of worldly and sacred blessings, and guidance for all the worlds.

(97) In this place of worship are clear signs of its special honour and blessings, such as the acts of worship performed in it, and its landmarks, including the stone that Abraham stood on when he was raising the walls of the Kaaba; and whoever enters it is safe, with no harm coming to them. People have a duty to Allah to perform the acts of Hajj in this House of worship, if they are able to do so. Whoever rejects the duty of Hajj disbelieves in Allah, and Allah is in no need of them or anything all in the worlds.

(98) O Prophet, ask the People of the Scripture, the Jews and the Christians, why they reject the proof of the truth of your prophet-hood, including the proofs that came in the Torah and the Gospel, when Allah watches over everything you do, witnessing it, and will reward you accordingly.

(99) O Prophet, ask the People of the Scripture, the Jews and the Christians, why they stop people who have faith from the Religion of Allah, wanting to twist it from the truth to falsehood, and turning its people from guidance to misguidance, when they witness that it is the truth confirming what is in their scriptures. Allah is not unaware of what they do in disbelieving it and preventing people from following it; and they will be repaid accordingly.

(100) O you who have faith in Allah and follow His Prophet, if you follow a group of the People of the Scripture, from the Jews or the Christians, in what they say, and accept their opinion in what they claim, then you will return to disbelief after your faith because of their envy and their misguidance.

Beneficial Points :

1. The Jews falsely claimed that the foods which Jacob (peace be upon him) had made unlawful were revealed in the Torah.
2. The Sacred House is the greatest and most honoured place of worship, as it was the first House established for the worship of Allah, and has special characteristics that are not found anywhere else.
3. Every Muslim who is sane, adult and able is obligated by the sacred law to perform the Hajj. Those who fulfil these conditions should not delay making Hajj, nor make excuses for not doing so.

وَكَيۡفَ تَكۡفُرُونَ وَأَنتُمۡ تُتۡلَىٰ عَلَيۡكُمۡ ءَايَٰتُ ٱللَّهِ وَفِيكُمۡ
رَسُولُهُۥۗ وَمَن يَعۡتَصِم بِٱللَّهِ فَقَدۡ هُدِيَ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ١٠١
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم
مُّسۡلِمُونَ ١٠٢ وَٱعۡتَصِمُواْ بِحَبۡلِ ٱللَّهِ جَمِيعٗا وَلَا تَفَرَّقُواْۚ وَٱذۡكُرُواْ
نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ كُنتُمۡ أَعۡدَآءٗ فَأَلَّفَ بَيۡنَ قُلُوبِكُمۡ
فَأَصۡبَحۡتُم بِنِعۡمَتِهِۦٓ إِخۡوَٰنٗا وَكُنتُمۡ عَلَىٰ شَفَا حُفۡرَةٖ مِّنَ
ٱلنَّارِ فَأَنقَذَكُم مِّنۡهَاۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ
تَهۡتَدُونَ ١٠٣ وَلۡتَكُن مِّنكُمۡ أُمَّةٞ يَدۡعُونَ إِلَى ٱلۡخَيۡرِ وَيَأۡمُرُونَ
بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِۚ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ١٠٤
وَلَا تَكُونُواْ كَٱلَّذِينَ تَفَرَّقُواْ وَٱخۡتَلَفُواْ مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡبَيِّنَٰتُۚ
وَأُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ عَظِيمٞ ١٠٥ يَوۡمَ تَبۡيَضُّ وُجُوهٞ وَتَسۡوَدُّ
وُجُوهٞۚ فَأَمَّا ٱلَّذِينَ ٱسۡوَدَّتۡ وُجُوهُهُمۡ أَكَفَرۡتُم بَعۡدَ إِيمَٰنِكُمۡ
فَذُوقُواْ ٱلۡعَذَابَ بِمَا كُنتُمۡ تَكۡفُرُونَ ١٠٦ وَأَمَّا ٱلَّذِينَ ٱبۡيَضَّتۡ
وُجُوهُهُمۡ فَفِي رَحۡمَةِ ٱللَّهِۖ هُمۡ فِيهَا خَٰلِدُونَ ١٠٧ تِلۡكَ ءَايَٰتُ
ٱللَّهِ نَتۡلُوهَا عَلَيۡكَ بِٱلۡحَقِّۗ وَمَا ٱللَّهُ يُرِيدُ ظُلۡمٗا لِّلۡعَٰلَمِينَ ١٠٨

(101) How could you disbelieve in Allah after you have had faith in Him, especially when you have the biggest reason for having firm faith with you? The verses of Allah are being recited to you, and the Messenger Muhammad (peace be upon him) is making them clear to you. Whoever holds on firmly to the Book of Allah and His Messenger's way of life, Allah has guided them to the right path.

(102) O you who have faith in Allah and follow His Messenger, be mindful of Allah as you have been commanded, by following what He instructs you to do, and by staying away from what He prohibits you from doing; and be thankful for His favour, holding firmly to the religion He has given you, so that when you die, you die surrendering in devotion to Him.

(103) Hold tightly, O you who have faith, to the Book and the traditions of the Prophet, and do not do that which will bring division amongst you. Remember the blessings of Allah upon you when you were enemies before Islam, fighting each other for the slightest reason, and He brought your hearts together through Islam, so that you became brothers in your faith through His grace, showing each other love and respect and listening to each other's advice. Before that you were on the brink of entering the fire of Hell because of your disbelief. Allah saved you from the fire of Hell through Islam and guided you to faith. In the way that Allah has made this clear to you, He also makes clear to you what will put things right for you in this world and the Afterlife, so that you are guided to the right way of life.

(104) Let there be from you, O believers, a group who calls to all that is good and loved by Allah, instructing people to do what is right from the sacred law and from what you know to be good and just; and forbidding what is wrong, which is prohibited by the sacred law and which you know to be wrong and unjust. The people who do this will have complete success in this world and the Afterlife.

(105) Do not be, O believers, like the People of the Scripture who became divided into different groups and divisions, disagreeing about their faith and way of life after clear signs had come to them from Allah. Such people will have a great punishment from Allah.

(106) This great punishment will come upon them on the Day of Judgement, when the faces of those who have faith will become whitened, lighting up with joy and happiness; and the faces of those who denied the truth will become blackened, darkened with sadness and despair. As for those whose faces become blackened on that great day, they will be asked how they could reject faith in Allah alone, and deny the promise they made with Him that they would not worship anything besides Him, when they had had faith and acknowledged it. They will be told to taste the punishment Allah has prepared for them because of their disbelief.

(107) As for those whose faces become whitened, they will remain in Paradise, eternally blessed.

(108) O Prophet, these verses recited to you which contain Allah's promises and threats, are true in what they contain of information, and just in what they contain of laws. Allah does not desire injustice for any creature in the worlds, and no one receives a punishment unless they earned it through their own bad actions.

Beneficial Points :

1. Following the desires of the People of the Scripture leads to error and leaving the sacred path of Allah.
2. Strictly following the guidance in the Book and the traditions of the Prophet is the best way to become firm in the truth, and to be protected from error and becoming divided.
3. The division and disagreements of today in the Muslim nation concerning issues of faith also occurred among the People of the Scripture who came earlier.
4. A Muslim must call to what is right and forbid what is wrong, because this is the way that the nation will succeed and grow.

وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ وَإِلَى ٱللَّهِ تُرۡجَعُ ٱلۡأُمُورُ ١٠٩
كُنتُمۡ خَيۡرَ أُمَّةٍ أُخۡرِجَتۡ لِلنَّاسِ تَأۡمُرُونَ بِٱلۡمَعۡرُوفِ
وَتَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ وَتُؤۡمِنُونَ بِٱللَّهِۗ وَلَوۡ ءَامَنَ أَهۡلُ
ٱلۡكِتَٰبِ لَكَانَ خَيۡرٗا لَّهُمۚ مِّنۡهُمُ ٱلۡمُؤۡمِنُونَ وَأَكۡثَرُهُمُ
ٱلۡفَٰسِقُونَ ١١٠ لَن يَضُرُّوكُمۡ إِلَّآ أَذٗىۖ وَإِن يُقَٰتِلُوكُمۡ
يُوَلُّوكُمُ ٱلۡأَدۡبَارَ ثُمَّ لَا يُنصَرُونَ ١١١ ضُرِبَتۡ عَلَيۡهِمُ
ٱلذِّلَّةُ أَيۡنَ مَا ثُقِفُوٓاْ إِلَّا بِحَبۡلٖ مِّنَ ٱللَّهِ وَحَبۡلٖ مِّنَ ٱلنَّاسِ
وَبَآءُو بِغَضَبٖ مِّنَ ٱللَّهِ وَضُرِبَتۡ عَلَيۡهِمُ ٱلۡمَسۡكَنَةُۚ ذَٰلِكَ
بِأَنَّهُمۡ كَانُواْ يَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقۡتُلُونَ ٱلۡأَنۢبِيَآءَ
بِغَيۡرِ حَقّٖۚ ذَٰلِكَ بِمَا عَصَواْ وَّكَانُواْ يَعۡتَدُونَ ١١٢ ۞ لَيۡسُواْ
سَوَآءٗۗ مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ أُمَّةٞ قَآئِمَةٞ يَتۡلُونَ ءَايَٰتِ ٱللَّهِ
ءَانَآءَ ٱلَّيۡلِ وَهُمۡ يَسۡجُدُونَ ١١٣ يُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ
ٱلۡأٓخِرِ وَيَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ
وَيُسَٰرِعُونَ فِي ٱلۡخَيۡرَٰتِۖ وَأُوْلَٰٓئِكَ مِنَ ٱلصَّٰلِحِينَ ١١٤ وَمَا
يَفۡعَلُواْ مِنۡ خَيۡرٖ فَلَن يُكۡفَرُوهُۗ وَٱللَّهُ عَلِيمُۢ بِٱلۡمُتَّقِينَ ١١٥

الحزب ٧

(109) To Allah alone belongs all that is in the heavens and in the earth, in creation and decree, and everything will return to Him on the Day of Judgement, when everyone will be rewarded according to what they have done.

(110) You are, O Community of Muhammad (peace be upon him), the best of all communities that Allah has produced for humanity – in your faith and actions – and the most beneficial for other people: instructing what is right according to the sacred law and what you know to be right, and forbidding what is wrong according to the sacred law and what you know to be wrong; and having certain faith in Allah, so that it shows in your actions. If the People of the Scripture, the Jews and the Christians, had faith in Muhammad it would be better for them in this world and in the Afterlife. Only few of the People of the Scripture believe in what Muhammad (peace be upon him) came with and most of them do not stay within the sacred way of life and sacred law of Allah.

(111) If they are against you they will not harm you, O believers, in your belief, or in yourselves, except through their words: criticising your faith and making fun of you and so on. Also, if they fight you they will flee from you in defeat, and will never be victorious over you.

(112) Humiliation and shame has been made to surround them wherever they are, and they are only safe with a contract or protection from Allah or from people. They have earned the anger of Allah, and need and poverty has been made to surround them. This is due to their rejection of the signs of Allah, killing the prophets unjustly, and because they rebelled and overstepped the limits of Allah.

(113) Having made clear what many of the People of the Scripture are like, Allah then explains that there is a group among them who are upright and stand by the truth – not all the People of the Scripture are the same. Rather, there is a group among them who follow the Religion of Allah: doing as Allah instructs and staying away from what He has prohibited, reading the verses of Allah in the hours of the night, and praying to Him.

This group existed before the Prophet Muhammad (peace be upon him) was sent, and became Muslim when they met him and understood his message.

(114) They have certain faith in Allah and the Last Day, instructing what is right and good, and forbidding what is wrong and evil, and they take initiative in doing good actions, taking advantage of the seasons of worship. Such people are from among Allah's servants who have righteous intentions and actions.

(115) Whatever good these people do, whether it is little or much, their reward for it will not be lost. Allah knows those who are Mindful, who follow what He instructs, and stay away from what He prohibits. None of what they do is hidden from Him, and they will be rewarded accordingly.

Beneficial Points :

1. One of the greatest features that distinguished the Muslim nation, after faith in Allah, is the instructing of what is right and forbidding what is wrong.
2. Allah has decreed humiliation for the People of the Scripture due to their turning away from Allah's sacred way of life, and because they did not fulfil their promises.
3. The People of the Scripture are not all the same. Among them are those who do what Allah instructs, follow the religion, and respect His limits; and so, they will have a great reward. Such people existed before the Prophet Muhammad (peace be upon him) was sent.

إِنَّ ٱلَّذِينَ كَفَرُواْ لَن تُغۡنِيَ عَنۡهُمۡ أَمۡوَٰلُهُمۡ وَلَآ أَوۡلَٰدُهُم مِّنَ
ٱللَّهِ شَيۡـٔٗاۖ وَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ١١٦
مَثَلُ مَا يُنفِقُونَ فِي هَٰذِهِ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا كَمَثَلِ رِيحٖ فِيهَا
صِرٌّ أَصَابَتۡ حَرۡثَ قَوۡمٖ ظَلَمُوٓاْ أَنفُسَهُمۡ فَأَهۡلَكَتۡهُۚ وَمَا
ظَلَمَهُمُ ٱللَّهُ وَلَٰكِنۡ أَنفُسَهُمۡ يَظۡلِمُونَ ١١٧ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُواْ لَا تَتَّخِذُواْ بِطَانَةٗ مِّن دُونِكُمۡ لَا يَأۡلُونَكُمۡ خَبَالٗا
وَدُّواْ مَا عَنِتُّمۡ قَدۡ بَدَتِ ٱلۡبَغۡضَآءُ مِنۡ أَفۡوَٰهِهِمۡ وَمَا تُخۡفِي
صُدُورُهُمۡ أَكۡبَرُۚ قَدۡ بَيَّنَّا لَكُمُ ٱلۡأٓيَٰتِۖ إِن كُنتُمۡ تَعۡقِلُونَ
١١٨ هَٰٓأَنتُمۡ أُوْلَآءِ تُحِبُّونَهُمۡ وَلَا يُحِبُّونَكُمۡ وَتُؤۡمِنُونَ بِٱلۡكِتَٰبِ
كُلِّهِۦ وَإِذَا لَقُوكُمۡ قَالُوٓاْ ءَامَنَّا وَإِذَا خَلَوۡاْ عَضُّواْ عَلَيۡكُمُ
ٱلۡأَنَامِلَ مِنَ ٱلۡغَيۡظِۚ قُلۡ مُوتُواْ بِغَيۡظِكُمۡۗ إِنَّ ٱللَّهَ عَلِيمُۢ بِذَاتِ
ٱلصُّدُورِ ١١٩ إِن تَمۡسَسۡكُمۡ حَسَنَةٞ تَسُؤۡهُمۡ وَإِن تُصِبۡكُمۡ
سَيِّئَةٞ يَفۡرَحُواْ بِهَاۖ وَإِن تَصۡبِرُواْ وَتَتَّقُواْ لَا يَضُرُّكُمۡ كَيۡدُهُمۡ
شَيۡـًٔاۗ إِنَّ ٱللَّهَ بِمَا يَعۡمَلُونَ مُحِيطٞ ١٢٠ وَإِذۡ غَدَوۡتَ مِنۡ أَهۡلِكَ
تُبَوِّئُ ٱلۡمُؤۡمِنِينَ مَقَٰعِدَ لِلۡقِتَالِۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ١٢١

(116) Disbelievers in Allah and His Messenger will not be helped against Allah by their wealth or children: they will not prevent His punishment or bring His mercy to them; rather, their suffering and distress will only increase, and they will be eternally companions of the fire of Hell.

(117) The example of what disbelievers spend in charity, and what they expect to receive of rewards, is like a wind which is extremely cold that hits the crops of a people who wronged themselves by not doing as they were instructed, ruining their crops when they had expected to have a good harvest. Disbelief also ruins the rewards of good deeds. Allah does not wrong them for He is far above any injustice, rather, they wrong themselves through their disbelief in Allah and His prophets.

(118) O you who have faith in Allah and follow His Prophet, do not take unbelievers as close friends, letting them know your secrets and private business. They will not stop trying to harm you and ruin things for you, wanting what will hurt you and making things really difficult for you. Their hatred and hostility has appeared in what they say; in their criticism of your faith and worship, in incidents between you, and in them giving away your secrets. In their hearts they have even more hatred. Allah has made clear to you what is in your interests in this world and in the Afterlife, if you use your intellect to understand what your Lord has revealed to you.

(119) It is you, O believers, who love these people, and want goodness for them, but they do not love you, and do not wish you well. Rather, they hate you, while you have faith in all of the scriptures, including their scriptures; yet they do not have faith in the Scripture which Allah revealed to your Prophet. If they meet you they say with their tongues, ‘We have faith’, yet when they are alone together they bite the tips of their fingers in distress and rage because of how united you are, the strength of Islam, and because of their own humiliation and shame. Tell these people, O Prophet, to stay as they are until they die in their rage. Allah knows what faith and disbelief and what good and evil there is in people’s hearts.

(120) If a blessing comes to you in the forms of victory over an enemy, or an increase in wealth or children, then worry and sadness overcomes them; and if a misfortune hits you, such as the victory of an enemy over you, or a decrease in wealth or children, then they are happy, rejoicing at your misfortune. If you are patient with Allah’s commands and decree, and are mindful of not earning Allah’s anger, then their tricks and attempts to hurt you will not harm you. Allah encompasses all their plotting and what they do, and will make them fail.

(121) Remember, O Prophet, when some of the believers disobeyed the instruction of Allah and His Messenger, and this happened when you left Medina to fight the idolaters in the Battle of Uḥud, after you had posted the believers in their places for battle, and their positions were clear. Allah hears whatever you say and knows whatever you do.

Beneficial Points :

1. Whatever the disbelievers spend in the path of good will not be of any benefit to them with Allah, because they do not fulfil the conditions of having faith in Allah and following His sacred law.
2. The believers are prohibited from becoming close friends with the disbelievers, and from telling them their private business and secrets.
3. The disbelievers are happy when something bad happens to those who have faith, and feel rage when something good happens to them.
4. Protection from the plots and schemes of the disbelievers is through patience, not showing fear; and by being Mindful, which brings about strength and victory.

إِذۡ هَمَّت طَّآئِفَتَانِ مِنكُمۡ أَن تَفۡشَلَا وَٱللَّهُ وَلِيُّهُمَاۗ وَعَلَى ٱللَّهِ
فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ١٢٢ وَلَقَدۡ نَصَرَكُمُ ٱللَّهُ بِبَدۡرٖ وَأَنتُمۡ أَذِلَّةٞۖ
فَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تَشۡكُرُونَ ١٢٣ إِذۡ تَقُولُ لِلۡمُؤۡمِنِينَ
أَلَن يَكۡفِيَكُمۡ أَن يُمِدَّكُمۡ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٖ مِّنَ ٱلۡمَلَٰٓئِكَةِ
مُنزَلِينَ ١٢٤ بَلَىٰٓۚ إِن تَصۡبِرُواْ وَتَتَّقُواْ وَيَأۡتُوكُم مِّن فَوۡرِهِمۡ
هَٰذَا يُمۡدِدۡكُمۡ رَبُّكُم بِخَمۡسَةِ ءَالَٰفٖ مِّنَ ٱلۡمَلَٰٓئِكَةِ مُسَوِّمِينَ
١٢٥ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشۡرَىٰ لَكُمۡ وَلِتَطۡمَئِنَّ قُلُوبُكُم بِهِۦۗ
وَمَا ٱلنَّصۡرُ إِلَّا مِنۡ عِندِ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَكِيمِ ١٢٦ لِيَقۡطَعَ طَرَفٗا
مِّنَ ٱلَّذِينَ كَفَرُوٓاْ أَوۡ يَكۡبِتَهُمۡ فَيَنقَلِبُواْ خَآئِبِينَ ١٢٧
لَيۡسَ لَكَ مِنَ ٱلۡأَمۡرِ شَيۡءٌ أَوۡ يَتُوبَ عَلَيۡهِمۡ أَوۡ يُعَذِّبَهُمۡ فَإِنَّهُمۡ
ظَٰلِمُونَ ١٢٨ وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ يَغۡفِرُ لِمَن
يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ١٢٩ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُواْ ٱلرِّبَوٰٓاْ أَضۡعَٰفٗا مُّضَٰعَفَةٗۖ
وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ ١٣٠ وَٱتَّقُواْ ٱلنَّارَ ٱلَّتِيٓ أُعِدَّتۡ
لِلۡكَٰفِرِينَ ١٣١ وَأَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمۡ تُرۡحَمُونَ ١٣٢

(122) Remember, O Prophet, what happened to two groups of the believers from Banī Salamah and Banī Ḥārithah, when they became weak and almost withdrew when the hypocrites drew back; but Allah aided them, making them firm in fighting, and turning them away from what they had been on the edge of doing. So, let those who have faith look to Allah alone for support, no matter what may happen to them.

(123) Allah gave you victory over the idolaters in the Battle of Badr despite your small numbers and resources. Therefore, be Mindful so that you may be thankful for the blessings He has given you.

(124) Remember, O Prophet, when you roused the believers during the battle of Badr, reassuring them after they heard that reinforcements were on their way for the idolaters, by asking whether it was not enough for them that Allah should help them with three thousand angels sent down from Him to reinforce them in the battle.

(125) Indeed, that is enough, and there is good news for you of more aid from Allah if you are courageous in fighting and are Mindful: if the reinforcements of your enemies come rushing at you, then your Lord will help you with five thousand angels, with clear marks on them and their horses.

(126) Allah did not tell you of this reinforcement with angels, except as news to please and reassure your hearts. For in fact, victory does not just come through material means, but comes only from Allah the Mighty, Who no one has any authority over, Wise in His decree and sacred laws.

(127) Your victory in the Battle of Badr was because Allah willed that a group of the disbelievers be destroyed, and another be humiliated, frustrating them through defeat so that they withdrew.

(128) After the believers had been afflicted in the Battle of Uhud, the Prophet (peace be upon him) prayed to Allah to destroy the idolaters and some of their leaders. Yet Allah told him that the matter of destruction and punishment lies only with Him alone and that the Prophet has no decision in it. So, be patient until Allah decides between you: either allowing them to repent to Him, asking for forgiveness, so that they are saved; or permitting them to continue in their disbelief, so that they are punished. Those continuing in disbelief are wrongdoers and deserve a punishment.

(129) To Allah belongs all that is in the heavens and the earth, in its creation and arrangement. He forgives the disobedience of whomever He wills of His servants through His Mercy, and punishes whom He wills through His Justice. Allah is Forgiving and Merciful to those who repent to Him.

(130) O you who have faith in Allah and follow His Prophet, stay away from usury: increasing and compounding the wealth that you lend to people as the people of the time of ignorance before Islam did; and be mindful of Allah: following what He instructs and staying away from what He has prohibited, so that you may reach the good you desire in this world and in the Afterlife.

(131) Protect yourselves from the fire of Hell that Allah has prepared for the disbelievers through doing good and staying away from what is prohibited.

(132) Obey Allah and His Messenger by following what He instructs and staying away from what He has prohibited, so that you may gain His mercy in this world and in the Afterlife.

Beneficial Points :

1. The blessings and trials that people have should be mentioned as an example for others.

2. Being constantly mindful of Allah and patient during the difficulties of fighting are some of the biggest reasons for Allah giving victory to His servants. 3. Every matter is in Allah's dominion. He decrees and judges as He wills, and the true believer surrenders wholeheartedly to Allah, submitting to His wisdom. 4. Sins in general, and usury in particular, is one of the biggest causes for people's ruin, especially in countries where conditions are difficult.

5. Being mindful of Allah and obeying Him are some of the biggest causes for Allah's mercy and kindness to people.

۞ وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا
ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ أُعِدَّتۡ لِلۡمُتَّقِينَ ١٣٣ ٱلَّذِينَ يُنفِقُونَ
فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ
عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ١٣٤ وَٱلَّذِينَ إِذَا فَعَلُواْ
فَٰحِشَةً أَوۡ ظَلَمُوٓاْ أَنفُسَهُمۡ ذَكَرُواْ ٱللَّهَ فَٱسۡتَغۡفَرُواْ
لِذُنُوبِهِمۡ وَمَن يَغۡفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمۡ يُصِرُّواْ عَلَىٰ مَا
فَعَلُواْ وَهُمۡ يَعۡلَمُونَ ١٣٥ أُوْلَٰٓئِكَ جَزَآؤُهُم مَّغۡفِرَةٞ مِّن
رَّبِّهِمۡ وَجَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ وَنِعۡمَ
أَجۡرُ ٱلۡعَٰمِلِينَ ١٣٦ قَدۡ خَلَتۡ مِن قَبۡلِكُمۡ سُنَنٞ فَسِيرُواْ
فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُكَذِّبِينَ
١٣٧ هَٰذَا بَيَانٞ لِّلنَّاسِ وَهُدٗى وَمَوۡعِظَةٞ لِّلۡمُتَّقِينَ ١٣٨
وَلَا تَهِنُواْ وَلَا تَحۡزَنُواْ وَأَنتُمُ ٱلۡأَعۡلَوۡنَ إِن كُنتُم مُّؤۡمِنِينَ
١٣٩ إِن يَمۡسَسۡكُمۡ قَرۡحٞ فَقَدۡ مَسَّ ٱلۡقَوۡمَ قَرۡحٞ مِّثۡلُهُۥۚ وَتِلۡكَ
ٱلۡأَيَّامُ نُدَاوِلُهَا بَيۡنَ ٱلنَّاسِ وَلِيَعۡلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ
وَيَتَّخِذَ مِنكُمۡ شُهَدَآءَۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ١٤٠

(133) Rush to do good actions, and draw near to Allah through doing as He instructs, so that you achieve the great forgiveness of Allah and enter a Paradise as wide as the heavens and the earth, which Allah has prepared for the Mindful.

(134) The Mindful are those who spend their wealth for the sake of Allah, in ease and hardship, who control their anger when they could seek revenge, and who forgive those who wrong them. Allah loves the doers of good, whose behaviour is this way.

(135) They are the ones; if they were to commit a major sin, or wrong themselves by committing a lesser sin, they remember Allah, and His warning to the wrongdoers and promise to the Mindful; so they ask their Lord for forgiveness, regretting what they did. They ask Allah not to take them to account for it, because Allah alone can forgive, and they do not continue in their disobedience. They know that they have done wrong and that Allah forgives all disobedience.

(136) The Mindful people who are like this, and have these praiseworthy qualities, are rewarded with Allah's forgiveness and His overlooking what they have done. In the Afterlife, they will have gardens with rivers flowing below palaces, where they will live eternally. How blessed is the reward for those who act according to Allah's laws!

(137) When the believers were tested by what happened to them on the day of Uḥud, Allah comforted them by saying that what afflicted them was part of the divinely ordained laws of life, i.e. the believers suffering trials at the hands of the disbelievers and overcoming them in the end after their trial. Similar incidents have therefore come to pass in times before them. So, travel the earth and learn from seeing what the fate of those who disbelieved in Allah and His messengers was: their houses are now empty and their power has disappeared.

(138) This noble Qur'ān is a clarification of the truth, and a warning against what is false, for all people. It shows the path to guidance and the limits for the Mindful, because it is they who benefit from the guidance it contains.

(139) Do not become weak, O believers, and do not be sad about what happened to you on the day of Uḥud. That is not appropriate for you, because you are superior because of your faith, and the uppermost with Allah's help and the hope of victory, if you have faith in Allah and in His promise to those who are Mindful.

(140) O believers, if you suffered injuries and losses on the day of Uḥud, then the disbelievers also suffered injuries and losses just as you did. Allah distributes such days between people, whether they have faith or disbelieve, giving victory and defeat as He wills, for reasons of great wisdom. Among these reasons is to make it clear, those who truly have faith as opposed to those who are hypocrites, and to honour whomever He wills with martyrdom in His cause. Allah dislikes those who wrong themselves by giving up striving in his path.

Beneficial Points :

1. The believer is encouraged to hasten to do good actions, taking advantage of the time left in life before it is too late.
2. One of the things that make the Mindful worthy of entering Paradise is that they spend from their wealth in every situation, control their anger, forgive people and are kind to creation.
3. Looking at what happened to peoples of the past is one of the best ways to learn lessons – those who have hearts are able to understand this.
4. Those who fight for Allah's cause are different from the idolaters, even if they receive the same pain and hurt in this world as the idolaters do. This is because of their hope of reward from Allah, and hope of His victory.

وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ ٱلْكَـٰفِرِينَ ﴿١٤١﴾ أَمْ
حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَـٰهَدُوا۟
مِنكُمْ وَيَعْلَمَ ٱلصَّـٰبِرِينَ ﴿١٤٢﴾ وَلَقَدْ كُنتُمْ تَمَنَّوْنَ ٱلْمَوْتَ مِن
قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ﴿١٤٣﴾ وَمَا مُحَمَّدٌ
إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِي۟ن مَّاتَ أَوْ قُتِلَ
ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَـٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ
ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّـٰكِرِينَ ﴿١٤٤﴾ وَمَا كَانَ
لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَـٰبًا مُّؤَجَّلًا ۗ وَمَن يُرِدْ
ثَوَابَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَن يُرِدْ ثَوَابَ ٱلْـَٔاخِرَةِ نُؤْتِهِۦ مِنْهَا ۚ
وَسَنَجْزِى ٱلشَّـٰكِرِينَ ﴿١٤٥﴾ وَكَأَيِّن مِّن نَّبِىٍّ قَـٰتَلَ مَعَهُۥ
رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ فِى سَبِيلِ ٱللَّهِ وَمَا ضَعُفُوا۟
وَمَا ٱسْتَكَانُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلصَّـٰبِرِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلَهُمْ إِلَّآ أَن
قَالُوا۟ رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا
وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَـٰفِرِينَ ﴿١٤٧﴾ فَـَٔاتَىٰهُمُ ٱللَّهُ ثَوَابَ
ٱلدُّنْيَا وَحُسْنَ ثَوَابِ ٱلْـَٔاخِرَةِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٤٨﴾

(141) A part of this wisdom of changing fortunes is the purification of those who have faith from their sins, separating them from the hypocrites, and destroying and removing those who reject the truth.

(142) Did you think, O believers, that you would enter Paradise before such trials and tests that prove which of you really struggle for the sake of Allah and are patient with the trials they are given?

(143) O believers, you wished to meet the disbelievers so that you could gain martyrdom for the sake of Allah, like your brothers did on the day of Badr, before you saw the severity and ways of death. Now on the day of Uḥud you have seen what you wished for with your own eyes.

On the day of Uḥud, when a rumour about the death of the Prophet (peace be on him) spread among the people, Allah revealed the following verse, scolding those who sat back in despair because of it:

(144) Muhammad is only a Messenger like the messengers of Allah who came before him, who died or were killed. If he were to die or be killed would you turn back from your faith, and stop fighting? Whoever among you turns back from his faith will not harm Allah in any way. He is the Strong, the Victorious. Such a person only harms himself by exposing himself to loss in this world and the Afterlife. Allah will reward those who are thankful to Him by making them firm in their faith and in struggling for His sake.

(145) No person can die except by the divine decree of Allah, when the time Allah has written for them has come to an end and their set time of death has arrived: their life will not be made longer or shorter. Whoever desires worldly gain through what they do, Allah will give them of it, according to what He has decreed for them, and they will have no share in the Afterlife. Yet whoever desires the reward of Allah in the Afterlife through what they do, Allah will give them its reward, and He will give a great reward to those who are thankful to their Lord.

(146) Many of Allah's prophets fought with many groups of their followers. They were not cowardly about fighting because of death and wounds that they received for Allah's sake; and they did not weaken in fighting the enemy or surrender to them, but they were patient and firm. Allah loves those who are patient with hardship and misfortune for His sake.

(147) When they were given these trials, these patient people asked Allah to forgive them for their disobedience and for overstepping the limits in what they did, to make their feet firm when they meet their enemy, and to help them against those who disbelieved in Him.

(148) So, Allah gave them the reward of this life by giving them victory and strength, and gave them the most excellent reward of the Afterlife, where they will receive His favour, and live in bliss eternally in Paradise. Allah loves those who always try to do their best in their worship and transactions.

Beneficial Points :

1. Giving people trials is a divine custom, which distinguishes those who truly and patiently struggle for the sake of Allah from those who do not.
2. Striving for the sake of Allah, and calling to His path, should not be dependent on a particular person, no matter how important they may be.
3. The length of life that people will have is fixed by Allah: it will not be made longer by mere hope or acting cowardly, nor made shorter by being courageous in battle.
4. The goals and intentions of people differ: some desire the reward of Allah, and some desire this world. Everyone will be rewarded according to their intentions and actions.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تُطِيعُواْ ٱلَّذِينَ كَفَرُواْ
يَرُدُّوكُمْ عَلَىٰٓ أَعْقَٰبِكُمْ فَتَنقَلِبُواْ خَٰسِرِينَ
(١٤٩) بَلِ ٱللَّهُ مَوْلَىٰكُمْ ۖ وَهُوَ خَيْرُ ٱلنَّٰصِرِينَ (١٥٠) سَنُلْقِى
فِى قُلُوبِ ٱلَّذِينَ كَفَرُواْ ٱلرُّعْبَ بِمَآ أَشْرَكُواْ بِٱللَّهِ
مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا ۖ وَمَأْوَىٰهُمُ ٱلنَّارُ ۚ وَبِئْسَ
مَثْوَى ٱلظَّٰلِمِينَ (١٥١) وَلَقَدْ صَدَقَكُمُ ٱللَّهُ
وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ
وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم
مَّا تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن
يُرِيدُ ٱلْءَاخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ
وَلَقَدْ عَفَا عَنكُمْ ۗ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ
(١٥٢) ۞ إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ
وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ فَأَثَٰبَكُمْ
غَمًّۢا بِغَمٍّ لِّكَيْلَا تَحْزَنُواْ عَلَىٰ مَا فَاتَكُمْ وَلَا
مَآ أَصَٰبَكُمْ ۗ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ (١٥٣)

ثلاثة أرباع الحزب ٧

(149) O you who have faith in Allah and follow His Messenger, if you obey the disbelieving Jews, Christians and idolaters in the misguidance they instruct you in, then you will return after your faith back to the disbelief you were upon, and you will become losers in this world and in the Afterlife.

(150) These disbelievers will not help you if you obey them; rather, Allah is your helper against your enemies. So, obey Him, for He, may He be glorified, is the best of helpers, and you will not need anyone apart from Him.

(151) Allah will put great fear in the hearts of the disbelievers, so that they are not able to stand firm to fight you. This is because of worshipping false Allahs next to Allah, and following their own desires, when no proof has been sent down to them to do so. Their resting place in the Afterlife will be the fire of Hell. What a miserable resting place the fire of Hell is for the wrongdoers!

(152) Allah kept the promise He gave you of victory over your enemies on the day of Uḥud, when you were engaging them in battle, by Allah's permission, until you became weaker in your resolve to do as the Messenger had commanded you, and you disagreed about whether to stay at your posts or leave them in order to obtain the gains of war. You disobeyed the Messenger's command to stay at your positions no matter what may happen. This occurred after Allah showed you the victory over your enemies that you wanted so much. Among you are those who desire the goods of this world, and it was those who left their positions; and among you are those who desire the reward of the Afterlife, and it was those who stayed at their positions, obeying the Messenger's command. Then Allah turned you away from them and gave them power over you so as to test you, and to make clear who were the believers who were patient with trials and who were those who abandoned their positions and became weak. Allah has indeed forgiven you for what you committed when you went against the Messenger's command, and Allah's grace for the believers is great: guiding them to faith, forgiving their disobedience, and rewarding them for the difficulties they go through.

(153) Remember, O believers, when you ran away on the day of Uḥud, when failure came upon you because you went against the command of the Messenger. None of you looked at anyone else, and the Messenger called you from behind, between you and the idolaters, saying, 'Come to me, servants of Allah! Come to me, servants of Allah!' Allah repaid you for this with pain and distress, followed by pain and distress: first because of the victory and gains of war you lost; and then with the rumour that the Prophet had been killed that spread among you. Later you came to know that the Prophet had not been killed, so that you would not grieve about the victory and gains of war that you lost, or the deaths and wounds that you received, as a way of making misfortune and pain easier on you. Allah is aware of everything you do and of everything in your hearts.

Beneficial Points :

1. The believers are warned against obeying the disbelievers and being guided by their desires: this leads to loss in this world and in the Afterlife.
2. One of the ways Allah gives victory to the believers is by instilling fear into the hearts of the enemies of Allah.
3. One of the biggest causes of defeat in battle is attachment to this world and the desire for the gains of war.
4. Another reason for defeat in battle is going against the commander of the army and not obeying his orders.
5. Allah cares for the believers in every circumstance, even in the trials and tests He gives to them.

ثُمَّ أَنزَلَ عَلَيۡكُم مِّنۢ بَعۡدِ ٱلۡغَمِّ أَمَنَةٗ نُّعَاسٗا يَغۡشَىٰ طَآئِفَةٗ
مِّنكُمۡۖ وَطَآئِفَةٞ قَدۡ أَهَمَّتۡهُمۡ أَنفُسُهُمۡ يَظُنُّونَ بِٱللَّهِ غَيۡرَ
ٱلۡحَقِّ ظَنَّ ٱلۡجَٰهِلِيَّةِۖ يَقُولُونَ هَل لَّنَا مِنَ ٱلۡأَمۡرِ مِن شَيۡءٖۗ
قُلۡ إِنَّ ٱلۡأَمۡرَ كُلَّهُۥ لِلَّهِۗ يُخۡفُونَ فِيٓ أَنفُسِهِم مَّا لَا يُبۡدُونَ لَكَۖ
يَقُولُونَ لَوۡ كَانَ لَنَا مِنَ ٱلۡأَمۡرِ شَيۡءٞ مَّا قُتِلۡنَا هَٰهُنَاۗ قُل لَّوۡ كُنتُمۡ
فِي بُيُوتِكُمۡ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيۡهِمُ ٱلۡقَتۡلُ إِلَىٰ مَضَاجِعِهِمۡۖ
وَلِيَبۡتَلِيَ ٱللَّهُ مَا فِي صُدُورِكُمۡ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمۡۚ
وَٱللَّهُ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ (١٥٤) إِنَّ ٱلَّذِينَ تَوَلَّوۡاْ مِنكُمۡ
يَوۡمَ ٱلۡتَقَى ٱلۡجَمۡعَانِ إِنَّمَا ٱسۡتَزَلَّهُمُ ٱلشَّيۡطَٰنُ بِبَعۡضِ
مَا كَسَبُواْۖ وَلَقَدۡ عَفَا ٱللَّهُ عَنۡهُمۡۗ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٞ (١٥٥) يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُواْ لَا تَكُونُواْ كَٱلَّذِينَ كَفَرُواْ وَقَالُواْ لِإِخۡوَٰنِهِمۡ إِذَا
ضَرَبُواْ فِي ٱلۡأَرۡضِ أَوۡ كَانُواْ غُزّٗى لَّوۡ كَانُواْ عِندَنَا مَا مَاتُواْ
وَمَا قُتِلُواْ لِيَجۡعَلَ ٱللَّهُ ذَٰلِكَ حَسۡرَةٗ فِي قُلُوبِهِمۡۗ وَٱللَّهُ يُحۡيِۦ
وَيُمِيتُۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ (١٥٦) وَلَئِن قُتِلۡتُمۡ فِي سَبِيلِ
ٱللَّهِ أَوۡ مُتُّمۡ لَمَغۡفِرَةٞ مِّنَ ٱللَّهِ وَرَحۡمَةٌ خَيۡرٞ مِّمَّا يَجۡمَعُونَ (١٥٧)

(154) Then He sent down on you, after the pain and distress, peace and security. A group among you, who trusted in the promise of Allah, became overcome by sleep because of the peace and serenity in their hearts. Another group were not blessed with security or sleep, and they were the hypocrites, who only worried about their own safety, and felt upset and scared. They thought badly of Allah, thinking that He would not help His Prophet or support His servants, like those of the time of ignorance before Islam did, who did not understand Allah’s reality. These hypocrites said, due to their ignorance of Allah, that they did not have a say in whether they went out to fight; and if they had, they would not have done so. Tell them, O Prophet, in reply, that everything that happens is up to Allah, and that He decreed that they would go out to fight. These hypocrites hide in themselves doubt and bad opinion which they do not show to you, saying that if they had a say in whether they had gone to fight, then people would not have been killed in this place. Tell them, O Prophet, in reply, that if they had been in their houses far from the places of battle and death, those whom Allah had destined to be killed would inevitably go out to the places of their death. Allah only did this to test the intentions and motives in your hearts, and to reveal the faith and hypocrisy in them. Allah knows what is in the hearts of people, and nothing is hidden from Him.

(155) Those of you who were defeated, O Companions of Muhammad (peace be upon him), on the day the army of the idolaters and the army of the Muslims met at Uḥud, it was Satan who made you slip, because of what you had earned from doing wrong. Allah has forgiven them, and will not take them to account for it, out of His favour and mercy. Allah forgives those who repent to Him, and is Forbearing, not quick to punish.

(156) O you who have faith in Allah and follow His Prophet, do not be like those among the hypocrites who disbelieve, who do not have faith in destiny and Allah’s decree, and who say of their relatives if they travel to earn a living or go out to fight and they die or are killed: If they had stayed with us, and not gone or not fought, then they would not have died or been killed. Allah makes this belief in their hearts increase their regret. Allah alone gives life and death as He wills: staying behind would not stop His decree, and going would not bring it more quickly. Allah sees what you do. None of what you do is hidden from Him and you will be rewarded according to what you do.

(157) If you are killed or die in Allah’s path, O believers, Allah will forgive you and be merciful with you, and that is better than this world along with what the people of this world collect of its passing pleasures.

Beneficial Points :

1. Ignorance of Allah and His attributes leads to wrong belief and the corruption of actions.
2. Allah cares for those close to Him and protects them in every situation.
3. The lifespan of people is fixed and determined: being daring and courageous does not shorten life; and being cowardly and careful does not lengthen it.
4. Allah tests people: to distinguish the good from the bad.
5. One of the greatest and most noble ranks before Allah the Exalted is the rank of the martyr for the sake of Allah.

وَلَئِن مُّتُّمۡ أَوۡ قُتِلۡتُمۡ لَإِلَى ٱللَّهِ تُحۡشَرُونَ ١٥٨ فَبِمَا رَحۡمَةٖ مِّنَ ٱللَّهِ
لِنتَ لَهُمۡۖ وَلَوۡ كُنتَ فَظًّا غَلِيظَ ٱلۡقَلۡبِ لَٱنفَضُّواْ مِنۡ حَوۡلِكَۖ
فَٱعۡفُ عَنۡهُمۡ وَٱسۡتَغۡفِرۡ لَهُمۡ وَشَاوِرۡهُمۡ فِي ٱلۡأَمۡرِۖ فَإِذَا عَزَمۡتَ
فَتَوَكَّلۡ عَلَى ٱللَّهِۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُتَوَكِّلِينَ ١٥٩ إِن يَنصُرۡكُمُ ٱللَّهُ
فَلَا غَالِبَ لَكُمۡۖ وَإِن يَخۡذُلۡكُمۡ فَمَن ذَا ٱلَّذِي يَنصُرُكُم مِّنۢ
بَعۡدِهِۦۗ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ١٦٠ وَمَا كَانَ لِنَبِيٍّ أَن
يَغُلَّۚ وَمَن يَغۡلُلۡ يَأۡتِ بِمَا غَلَّ يَوۡمَ ٱلۡقِيَٰمَةِۚ ثُمَّ تُوَفَّىٰ كُلُّ
نَفۡسٖ مَّا كَسَبَتۡ وَهُمۡ لَا يُظۡلَمُونَ ١٦١ أَفَمَنِ ٱتَّبَعَ رِضۡوَٰنَ
ٱللَّهِ كَمَنۢ بَآءَ بِسَخَطٖ مِّنَ ٱللَّهِ وَمَأۡوَىٰهُ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمَصِيرُ
١٦٢ هُمۡ دَرَجَٰتٌ عِندَ ٱللَّهِۗ وَٱللَّهُ بَصِيرُۢ بِمَا يَعۡمَلُونَ ١٦٣ لَقَدۡ
مَنَّ ٱللَّهُ عَلَى ٱلۡمُؤۡمِنِينَ إِذۡ بَعَثَ فِيهِمۡ رَسُولٗا مِّنۡ أَنفُسِهِمۡ
يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِهِۦ وَيُزَكِّيهِمۡ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ
وَٱلۡحِكۡمَةَ وَإِن كَانُواْ مِن قَبۡلُ لَفِي ضَلَٰلٖ مُّبِينٍ ١٦٤ أَوَلَمَّآ
أَصَٰبَتۡكُم مُّصِيبَةٞ قَدۡ أَصَبۡتُم مِّثۡلَيۡهَا قُلۡتُمۡ أَنَّىٰ هَٰذَاۖ
قُلۡ هُوَ مِنۡ عِندِ أَنفُسِكُمۡۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ١٦٥

(158) If you die – however you may die – or you are killed in Allah's path, you will all return to Allah alone, and He will reward you according to what you have done.

(159) Due to Allah's great mercy, your character, O Prophet, was made to be gentle with your Companions. If you were harsh in your words and actions and hard-hearted, they would have left you. So, pardon them their shortcomings with you and ask Allah to forgive them for what is between them and Allah; and ask their opinion in whatever needs to be agreed upon. Then if you decide on something after agreeing together, then go ahead with it, and trust in Allah. Allah loves those who trust in Him, giving them success and support.

(160) If Allah supports you with His help and aid, then no one can overcome you, even if everyone in the earth came together against you; yet if He does not help or protect you, then no one can help you after Him. Help is in His Hands alone. So let those who have faith depend on Him and on no one else.

(161) No of the prophets of Allah would be dishonest and take anything from the gains of war which Allah had not assigned for him. Whoever dishonestly takes something from the gains of war will be repaid by being disgraced on the Day of Judgement: carrying whatever he took in front of creation. Then every soul will be given the total reward of what they earned. No one will be wronged by any addition to their disobedience or by any subtraction from their good actions.

(162) Before Allah, someone who has faith and does good actions that please Allah is not the same as someone who disbelieves and does wrong, earning Allah's anger and Hell as their resting place. What an awful resting place and destination Hell is!

(163) They are different in the ranks and levels in the Afterlife: those who follow Allah's pleasure find their places in Paradise, according to how high their rank in it is; and those who follow what displeases Allah find their places in Hell, according to how low their rank in it is. Allah sees what they do. Nothing is hidden from Him, and everyone will be rewarded according to what they do.

(164) Allah blessed the believers and favoured them when He sent them a messenger from among them, who: recited the Qur'ān to them, purified them from worshipping others next to Allah and from shameful character traits, and taught them the Qur'ān and the ways of the Prophet (peace be upon him). Before this Messenger was sent, they were clearly astray from the right path and guidance.

(165) O believers, when disaster struck you at Uḥud, and many of you were killed, and you had beforehand afflicted on your enemies a disaster twice as great in terms of those killed and captured on the day of Badr; why then did you ask where this calamity came from? You claimed that since you are believers and the Prophet of Allah is with you, it should not have occurred. Tell them, O Prophet, that what happened to them came from their own actions and disobedience. Allah is powerful over all things, giving victory to whomever He wills, and leaving whomever He wills.

Beneficial Points :

1. True victory comes from Allah the Exalted. He is the Powerful, Who cannot be fought against; the Mighty, Who cannot be overcome.
2. The state of someone in the world who follows the guidance of Allah and acts accordingly is not the same as the state of someone who turns away from it and rejects it, just as they will not be the same in rank in the Afterlife.
3. From the grace and blessings of Allah to the believers is that He sent a messenger to them who was like them, who spent time with them and was their friend, and made it easy for them to learn from him and to act as he did.
4. The misfortune and distress that a person is given in this world may be because of their disobedience, or it may be a test that will raise them up in rank. However, it must be remembered that Allah pardons and overlooks many sins.

وَمَآ أَصَٰبَكُمۡ يَوۡمَ ٱلۡتَقَى ٱلۡجَمۡعَانِ فَبِإِذۡنِ ٱللَّهِ وَلِيَعۡلَمَ ٱلۡمُؤۡمِنِينَ
(١٦٦) وَلِيَعۡلَمَ ٱلَّذِينَ نَافَقُواْۚ وَقِيلَ لَهُمۡ تَعَالَوۡاْ قَٰتِلُواْ فِي سَبِيلِ ٱللَّهِ
أَوِ ٱدۡفَعُواْۖ قَالُواْ لَوۡ نَعۡلَمُ قِتَالٗا لَّٱتَّبَعۡنَٰكُمۡۗ هُمۡ لِلۡكُفۡرِ يَوۡمَئِذٍ
أَقۡرَبُ مِنۡهُمۡ لِلۡإِيمَٰنِۚ يَقُولُونَ بِأَفۡوَٰهِهِم مَّا لَيۡسَ فِي قُلُوبِهِمۡۚ
وَٱللَّهُ أَعۡلَمُ بِمَا يَكۡتُمُونَ (١٦٧) ٱلَّذِينَ قَالُواْ لِإِخۡوَٰنِهِمۡ وَقَعَدُواْ
لَوۡ أَطَاعُونَا مَا قُتِلُواْۗ قُلۡ فَٱدۡرَءُواْ عَنۡ أَنفُسِكُمُ ٱلۡمَوۡتَ إِن
كُنتُمۡ صَٰدِقِينَ (١٦٨) وَلَا تَحۡسَبَنَّ ٱلَّذِينَ قُتِلُواْ فِي سَبِيلِ ٱللَّهِ
أَمۡوَٰتَۢاۚ بَلۡ أَحۡيَآءٌ عِندَ رَبِّهِمۡ يُرۡزَقُونَ (١٦٩) فَرِحِينَ بِمَآ ءَاتَىٰهُمُ
ٱللَّهُ مِن فَضۡلِهِۦ وَيَسۡتَبۡشِرُونَ بِٱلَّذِينَ لَمۡ يَلۡحَقُواْ بِهِم
مِّنۡ خَلۡفِهِمۡ أَلَّا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ (١٧٠) ۞ يَسۡتَبۡشِرُونَ
بِنِعۡمَةٖ مِّنَ ٱللَّهِ وَفَضۡلٖ وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجۡرَ
ٱلۡمُؤۡمِنِينَ (١٧١) ٱلَّذِينَ ٱسۡتَجَابُواْ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعۡدِ مَآ أَصَابَهُمُ
ٱلۡقَرۡحُۚ لِلَّذِينَ أَحۡسَنُواْ مِنۡهُمۡ وَٱتَّقَوۡاْ أَجۡرٌ عَظِيمٌ (١٧٢)
ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدۡ جَمَعُواْ لَكُمۡ فَٱخۡشَوۡهُمۡ
فَزَادَهُمۡ إِيمَٰنٗا وَقَالُواْ حَسۡبُنَا ٱللَّهُ وَنِعۡمَ ٱلۡوَكِيلُ (١٧٣)

الحِزۡبُ ٨

(166) The death, wounds and defeat you suffered on the day of Uḥud, when your army and the army of the idolaters met, was by the permission and decree of Allah, with far-reaching wisdom behind it: to make it clear who truly had faith.

(167) And He did this in order to demonstrate who the hypocrites were! When they were told to fight in Allah's path, or to defend their womenfolk and their people, they said, 'Had we known that you were going to fight properly, then we would have followed you; but you actually throw yourselves to death!' At that moment, they were closer to showing their disbelief than their faith, saying with their tongues what was not in their hearts. Allah knows best what they hide in their breasts, and will repay them accordingly.

(168) Those who stayed behind from fighting, and said of their relatives who suffered on the day of Uḥud that if they had done as they said and not gone to fight then they would not have been killed, tell them, O Prophet, in reply, to keep death away from themselves when it arrives, if they are telling the truth in their claim that they would not have been killed if they had listened to them; and that the reason they themselves escaped death was because they stayed behind from fighting in Allah's cause.

(169) Do not think, O Prophet, that those who have been killed struggling for the sake of Allah are dead. Rather, they are alive with their Lord in His generosity, provided with blessings that we do not know about.

(170) They are delighted and rejoicing in what Allah has given them from His grace, and looking forward to meeting their brothers who are still on earth. If they are killed during a similar struggle, then they will receive the same grace as them. There is no fear on them in terms of what awaits them in the Afterlife, and no sorrow about any worldly fortunes that passed them by.

(171) They rejoice in the great reward that awaits them from Allah, and the increase of great reward, and that Allah does not let the reward of those who have faith go to waste, but repays it completely, and increases it.

(172) Those who responded to the instruction of Allah and His Messenger when they were called to go out and fight for the sake of Allah, and to meet the idolaters in the battle of Ḥamrā' Al-Asad, which followed the battle of Uḥud, after they had suffered wounds on the day of Uḥud, their wounds did not stop them from responding to the call of Allah and His Messenger. Those of them who acted nobly, and were Mindful in following His instructions and keeping away from what He had prohibited, will have a great reward from Allah: Paradise.

(173) Some of the idolaters said to them that the Quraysh, led by Abū Sufyān, had come together in great numbers to fight against them and to finish them off, warning them against meeting them. But their words and attempts to scare them only increased their reliance on Allah and their trust in His promise. So they went out to meet them, saying that Allah was enough for them and that He is the best Protector, while committing their lives to Him.

Beneficial Points :

1. One of the customs of Allah is to test His servants so as to distinguish the real believer from the lying hypocrite.
2. Allah has a great regard for those striving for good and He rewards such people with the highest ranks.
3. The divine will and decree of Allah is an absolute reality, and there is no way to escape it.
4. The virtue of the Companions and their high rank in this world and in the Afterlife, is because of what they sacrificed from themselves and their wealth for the sake of Allah.

فَٱنقَلَبُواْ بِنِعۡمَةٖ مِّنَ ٱللَّهِ وَفَضۡلٖ لَّمۡ يَمۡسَسۡهُمۡ سُوٓءٞ وَٱتَّبَعُواْ
رِضۡوَٰنَ ٱللَّهِۗ وَٱللَّهُ ذُو فَضۡلٍ عَظِيمٍ ١٧٤ إِنَّمَا ذَٰلِكُمُ ٱلشَّيۡطَٰنُ
يُخَوِّفُ أَوۡلِيَآءَهُۥ فَلَا تَخَافُوهُمۡ وَخَافُونِ إِن كُنتُم مُّؤۡمِنِينَ ١٧٥
وَلَا يَحۡزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِي ٱلۡكُفۡرِۚ إِنَّهُمۡ لَن يَضُرُّواْ ٱللَّهَ
شَيۡـٔٗاۗ يُرِيدُ ٱللَّهُ أَلَّا يَجۡعَلَ لَهُمۡ حَظّٗا فِي ٱلۡأٓخِرَةِۖ وَلَهُمۡ عَذَابٌ
عَظِيمٌ ١٧٦ إِنَّ ٱلَّذِينَ ٱشۡتَرَوُاْ ٱلۡكُفۡرَ بِٱلۡإِيمَٰنِ لَن يَضُرُّواْ ٱللَّهَ
شَيۡـٔٗاۖ وَلَهُمۡ عَذَابٌ أَلِيمٞ ١٧٧ وَلَا يَحۡسَبَنَّ ٱلَّذِينَ كَفَرُوٓاْ أَنَّمَا
نُمۡلِي لَهُمۡ خَيۡرٞ لِّأَنفُسِهِمۡۚ إِنَّمَا نُمۡلِي لَهُمۡ لِيَزۡدَادُوٓاْ إِثۡمٗاۖ وَلَهُمۡ
عَذَابٞ مُّهِينٞ ١٧٨ مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلۡمُؤۡمِنِينَ عَلَىٰ مَآ أَنتُمۡ
عَلَيۡهِ حَتَّىٰ يَمِيزَ ٱلۡخَبِيثَ مِنَ ٱلطَّيِّبِۗ وَمَا كَانَ ٱللَّهُ لِيُطۡلِعَكُمۡ
عَلَى ٱلۡغَيۡبِ وَلَٰكِنَّ ٱللَّهَ يَجۡتَبِي مِن رُّسُلِهِۦ مَن يَشَآءُۖ فَـَٔامِنُواْ بِٱللَّهِ
وَرُسُلِهِۦۚ وَإِن تُؤۡمِنُواْ وَتَتَّقُواْ فَلَكُمۡ أَجۡرٌ عَظِيمٞ ١٧٩ وَلَا يَحۡسَبَنَّ
ٱلَّذِينَ يَبۡخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضۡلِهِۦ هُوَ خَيۡرٗا لَّهُمۖ
بَلۡ هُوَ شَرّٞ لَّهُمۡۖ سَيُطَوَّقُونَ مَا بَخِلُواْ بِهِۦ يَوۡمَ ٱلۡقِيَٰمَةِۗ وَلِلَّهِ
مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ١٨٠

(174) They returned from the battle of Ḥamrā' Al-Asad with a great reward from Allah, an increase in their rank and security from their enemy, whilst suffering no deaths or wounds. They did what pleased Allah, always doing as He instructed and not going against Him; and the grace of Allah for His servants who have faith is great.

(175) It is only Satan frightening you with his helpers and supporters. Do not fear them, because they have no power or strength; but fear Allah alone, by always doing as He instructs, if you truly have faith in Him.

(176) Do not sorrow, O Messenger, because of those hypocrites who rush to disbelief, turning on their heels. They do not harm Allah in any way, but only harm themselves by distancing themselves from faith in Allah and from doing as He instructs. Allah wills their defeat and failure, and that they will have no portion of bliss in the Afterlife: they will have a great punishment in the fire of Hell.

(177) Those who exchange faith for disbelief will not harm Allah in any way: He is the Mighty and free from any need of His creation. They only harm themselves, and they will have a painful punishment in the Afterlife.

(178) Those who disbelieve in their Lord and stubbornly resist His sacred law should not think that it is good for them because they are given time and live long, remaining as they are, in disbelief. It is not as they think. They are only given more time to multiply in sin, disobedience upon their disobedience: they will have a humiliating punishment.

(179) Allah would not leave you, O believers, as you are, mixed with the hypocrites with no separation between you, without making it clear those who truly have faith. So He separates you through different obligations and trials, to make clear those who have faith and those who are hypocrites, and to separate the good from the bad.

He would not give you knowledge of the Ghaib so that you could distinguish between a believer and a hypocrite; but Allah chooses whomever He wills of His messengers and gives them some knowledge of the Ghaib, as He gave His Prophet Muhammad (peace be upon him) knowledge of the state of the hypocrites. So have faith in Allah and His Messenger; and if you truly have faith and are mindful of Allah, then follow His instructions and stay away from what He has prohibited – so that you gain a great reward from Allah.

(180) Those who are not generous with the blessings Allah has given them out of His kindness, not fulfilling Allah's right with it, should not think that this is good for them. Rather, it is bad for them, because whatever they are miserly with will be hung around their necks on the Day of Judgement as a punishment.

To Allah alone belongs all that is in the heavens and the earth. He is the Living after all His creation has passed away. Allah is well aware of the good and evil that you do, and will reward you accordingly.

Beneficial Points :

1. The believers should not pay attention to Satan trying to intimidate them with his assistants and helpers from among the disbelievers, because everything is up to Allah.
2. A person should not be misled by Allah giving them respite; rather, they should rush to repent to Allah, asking for His forgiveness in the time given to them before it passes.
3. It is Allah's custom to put His servants to the test through different trials: to distinguish those who are bad from those who are good, and the believer from the hypocrite.
4. The miser who withholds the bounty Allah has given him only harms himself by depriving himself of rewards and gains from Allah, the Generous, the Giving, and exposing himself to the consequences of such behaviour on the Day of Judgement.

لَّقَدۡ سَمِعَ ٱللَّهُ قَوۡلَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ فَقِيرٞ وَنَحۡنُ أَغۡنِيَآءُۘ
سَنَكۡتُبُ مَا قَالُواْ وَقَتۡلَهُمُ ٱلۡأَنۢبِيَآءَ بِغَيۡرِ حَقّٖ وَنَقُولُ
ذُوقُواْ عَذَابَ ٱلۡحَرِيقِ ١٨١ ذَٰلِكَ بِمَا قَدَّمَتۡ أَيۡدِيكُمۡ
وَأَنَّ ٱللَّهَ لَيۡسَ بِظَلَّامٖ لِّلۡعَبِيدِ ١٨٢ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ
عَهِدَ إِلَيۡنَآ أَلَّا نُؤۡمِنَ لِرَسُولٍ حَتَّىٰ يَأۡتِيَنَا بِقُرۡبَانٖ
تَأۡكُلُهُ ٱلنَّارُۗ قُلۡ قَدۡ جَآءَكُمۡ رُسُلٞ مِّن قَبۡلِي بِٱلۡبَيِّنَٰتِ
وَبِٱلَّذِي قُلۡتُمۡ فَلِمَ قَتَلۡتُمُوهُمۡ إِن كُنتُمۡ صَٰدِقِينَ
١٨٣ فَإِن كَذَّبُوكَ فَقَدۡ كُذِّبَ رُسُلٞ مِّن قَبۡلِكَ جَآءُو
بِٱلۡبَيِّنَٰتِ وَٱلزُّبُرِ وَٱلۡكِتَٰبِ ٱلۡمُنِيرِ ١٨٤ كُلُّ نَفۡسٖ
ذَآئِقَةُ ٱلۡمَوۡتِۗ وَإِنَّمَا تُوَفَّوۡنَ أُجُورَكُمۡ يَوۡمَ ٱلۡقِيَٰمَةِۖ
فَمَن زُحۡزِحَ عَنِ ٱلنَّارِ وَأُدۡخِلَ ٱلۡجَنَّةَ فَقَدۡ فَازَۗ وَمَا
ٱلۡحَيَوٰةُ ٱلدُّنۡيَآ إِلَّا مَتَٰعُ ٱلۡغُرُورِ ١٨٥ ۞ لَتُبۡلَوُنَّ فِيٓ
أَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡ وَلَتَسۡمَعُنَّ مِنَ ٱلَّذِينَ أُوتُواْ
ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ وَمِنَ ٱلَّذِينَ أَشۡرَكُوٓاْ أَذٗى كَثِيرٗاۚ
وَإِن تَصۡبِرُواْ وَتَتَّقُواْ فَإِنَّ ذَٰلِكَ مِنۡ عَزۡمِ ٱلۡأُمُورِ ١٨٦

۞ الحِزۡبُ ٨

(181) Allah certainly heard when the Jews said that Allah was poor, because He asked them for a 'loan', and that they were rich because of their wealth. Allah will record this shameful statement in their record of actions along with the eagerness of their ancestors in killing the prophets of Allah on purpose and unjustly. Allah will tell all of them to taste the punishment of burning in the fire of Hell.

(182) This punishment is because of the disobedience and disgraceful acts you committed with your own hands, O Jews! Allah does not wrong any of His servants.

(183) They are those who lied in their claim that Allah had instructed them in His scripture and from His prophets to not have faith in a messenger unless he came to them with a charitable offering which fire would then burn from the sky. In their claiming this they also restricted other miraculous signs and evidences the prophets came with. Due to this, Allah instructed His Prophet Muhammad (peace be upon him) to ask them why, when messengers had come to them before with clear proofs of the truth of their message, and even with what they had mentioned of an offering burned by fire from the sky, did they reject them and kill them if they were telling the truth!

(184) If they reject you, O Prophet, do not feel saddened, because it is normal for the disbelievers to act like this. Many messengers were rejected before you, who came with clear proofs, and books containing teachings and great wisdom, and the scripture, guiding people through the rulings of the sacred law.

(185) Every soul, no matter its state, must taste death. No created being should be dazzled by this world. On the Day of Judgement, you will be given the reward for your actions in full, with nothing decreased. Whoever Allah averted from the fire of Hell and granted entry into Paradise, has achieved real success. The life of this world is only a passing enjoyment – only those who are misled become attached to it.

(186) You will certainly be tested, O believers, in your wealth – in relation to fulfilling your duties concerning it – and with the misfortunes sent down with it, and in yourselves with regards to how you conduct yourselves with the orders and prohibitions of the sacred law. Also, you will certainly hear many things from those who were given the scripture before you, and from those who worship others with Allah, that are hurtful to you, criticising you and your sacred way of life. But if you are patient with the misfortunes and trials you are given, and are mindful of Allah, doing what He instructs and staying away from what He has prohibited, then that will lead to the good consequences and it is a matter O believers that requires firm resolve.

Beneficial Points :

1. These verses indicate the extent of the bad behaviour of the Jews and their lies against Allah and His prophets.
2. Some of the bad actions of these Jews included their attacks on the prophets of Allah, rejecting and killing them.
3. Allah has decreed death for everyone, so no one can escape it. The intelligent person should, therefore, make efforts to prepare for it.
4. Every success in this world is deficient, and complete success is only in the Afterlife, by being saved from the fire of Hell and entering Paradise.
5. One way a believer is tested is through what harm comes to them from the People of the Scripture and the idolaters, and when this happens, it is necessary to have patience and to be Allah-conscious.

وَإِذۡ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ
وَلَا تَكۡتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمۡ وَٱشۡتَرَوۡاْ بِهِۦ ثَمَنٗا
قَلِيلٗاۖ فَبِئۡسَ مَا يَشۡتَرُونَ ١٨٧ لَا تَحۡسَبَنَّ ٱلَّذِينَ يَفۡرَحُونَ بِمَآ
أَتَواْ وَّيُحِبُّونَ أَن يُحۡمَدُواْ بِمَا لَمۡ يَفۡعَلُواْ فَلَا تَحۡسَبَنَّهُم
بِمَفَازَةٖ مِّنَ ٱلۡعَذَابِۖ وَلَهُمۡ عَذَابٌ أَلِيمٞ ١٨٨ وَلِلَّهِ مُلۡكُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ١٨٩ إِنَّ فِي
خَلۡقِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَٱخۡتِلَٰفِ ٱلَّيۡلِ وَٱلنَّهَارِ لَأٓيَٰتٖ
لِّأُوْلِي ٱلۡأَلۡبَٰبِ ١٩٠ ٱلَّذِينَ يَذۡكُرُونَ ٱللَّهَ قِيَٰمٗا وَقُعُودٗا
وَعَلَىٰ جُنُوبِهِمۡ وَيَتَفَكَّرُونَ فِي خَلۡقِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ
رَبَّنَا مَا خَلَقۡتَ هَٰذَا بَٰطِلٗا سُبۡحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ١٩١
رَبَّنَآ إِنَّكَ مَن تُدۡخِلِ ٱلنَّارَ فَقَدۡ أَخۡزَيۡتَهُۥۖ وَمَا لِلظَّٰلِمِينَ مِنۡ
أَنصَارٖ ١٩٢ رَّبَّنَآ إِنَّنَا سَمِعۡنَا مُنَادِيٗا يُنَادِي لِلۡإِيمَٰنِ أَنۡ
ءَامِنُواْ بِرَبِّكُمۡ فَـَٔامَنَّاۚ رَبَّنَا فَٱغۡفِرۡ لَنَا ذُنُوبَنَا وَكَفِّرۡ عَنَّا
سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلۡأَبۡرَارِ ١٩٣ رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ
رُسُلِكَ وَلَا تُخۡزِنَا يَوۡمَ ٱلۡقِيَٰمَةِۗ إِنَّكَ لَا تُخۡلِفُ ٱلۡمِيعَادَ ١٩٤

(187) Remember, O Prophet, when Allah took a firm promise from the scholars among the Christians and Jews: that they should make the revelation of Allah clear to people, and not hide the guidance in it, or the evidence of the prophethood of Muhammad (peace be upon him). But they broke the promise and paid no attention to it, hiding the truth and revealing what was false. They exchanged the promise of Allah for a small price, such as the position or wealth it might buy them. What a terrible price they traded Allah's promise for!

(188) Do not think, O Prophet, that those who rejoice in the shameful actions they have committed, and who love people to praise them for good things which they did not do, are secure and safe from the punishment. Rather, Hell is their place, and they will have a painful punishment.

(189) With Allah alone is the dominion of the heavens and the earth and all that is in them: in its creation and administration. Allah is powerful over all things.

(190) In the creation of the heavens and the earth, from nothing with no precedent, and in the following of the night and day, and the difference in their length, are clear signs for those of understanding, which lead them to the Creator of the universe, worthy alone of worship.

(191) Those who remember Allah in all conditions – standing, sitting and lying on their sides – and reflect on the creation of the heavens and the earth, saying that their Lord did not originate this wonderful creation without a reason, and is far above that, and ask Him to protect them from the punishment of the fire of Hell, by enabling them to do good and protecting them from doing wrong – they say:

(192) Our Lord, whoever You enter into the fire of Hell from your creation has been humiliated and disgraced.
On the Day of Judgement, the wrongdoers will have no helpers to protect them from Allah's punishment and repayment.

(193) Our Lord, we have heard a caller to faith saying, 'Have faith in your Lord'. So we responded to him and have faith in what he calls us to and we follow the sacred law, so forgive us our sins and do not disgrace us; and do not take us to account for our bad actions. Let us die with the righteous; and enable us to do good and stay away from disobedience.

(194) Our Lord, give us guidance and the help in this world that You promised us through the words of Your messengers, and do not disgrace us on the Day of Judgement by entering us into the fire of Hell. Our Lord, You are generous and never do You break Your promise.

Beneficial Points :

1. Among the characteristics of the bad scholars among the People of the Scripture is their hiding of knowledge, following desires and liking the praise of people despite their corrupt nature and what they hide of evil.
2. The best lessons and evidences for people of deep thought in recognizing the Creator are found in what Allah has created in the universe and in people's own selves.
3. Thinking about the creation of Allah leads to certainty in the greatness of Allah and perfect humility towards Him, the Mighty and Majestic.
4. Calling on Allah and humility of the heart to Him are among the most perfect expressions of worship.

فَٱسۡتَجَابَ لَهُمۡ رَبُّهُمۡ أَنِّي لَآ أُضِيعُ عَمَلَ عَٰمِلٖ مِّنكُم مِّن
ذَكَرٍ أَوۡ أُنثَىٰۖ بَعۡضُكُم مِّنۢ بَعۡضٖۖ فَٱلَّذِينَ هَاجَرُواْ وَأُخۡرِجُواْ
مِن دِيَٰرِهِمۡ وَأُوذُواْ فِي سَبِيلِي وَقَٰتَلُواْ وَقُتِلُواْ لَأُكَفِّرَنَّ
عَنۡهُمۡ سَيِّـَٔاتِهِمۡ وَلَأُدۡخِلَنَّهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا
ٱلۡأَنۡهَٰرُ ثَوَابٗا مِّنۡ عِندِ ٱللَّهِۚ وَٱللَّهُ عِندَهُۥ حُسۡنُ ٱلثَّوَابِ ١٩٥
لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُواْ فِي ٱلۡبِلَٰدِ ١٩٦ مَتَٰعٞ قَلِيلٞ
ثُمَّ مَأۡوَىٰهُمۡ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمِهَادُ ١٩٧ لَٰكِنِ ٱلَّذِينَ ٱتَّقَوۡاْ
رَبَّهُمۡ لَهُمۡ جَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَا
نُزُلٗا مِّنۡ عِندِ ٱللَّهِۗ وَمَا عِندَ ٱللَّهِ خَيۡرٞ لِّلۡأَبۡرَارِ ١٩٨ وَإِنَّ مِنۡ
أَهۡلِ ٱلۡكِتَٰبِ لَمَن يُؤۡمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡكُمۡ
وَمَآ أُنزِلَ إِلَيۡهِمۡ خَٰشِعِينَ لِلَّهِ لَا يَشۡتَرُونَ بِـَٔايَٰتِ ٱللَّهِ
ثَمَنٗا قَلِيلًاۚ أُوْلَٰٓئِكَ لَهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡۗ إِنَّ ٱللَّهَ
سَرِيعُ ٱلۡحِسَابِ ١٩٩ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصۡبِرُواْ
وَصَابِرُواْ وَرَابِطُواْ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ ٢٠٠

ترتيبها ٤ سُورَةُ النِّسَاءِ آياتها ١٧٦

(195) So their Lord responded to their prayer, saying that He does not allow the reward of anything you do, small or big, to be lost, whether the person who does it is male or female. You are from one another in your origins, and the faith that you follow does not reward males and females differently. Those who emigrated for the sake of Allah (driven from their homes by the disbelievers), suffered harm in order to obey their Lord, and who fought for the sake of Allah and died so that the Word of Allah would be supreme, they will certainly be forgiven their sins on the Day of Judgement: it will be overlooked, and they will be entered into gardens with rivers flowing under their palaces, as a reward from Allah – with Allah is the best reward, unlike any other.

(196) O Prophet, do not feel burdened nor distressed by the movement of the disbelievers in the land, and their power and the extent of their trade and provision. All of this is passing, and all that they will have left is their bad deeds.

(197) This world is a brief enjoyment that does not last. The destination they will return to on the Day of Judgement will be Hell – what a terrible resting place the fire of Hell is for them!

(198) Yet those who are mindful of their Lord, following His instructions and staying away from what He has prohibited, they will receive gardens with rivers flowing under their palaces, where they shall live eternally – a reward prepared for them from Allah. What Allah has prepared for the righteous is better than any of the worldly pleasures the disbelievers may have obtained.

(199) Nevertheless, the People of the Scripture are not all the same. There is a group among them who have faith in Allah, the truth and guidance He revealed to you and what was revealed to them in their scriptures; and they do not discriminate between the messengers of Allah, but humble themselves before Him, desiring what is with Him, and not exchanging His verses and signs for a small enjoyment in this world. Such people will have a great reward with their Lord. Allah is quick to take account of what people do, and quick to reward them.

(200) O you who have faith in Allah and follow His Messenger, be patient with the obligations of the sacred law, and with the misfortunes that you are given in this world; and outdo the disbelievers in patience and determination, so that they are not more patient than you; and struggle for the sake of Allah and be Mindful, following His instructions and staying away from what He has prohibited, so that you may reach what you desire of safety from the fire of Hell and entry into Paradise.

Beneficial Points :

1. It is from Allah's grace and mercy with His servants when He is quick to respond to their prayers and listen to their calls.
2. It is from the perfect justice of Allah that He does not distinguish between men and women in their rewards for His obedience.
3. The harm that a believer experiences in the sacred struggle for the sake of Allah when forced to emigrate from his home because of his faith is one of the greatest means by which sins are forgiven and rewards are multiplied.
4. What the disbeliever may be given in this world in terms of wealth and enjoyment, even if great, is unimportant because it is passing. The only thing that is important is the reality of what happens to them in the Afterlife in the abode of eternity.
5. Among the People of the Scripture are those who bear witness to the truth which is in their books: they have faith in what was revealed to them and in what was revealed to the believers, so they have a double reward.
6. Patience with the truth and struggling against those who reject it, while striving for the sake of it, is the path to success in the Afterlife.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

نصف الحزب ٨

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا
زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ
بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا ١ وَءَاتُواْ ٱلۡيَتَٰمَىٰٓ أَمۡوَٰلَهُمۡۖ
وَلَا تَتَبَدَّلُواْ ٱلۡخَبِيثَ بِٱلطَّيِّبِۖ وَلَا تَأۡكُلُوٓاْ أَمۡوَٰلَهُمۡ إِلَىٰٓ أَمۡوَٰلِكُمۡۚ إِنَّهُۥ
كَانَ حُوبٗا كَبِيرٗا ٢ وَإِنۡ خِفۡتُمۡ أَلَّا تُقۡسِطُواْ فِي ٱلۡيَتَٰمَىٰ فَٱنكِحُواْ
مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثۡنَىٰ وَثُلَٰثَ وَرُبَٰعَۖ فَإِنۡ خِفۡتُمۡ أَلَّا تَعۡدِلُواْ
فَوَٰحِدَةً أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُكُمۡۚ ذَٰلِكَ أَدۡنَىٰٓ أَلَّا تَعُولُواْ ٣ وَءَاتُواْ
ٱلنِّسَآءَ صَدُقَٰتِهِنَّ نِحۡلَةٗۚ فَإِن طِبۡنَ لَكُمۡ عَن شَيۡءٖ مِّنۡهُ نَفۡسٗا فَكُلُوهُ
هَنِيٓـٔٗا مَّرِيٓـٔٗا ٤ وَلَا تُؤۡتُواْ ٱلسُّفَهَآءَ أَمۡوَٰلَكُمُ ٱلَّتِي جَعَلَ ٱللَّهُ لَكُمۡ
قِيَٰمٗا وَٱرۡزُقُوهُمۡ فِيهَا وَٱكۡسُوهُمۡ وَقُولُواْ لَهُمۡ قَوۡلٗا مَّعۡرُوفٗا ٥ وَٱبۡتَلُواْ
ٱلۡيَتَٰمَىٰ حَتَّىٰٓ إِذَا بَلَغُواْ ٱلنِّكَاحَ فَإِنۡ ءَانَسۡتُم مِّنۡهُمۡ رُشۡدٗا فَٱدۡفَعُوٓاْ
إِلَيۡهِمۡ أَمۡوَٰلَهُمۡۖ وَلَا تَأۡكُلُوهَآ إِسۡرَافٗا وَبِدَارًا أَن يَكۡبَرُواْۚ وَمَن كَانَ
غَنِيّٗا فَلۡيَسۡتَعۡفِفۡۖ وَمَن كَانَ فَقِيرٗا فَلۡيَأۡكُلۡ بِٱلۡمَعۡرُوفِۚ فَإِذَا
دَفَعۡتُمۡ إِلَيۡهِمۡ أَمۡوَٰلَهُمۡ فَأَشۡهِدُواْ عَلَيۡهِمۡۚ وَكَفَىٰ بِٱللَّهِ حَسِيبٗا ٦

The Women (Sūrah an-Nisā')

Themes of the Sūrah:

This Sūrah outlines the organisation of Muslim society: protecting the rights of society and the distribution of wealth, removing the negative traces of the time of ignorance before Islam and focusing on the rights of women and of those who are weak.

Explanation:

The sūrah gained its name because women are prominently mentioned in it, along with details of numerous laws concerning them.

① O people, be mindful of your Lord, for it is He Who created you from a single soul: your father Adam; and from Adam He created his wife Eve, your mother. From the two of them, He spread many people, both male and female, all over the earth. Be mindful of Allah when requesting others by Him, such as: 'I ask you, by Allah, to do such-and-such. Also, be mindful of breaking relations with your blood ties. Allah watches over you and nothing you do escapes Him; rather, He takes it into account and repays you accordingly.

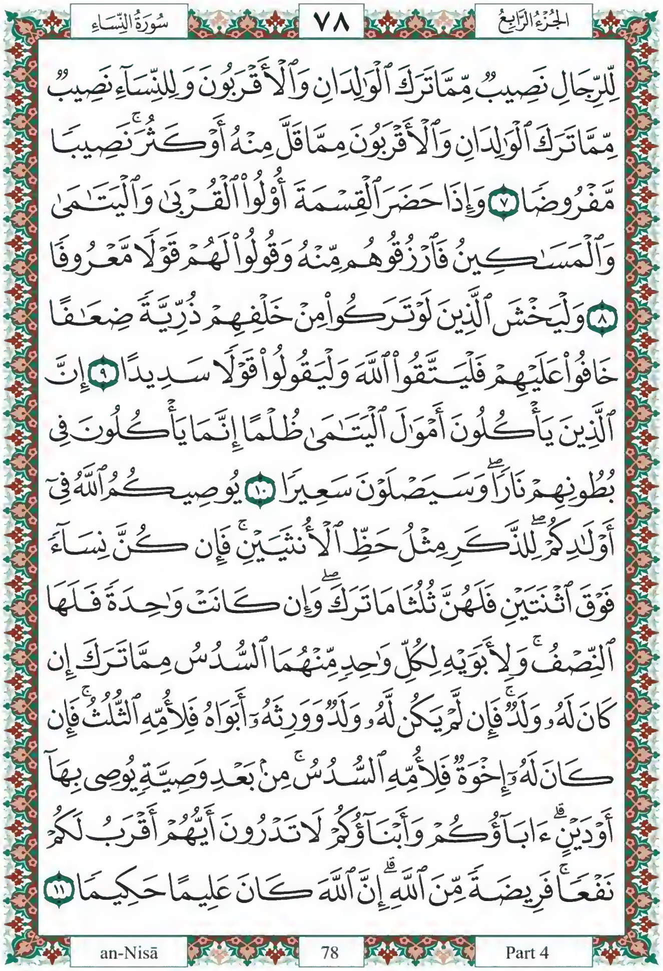
② Guardians, give orphans (whose fathers have died and who have not yet reached maturity) their wealth in full when they come of age and have sound judgement. Do not exchange what is permitted for what is prohibited: taking what is good and valuable from the property of the orphans and replacing it with something bad and of little worth from your own property. Also, do not take the property of the orphans and combine it with your own wealth – that is a great crime before Allah.

③ If you fear that you will not be just in marrying the female orphans under your guardianship – fearing that you will not give them an appropriate dowry or will not treat them well – then do not marry them, and marry other women you choose. You may marry two, three or four; but if you fear that you will be unjust between them, then marry just one, or suffice with what you possess of slave women, for their rights are not the same as the rights of wives. This is the best way to avoid being unjust or biased.

④ Give women their dowries with good will. Yet if they gladly give up a part of the dowry to you, of their own free will, then there is nothing to stop you enjoying it. ⑤ Guardians, do not give property to those who do not know how to manage it well. Allah made this property a way to serve the interests of people and for them to live on it, and such people are not able to manage their wealth well. Provide for them, clothe them and speak to them in a good way. Make a firm commitment to give them their property if they get sound judgement and become able to manage it well. ⑥ Guardians, test the orphans when they are near to reaching maturity, by giving them a part of their wealth to see how they manage it. If they manage it well, and show you their sound judgement, hand over their property in full. Do not use up their wealth, overstepping the limits which Allah has approved for you: use their wealth only when necessary. Do not rush to use it up for fear that they will take it when they reach maturity. Whoever is wealthy should not use up the property of the orphan; and whoever is poor and has no wealth should only use what is necessary. When you hand over their property to them, upon their reaching maturity and showing sound judgement, have it witnessed; to protect rights and to prevent causes of disagreement. Allah is sufficient as a witness for that, and takes account of all that people do.

Beneficial Points:

1. All of humankind has the same origin. So they must be mindful of their Lord Who created them, and should be merciful to each other. 2. Allah commands kindness to those who are weak among women and orphans, so that the treatment of them should be just and generous. 3. It is permissible for a Muslim man to have up to four wives, with the condition of being just between them, and being able to support them. 4. It is legitimate to place the incompetent person who does not behave correctly under guardianship, for his own good and to protect him from wasting his wealth, which is used for his welfare in this world.



لِّلرِّجَالِ نَصِيبٞ مِّمَّا تَرَكَ ٱلۡوَٰلِدَانِ وَٱلۡأَقۡرَبُونَ وَلِلنِّسَآءِ نَصِيبٞ
مِّمَّا تَرَكَ ٱلۡوَٰلِدَانِ وَٱلۡأَقۡرَبُونَ مِمَّا قَلَّ مِنۡهُ أَوۡ كَثُرَۚ نَصِيبٗا
مَّفۡرُوضٗا ٧ وَإِذَا حَضَرَ ٱلۡقِسۡمَةَ أُوْلُواْ ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ
وَٱلۡمَسَٰكِينُ فَٱرۡزُقُوهُم مِّنۡهُ وَقُولُواْ لَهُمۡ قَوۡلٗا مَّعۡرُوفٗا
٨ وَلۡيَخۡشَ ٱلَّذِينَ لَوۡ تَرَكُواْ مِنۡ خَلۡفِهِمۡ ذُرِّيَّةٗ ضِعَٰفًا
خَافُواْ عَلَيۡهِمۡ فَلۡيَتَّقُواْ ٱللَّهَ وَلۡيَقُولُواْ قَوۡلٗا سَدِيدًا ٩ إِنَّ
ٱلَّذِينَ يَأۡكُلُونَ أَمۡوَٰلَ ٱلۡيَتَٰمَىٰ ظُلۡمًا إِنَّمَا يَأۡكُلُونَ فِي
بُطُونِهِمۡ نَارٗاۖ وَسَيَصۡلَوۡنَ سَعِيرٗا ١٠ يُوصِيكُمُ ٱللَّهُ فِيٓ
أَوۡلَٰدِكُمۡۖ لِلذَّكَرِ مِثۡلُ حَظِّ ٱلۡأُنثَيَيۡنِۚ فَإِن كُنَّ نِسَآءٗ
فَوۡقَ ٱثۡنَتَيۡنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَۖ وَإِن كَانَتۡ وَٰحِدَةٗ فَلَهَا
ٱلنِّصۡفُۚ وَلِأَبَوَيۡهِ لِكُلِّ وَٰحِدٖ مِّنۡهُمَا ٱلسُّدُسُ مِمَّا تَرَكَ إِن
كَانَ لَهُۥ وَلَدٞۚ فَإِن لَّمۡ يَكُن لَّهُۥ وَلَدٞ وَوَرِثَهُۥٓ أَبَوَاهُ فَلِأُمِّهِ ٱلثُّلُثُۚ فَإِن
كَانَ لَهُۥٓ إِخۡوَةٞ فَلِأُمِّهِ ٱلسُّدُسُۚ مِنۢ بَعۡدِ وَصِيَّةٖ يُوصِي بِهَآ
أَوۡ دَيۡنٍۗ ءَابَآؤُكُمۡ وَأَبۡنَآؤُكُمۡ لَا تَدۡرُونَ أَيُّهُمۡ أَقۡرَبُ لَكُمۡ
نَفۡعٗاۚ فَرِيضَةٗ مِّنَ ٱللَّهِۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمٗا ١١

⑦ Men are to have a share of what their parents or relatives – such as brothers and sisters or uncles and aunts – leave when they die, whether it is much or little. Women are also to have a share of what they leave, which was not the way that things were in the time of ignorance before Islam, when women and children were left out of the inheritance. This share is a right and its amount is clearly set out – as made obligatory by Allah.

⑧ If relatives, orphans and the poor, who do not inherit, are present at the time the inheritance is divided, then give them, out of kindness, some of this wealth before it is divided, for they may be looking at it with desire for a share; and it came to you without you doing anything. Also, speak to them in a kind way, without any meanness.

⑨ Let those executors and guardians fear in the manner they would if they had died and left young, weak children behind them, fearing they would be ruined. Let them be mindful of orphans under their guardianship, not doing any wrong to them. So that Allah brings about others to treat well their own children after they die, as they treated the orphans well. Let whoever is present at the making of will, say what is right for the children, so that the heirs are not wronged in the will. Nor should the giver deprive himself of this good deed by not leaving a will.

⑩ Those who take the property of orphans and spend it wrongly and unjustly, they only swallow fire into themselves: they will burn in the fire of Hell on the Day of Judgement.

⑪ Allah instructs you in the matter of the inheritance of children that the inheritance should be divided between them. A son gets a share equal to the share of two daughters. If the person who died left daughters without a son, two daughters or more get two thirds of what is left. If there is just one daughter, she gets a half of what is left.

For each of the parents of the person who has died, they get a sixth of what is left, if he has children. If he does not have children or any heir except for his parents, then the mother gets a third, and the father gets the rest.

If the person who has died has two or more siblings, whether brothers, sisters, half-brothers, or half-sisters, then his mother gets a sixth as a share, and the father gets the rest – so the brothers and sisters are not given anything.

This division of the inheritance is after the bequests of the will have been deducted, with the condition that the bequests in the will cannot be more than a third of the total wealth and debts have been repaid from the wealth.

Allah has made the division of inheritance like this because you do not know whether your parents or your children are closer to you in benefit in this world and the next. For instance, a person may think well of someone and leave everything to them, or think badly of someone and not leave them anything, and they may be wrong in their opinion in both cases. Allah knows the reality of things and nothing is hidden from Him. For this reason, the division of inheritance is as He made clear, and He made it obligatory for His servants. Allah knows everything, and nothing is hidden from Him of what is good for His servants – He is Wise in His sacred law and administration.

Beneficial Points:

1. The inheritance laws of Islam give men and women their rights, so ensuring justice between them.
2. The sanctity of the wealth of orphans is firmly established in the sacred law, and overstepping the limits with it or wasting it in any way is prohibited.
3. The division of the inheritance in sacred law is based on ensuring justice between the inheritors and keeping in mind what will best serve their welfare.
4. Due to the fact that wealth is one of the biggest reasons for disputes between people, Allah details the division of it through the laws of inheritance.

ثلاثة أرباع الحزب ٨

۞ وَلَكُمۡ نِصۡفُ مَا تَرَكَ أَزۡوَٰجُكُمۡ إِن لَّمۡ يَكُن
لَّهُنَّ وَلَدٞۚ فَإِن كَانَ لَهُنَّ وَلَدٞ فَلَكُمُ ٱلرُّبُعُ مِمَّا
تَرَكۡنَۚ مِنۢ بَعۡدِ وَصِيَّةٖ يُوصِينَ بِهَآ أَوۡ دَيۡنٖۚ
وَلَهُنَّ ٱلرُّبُعُ مِمَّا تَرَكۡتُمۡ إِن لَّمۡ يَكُن لَّكُمۡ وَلَدٞۚ
فَإِن كَانَ لَكُمۡ وَلَدٞ فَلَهُنَّ ٱلثُّمُنُ مِمَّا تَرَكۡتُمۚ
مِّنۢ بَعۡدِ وَصِيَّةٖ تُوصُونَ بِهَآ أَوۡ دَيۡنٖۗ وَإِن كَانَ
رَجُلٞ يُورَثُ كَلَٰلَةً أَوِ ٱمۡرَأَةٞ وَلَهُۥٓ أَخٌ أَوۡ أُخۡتٞ فَلِكُلِّ
وَٰحِدٖ مِّنۡهُمَا ٱلسُّدُسُۚ فَإِن كَانُوٓاْ أَكۡثَرَ مِن ذَٰلِكَ
فَهُمۡ شُرَكَآءُ فِي ٱلثُّلُثِۚ مِنۢ بَعۡدِ وَصِيَّةٖ يُوصَىٰ
بِهَآ أَوۡ دَيۡنٍ غَيۡرَ مُضَآرّٖۚ وَصِيَّةٗ مِّنَ ٱللَّهِۗ وَٱللَّهُ
عَلِيمٌ حَلِيمٞ ١٢ تِلۡكَ حُدُودُ ٱللَّهِۚ وَمَن يُطِعِ ٱللَّهَ
وَرَسُولَهُۥ يُدۡخِلۡهُ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا
ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ وَذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ
١٣ وَمَن يَعۡصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ
يُدۡخِلۡهُ نَارًا خَٰلِدٗا فِيهَا وَلَهُۥ عَذَابٞ مُّهِينٞ ١٤

⑫ You have half of what your wives leave, if they have no child. If they have a child, whether it is your child or not, then you get a fourth of the wealth they leave, after any bequest they have made and the repayment of any debts they had.

Wives get a quarter of what you leave, if you have no child, whether it is their child or not. If you have a child, then they get an eighth of what you leave, after any bequest you have made and the repayment of any debts you had.

If someone dies without any parents or children to inherit from them, but they have a brother or sister from the same mother as them, then each of them gets a sixth. If they have more than one brother or sister from the same mother as them, then they share a third, with brothers and sisters receiving the same share – this is after any bequest that they leave and the repayment of any debts they had, with the condition that the bequest does not cause harm to any of the inheritors, such as it being more than a third of the total of the wealth.

The rulings contained in the verses about inheritance law are an obligation on you, and Allah knows what is in the interests of His servants in this world and the Afterlife. He is forbearing, and not quick to punish.

⑬ The rulings regarding orphans and other matters mentioned above are the sacred laws of Allah, which Allah has given to His servants to follow. Whoever follows Allah and His Messenger in His instructions, staying away from what He has prohibited, Allah will enter them into gardens with rivers flowing beneath their palaces, where they will live eternally. That divine reward is the great success, which no other success comes near to.

⑭ Whoever opposes Allah and His Messenger, by not following His laws or doubting them, and overstepping the limits He has made, He will enter them into a fire where they will remain – for them is a humiliating punishment there.

Beneficial Points:

1. The inheritance wealth is not divided between the inheritors until any debts that the person who died had have been settled, and their lawful bequests have been taken from it, which cannot be more than a third of the total wealth.
2. There is here a warning against being careless about the division of the inheritance, because it is Allah's contract and His commandment to His believing servants, so it is forbidden to disregard it or to be careless about it.
3. The characteristics of faith include following what Allah instructs and respecting what He has prohibited, and stopping at the limits He has established.
4. Allah has made obligatory upon His servants these laws related to inheritance and its division between the inheritors and warned them against being complacent about them.
5. It is from Allah's justice and wisdom that He promises the greatest reward to those who are devoted to Him, and the greatest punishment to those who oppose Him and overstep His limits.

وَٱلَّٰتِي يَأۡتِينَ ٱلۡفَٰحِشَةَ مِن نِّسَآئِكُمۡ فَٱسۡتَشۡهِدُواْ عَلَيۡهِنَّ
أَرۡبَعَةٗ مِّنكُمۡۖ فَإِن شَهِدُواْ فَأَمۡسِكُوهُنَّ فِي ٱلۡبُيُوتِ
حَتَّىٰ يَتَوَفَّىٰهُنَّ ٱلۡمَوۡتُ أَوۡ يَجۡعَلَ ٱللَّهُ لَهُنَّ سَبِيلٗا ١٥
وَٱلَّذَانِ يَأۡتِيَٰنِهَا مِنكُمۡ فَـَٔاذُوهُمَاۖ فَإِن تَابَا وَأَصۡلَحَا
فَأَعۡرِضُواْ عَنۡهُمَآۗ إِنَّ ٱللَّهَ كَانَ تَوَّابٗا رَّحِيمًا ١٦
إِنَّمَا ٱلتَّوۡبَةُ عَلَى ٱللَّهِ لِلَّذِينَ يَعۡمَلُونَ ٱلسُّوٓءَ بِجَهَٰلَةٖ
ثُمَّ يَتُوبُونَ مِن قَرِيبٖ فَأُوْلَٰٓئِكَ يَتُوبُ ٱللَّهُ عَلَيۡهِمۡۗ
وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمٗا ١٧ وَلَيۡسَتِ ٱلتَّوۡبَةُ لِلَّذِينَ
يَعۡمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا حَضَرَ أَحَدَهُمُ ٱلۡمَوۡتُ
قَالَ إِنِّي تُبۡتُ ٱلۡـَٰٔنَ وَلَا ٱلَّذِينَ يَمُوتُونَ وَهُمۡ كُفَّارٌۚ
أُوْلَٰٓئِكَ أَعۡتَدۡنَا لَهُمۡ عَذَابًا أَلِيمٗا ١٨ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُواْ لَا يَحِلُّ لَكُمۡ أَن تَرِثُواْ ٱلنِّسَآءَ كَرۡهٗاۖ وَلَا تَعۡضُلُوهُنَّ
لِتَذۡهَبُواْ بِبَعۡضِ مَآ ءَاتَيۡتُمُوهُنَّ إِلَّآ أَن يَأۡتِينَ بِفَٰحِشَةٖ
مُّبَيِّنَةٖۚ وَعَاشِرُوهُنَّ بِٱلۡمَعۡرُوفِۚ فَإِن كَرِهۡتُمُوهُنَّ فَعَسَىٰٓ
أَن تَكۡرَهُواْ شَيۡـٔٗا وَيَجۡعَلَ ٱللَّهُ فِيهِ خَيۡرٗا كَثِيرٗا ١٩

⑮ For those of your women who commit sexual offences – whether they are married or unmarried – call four trustworthy Muslim men witnesses. If they bear witness against them, then confine them to their homes as a punishment, until the end of their lives, or until Allah makes a way for them other than being confined.

The ruling of this verse was replaced with the ruling that unmarried women who have illicit sexual relations should be whipped a hundred times and banished for a year, and married women who have illicit sexual relations should be stoned.

⑯ If two of your men commit a sexual offence – whether they are married or unmarried – punish them with words and blows, humiliating and disciplining them. If they turn away from what they were doing and correct themselves, then do not harm them.

Those who turn away from a sin and ask for forgiveness are like those who have not sinned. Allah turns to those who repent to Him asking for forgiveness, and is Compassionate with them.

The ruling of this verse was replaced with the ruling that unmarried men who have illicit sexual relations should be whipped a hundred times and banished for a year, and married men who have illicit sexual relations should be stoned.

⑰ Allah only turns in mercy and forgiveness to those who commit disobedience and overstep the limits out of foolishness and impulse, and who repent to Allah asking for His forgiveness before the time of their death. Allah forgives these people, by overlooking their disobedience. Allah knows the circumstances of people, and is Wise in His decree and sacred laws.

⑱ Allah does not turn in mercy and forgiveness to those who continue in their disobedience, overstepping the limits and insisting on overstepping them, and not turning away from doing this until they are dying, then saying that they regret what they did and asking for Allah's forgiveness.

Also, Allah does not turn in mercy and forgiveness to those who die in disbelief – He has prepared a painful punishment for them.

⑲ O you who have faith in Allah and follow His Messenger, you are not allowed to inherit the wives of your fathers in the way wealth is inherited or marry them, or give them in marriage, or stop them from marrying.

Also, it is forbidden for you to retain your wives who you do not like in order to get them to give back some of what you gave to them, unless they have had illegal sexual relations. In that case, you can get them to return what you gave them.

Be good companions to your women, not hurting them, and be kind to them. If you do not like them for some worldly reason, then be patient with them. Allah may put much good in what you do not like, both in the life of this world and in the Afterlife.

Beneficial Points:

1. Sexual immorality is among the most poisonous sins for the individual and for society, and for this reason the punishments for it are formidable.
2. Allah is kind and merciful with His servants since He opens the door of repentance to every sinner, making it easier for them, and helps them to travel on its path.
3. Whoever disobeys Allah, intentionally or unintentionally, is unaware of the greatness of He Whom they go against, and unaware of the effects of disobedience and the misfortune it brings upon them.
4. A marriage is made successful when the spouses have a balanced perspective. Someone should not limit their consideration to what they do not like in their spouse, but should also look at the good in them.
5. It is hoped that in the case of a man keeping his wife despite the things he might dislike about her, following the instruction of Allah, that Allah will cause a great deal of good to come out of the things he dislikes about her.

وَإِنۡ أَرَدتُّمُ ٱسۡتِبۡدَالَ زَوۡجٖ مَّكَانَ زَوۡجٖ وَءَاتَيۡتُمۡ
إِحۡدَىٰهُنَّ قِنطَارٗا فَلَا تَأۡخُذُواْ مِنۡهُ شَيۡـًٔاۚ أَتَأۡخُذُونَهُۥ
بُهۡتَٰنٗا وَإِثۡمٗا مُّبِينٗا ٢٠ وَكَيۡفَ تَأۡخُذُونَهُۥ وَقَدۡ أَفۡضَىٰ
بَعۡضُكُمۡ إِلَىٰ بَعۡضٖ وَأَخَذۡنَ مِنكُم مِّيثَٰقًا غَلِيظٗا
٢١ وَلَا تَنكِحُواْ مَا نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ
إِلَّا مَا قَدۡ سَلَفَۚ إِنَّهُۥ كَانَ فَٰحِشَةٗ وَمَقۡتٗا وَسَآءَ
سَبِيلًا ٢٢ حُرِّمَتۡ عَلَيۡكُمۡ أُمَّهَٰتُكُمۡ وَبَنَاتُكُمۡ
وَأَخَوَٰتُكُمۡ وَعَمَّٰتُكُمۡ وَخَٰلَٰتُكُمۡ وَبَنَاتُ
ٱلۡأَخِ وَبَنَاتُ ٱلۡأُخۡتِ وَأُمَّهَٰتُكُمُ ٱلَّٰتِيٓ أَرۡضَعۡنَكُمۡ
وَأَخَوَٰتُكُم مِّنَ ٱلرَّضَٰعَةِ وَأُمَّهَٰتُ نِسَآئِكُمۡ
وَرَبَٰٓئِبُكُمُ ٱلَّٰتِي فِي حُجُورِكُم مِّن نِّسَآئِكُمُ
ٱلَّٰتِي دَخَلۡتُم بِهِنَّ فَإِن لَّمۡ تَكُونُواْ دَخَلۡتُم بِهِنَّ فَلَا
جُنَاحَ عَلَيۡكُمۡ وَحَلَٰٓئِلُ أَبۡنَآئِكُمُ ٱلَّذِينَ مِنۡ
أَصۡلَٰبِكُمۡ وَأَن تَجۡمَعُواْ بَيۡنَ ٱلۡأُخۡتَيۡنِ إِلَّا
مَا قَدۡ سَلَفَۗ إِنَّ ٱللَّهَ كَانَ غَفُورٗا رَّحِيمٗا ٢٣

⑳ If you want to divorce a woman and replace her with another, then you are allowed to do so; but if you gave the one you intend to divorce a great deal of wealth as a dowry, then you are not allowed to take anything back from it. Taking back what you gave to them would be an injustice and a clear sin.

㉑ How could you take what you gave to them as a dowry after the relationship, love, enjoyment and sharing of secrets that has occurred between you? Greed for the wealth which is theirs after all this is forbidden and shameful. They took a sincere promise from you, by which they became lawful to you through the Word of Allah and His sacred law.

㉒ Do not marry women whom your fathers married. That is forbidden, unless it happened before in the time of ignorance, in which case you will not be taken to account for it. Sons marrying the wives of their fathers is a shameful practice, a cause for earning Allah's anger.

㉓ Allah has prohibited you to marry your mothers and grandmothers, your daughters and granddaughters, your sisters and half-sisters, your aunts and great aunts, your nieces and their children, your milk-mothers who nursed you and your sisters through nursing, the mothers of your wives (whether you have consummated the marriage or not), and the daughters of your wives by someone else (who were mostly raised in your houses, and also those who were not, if you have consummated the marriage; but if you have not, then there is nothing wrong with marrying their daughters). You are also prohibited to marry those who have been married to your own sons, even if they did not consummate the marriage, and this includes the wives of your sons through milk-kinship (nursing). It is prohibited for you to marry two sisters who are related by blood or by nursing, except if this happened in the time of ignorance before Islam, in which case Allah has forgiven it. Allah is Forgiving and Compassionate to His servants who repent to Him.

In the traditions of the Prophet it is also confirmed that it is prohibited to marry a woman and her aunt at the same time.

Beneficial Points:

1. Allah has allowed a couple to divorce, and has put this in the hands of the man.
2. If a man has sexual relations with his wife, the dowry is fixed. He is not, then, allowed to touch it or covet it, even if he wishes to separate from her and divorce her.
3. Allah has prohibited marriage to the wives of fathers, because it is an evil which anyone in their right mind with a wholesome nature hates.
4. Allah clearly detailed which women it is allowed to marry, and which of them it is prohibited to marry, whether this is due to one's family relationship with them, or relationship by marriage or wet-nursing, this is to honour her and protect her from transgression.

الجزء ٥ الحزب ٩

۞ وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ ۖ
كِتَٰبَ ٱللَّهِ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُم مَّا وَرَآءَ ذَٰلِكُمْ أَن تَبْتَغُوا۟
بِأَمْوَٰلِكُم مُّحْصِنِينَ غَيْرَ مُسَٰفِحِينَ ۚ فَمَا ٱسْتَمْتَعْتُم بِهِۦ
مِنْهُنَّ فَـَٔاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا
تَرَٰضَيْتُم بِهِۦ مِنۢ بَعْدِ ٱلْفَرِيضَةِ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا
حَكِيمًا ٢٤ وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ
ٱلْمُحْصَنَٰتِ ٱلْمُؤْمِنَٰتِ فَمِن مَّا مَلَكَتْ أَيْمَٰنُكُم مِّن
فَتَيَٰتِكُمُ ٱلْمُؤْمِنَٰتِ ۚ وَٱللَّهُ أَعْلَمُ بِإِيمَٰنِكُمْ ۚ بَعْضُكُم
مِّنۢ بَعْضٍ ۚ فَٱنكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أُجُورَهُنَّ
بِٱلْمَعْرُوفِ مُحْصَنَٰتٍ غَيْرَ مُسَٰفِحَٰتٍ وَلَا مُتَّخِذَٰتِ
أَخْدَانٍ ۚ فَإِذَآ أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَٰحِشَةٍ فَعَلَيْهِنَّ نِصْفُ
مَا عَلَى ٱلْمُحْصَنَٰتِ مِنَ ٱلْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِىَ ٱلْعَنَتَ
مِنكُمْ ۚ وَأَن تَصْبِرُوا۟ خَيْرٌ لَّكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ
٢٥ يُرِيدُ ٱللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ ٱلَّذِينَ
مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ٢٦

㉔ Those who are already married are prohibited to you, except those who you have captured whilst fighting in Allah’s cause: they are allowed to you after making sure they are not pregnant – this is what Allah has decreed.

All women other than those who have been prohibited are allowed for you, if you seek them with your wealth, in a chaste way, desiring what is lawful and not desiring sexual immorality.

Give those you enjoy in marriage their dowry, which Allah has made an obligation on you. However, there is nothing wrong if you mutually agree, after the obligation of the dowry has been set, to increase it, or to give up part of it. Allah knows His creation and nothing about them is hidden from Him. He is Wise in His administration and in His sacred law-giving.

㉕ Whoever among you cannot marry a free woman, because he does not have enough wealth, is allowed to marry a believing slave owned by someone else. Allah knows the reality of your faith and your situation, and you are equal in your faith and humanity, so do not look down on marrying them. Marry them with the permission of their owners, and give them their dowries without reducing the amount or delaying it. This is if they are chaste and do not commit sexual offences publicly and do not take lovers secretly. If you marry them and then they have illicit sexual relations, their punishment is half that of a free woman: fifty lashes, and not stoning, which is the punishment for chaste women. Marrying chaste believing slave women is a concession for those who fear falling into illicit sexual relations, and who are not able to marry free women. Patience is preferable to marrying slave women though, so that the children do not become slaves. Allah is Forgiving and Compassionate to those of His servants who repent to Him, and it is from His mercy that He allowed marriage to slaves in the case of not being able to marry free women, for those who fear falling into illicit sexual relations.

㉖ Through these rulings, Allah – may He be glorified – wishes to make clear to you His sacred law and way of life, and what is in your interests in this world and in the Afterlife. He wishes to guide you to the ways of the prophets before you in allowing things and prohibiting them, and to their noble qualities, and praiseworthy behaviour, so you can follow them. He wishes to return you from disobedience to following Him. Allah knows what is in the interests of His servants, and makes His laws accordingly; and He is Wise in His sacred laws and in managing their lives.

Beneficial Points:

1. Whether they be free women or slaves, it is not permissible to marry wives until they have completed their time of waiting (‘iddah), whatever the reason for this time of waiting may be.
2. The woman’s dowry is obligatory after consummation of the marriage; but it is allowed for some of the dowry to be reduced if it is from her own free will.
3. It is permissible to marry a believing slave if one is unable to marry a free woman, when one fears falling into illicit sexual relations.
4. One of the aims of the sacred law is to make guidance clear from misguidance and to lead people to the ways of guidance which will bring them back to Allah.

وَٱللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ ٱلَّذِينَ يَتَّبِعُونَ
ٱلشَّهَوَٰتِ أَن تَمِيلُوا۟ مَيْلًا عَظِيمًا ﴿٢٧﴾ يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ
عَنكُمْ ۚ وَخُلِقَ ٱلْإِنسَٰنُ ضَعِيفًا ﴿٢٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ إِلَّآ أَن تَكُونَ
تِجَٰرَةً عَن تَرَاضٍ مِّنكُمْ ۚ وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ ۚ إِنَّ
ٱللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ وَمَن يَفْعَلْ ذَٰلِكَ عُدْوَٰنًا
وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ
يَسِيرًا ﴿٣٠﴾ إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ
عَنكُمْ سَيِّـَٔاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا ﴿٣١﴾
وَلَا تَتَمَنَّوْا۟ مَا فَضَّلَ ٱللَّهُ بِهِۦ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۚ لِّلرِّجَالِ
نَصِيبٌ مِّمَّا ٱكْتَسَبُوا۟ ۖ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا ٱكْتَسَبْنَ ۚ
وَسْـَٔلُوا۟ ٱللَّهَ مِن فَضْلِهِۦٓ ۗ إِنَّ ٱللَّهَ كَانَ بِكُلِّ شَىْءٍ
عَلِيمًا ﴿٣٢﴾ وَلِكُلٍّ جَعَلْنَا مَوَٰلِىَ مِمَّا تَرَكَ ٱلْوَٰلِدَانِ
وَٱلْأَقْرَبُونَ ۚ وَٱلَّذِينَ عَقَدَتْ أَيْمَٰنُكُمْ فَـَٔاتُوهُمْ
نَصِيبَهُمْ ۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ﴿٣٣﴾

㉗ Allah wants to turn to you and forgive you your disobedience, while those who follow their low desires want you to turn far away from the correct way of life.

㉘ Allah wants to make things easy for you in His sacred law. He does not burden you with more than you are able to do, because He knows the weakness of human beings in their creation and nature.

㉙ O you who have faith in Allah and follow His Messenger, do not take the money of others unjustly, by force, stealing, bribery or by any other unjust means. Instead, money should come from trade through mutual agreement and goodwill between the seller and buyer. In this way, it is lawful for you to enjoy and use such money.

Do not kill one another, and do not kill yourselves, and do not throw yourselves to ruin. Allah is Compassionate with you, and from His mercy He makes these laws.

㉚ Whoever does the things which Allah has prohibited – taking the money of others, or wronging himself by killing and the like, doing wrong knowingly, and not doing it out of ignorance or forgetfulness – Allah will enter them into a great fire on the Day of Judgement, where they will suffer its burning heat and receive their punishment. That is easy for Allah, because He is powerful over everything.

㉛ O believers, if you avoid the major sins, such as worshipping others Allahs with Allah, disrespecting your parents, killing, and receiving interest on loans, then Allah will forgive you for smaller sins, wiping them out and erasing them. Then Allah will enter you into a noble place near to Him: Paradise.

㉜ O believers, do not wish for what Allah favours some of you over others with, so that this does not lead to resentment and envy. Women should not wish for what Allah has given to men in particular: for men is a share from what they do, and for women is a share from what they do – neither of them is rewarded except through what they earn. Ask Allah to answer your prayers out of His favour to you. Allah knows all things. In His wisdom, He gives and withholds.

㉝ For every one of you I have made relations to inherit from what parents and relatives leave in their inheritance; and for those who you have made a promise of allegiance with as an ally and helper, give them their share of the inheritance. I am a witness to everything, and I witness your oaths and promises.

The ally inheriting was a ruling at the beginning of Islam, but this ruling was later replaced.

Beneficial Points:

1. Allah’s mercy towards His servants is vast. He – glory be to Him – loves that they repent to Him; and He loves making things easier for them. As for the people of desires, they only want to lead them astray from guidance.
2. The sacred law guards the rights of people, forbidding wrongdoing against people’s lives, wealth and honour and put in place the severest of punishments for it.
3. Staying away from the major sins is a reason for entering Paradise and being forgiven for minor sins.
4. Being content with Allah’s decree, not wishing for what other people have, keeps a person away from envy, and from resenting the decree of Allah.

ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ
بَعْضٍ وَبِمَآ أَنفَقُوا۟ مِنْ أَمْوَٰلِهِمْ ۚ فَٱلصَّٰلِحَٰتُ قَٰنِتَٰتٌ
حَٰفِظَٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ ٱللَّهُ ۚ وَٱلَّٰتِى تَخَافُونَ
نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهْجُرُوهُنَّ فِى ٱلْمَضَاجِعِ
وَٱضْرِبُوهُنَّ ۖ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا۟ عَلَيْهِنَّ سَبِيلًا ۗ
إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴿٣٤﴾ وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا
فَٱبْعَثُوا۟ حَكَمًا مِّنْ أَهْلِهِۦ وَحَكَمًا مِّنْ أَهْلِهَآ إِن
يُرِيدَآ إِصْلَٰحًا يُوَفِّقِ ٱللَّهُ بَيْنَهُمَآ ۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا
خَبِيرًا ﴿٣٥﴾ ۞ وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ ربع الحزب ٩
وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ
وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ
وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَٰنُكُمْ ۗ إِنَّ ٱللَّهَ
لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾ ٱلَّذِينَ يَبْخَلُونَ
وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ
ٱللَّهُ مِن فَضْلِهِۦ ۗ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾

(34) Men are responsible for women, protecting and taking care of them, because of the bounty He has given men over them, and because of their duty to maintain and take care of them. Righteous women are devoted to their Lord, and devoted to their husbands, protecting things for them in their absence through Allah's help. The women who you fear would not show devotion to their husbands in what they say or do, first remind them of how they should act according to the sacred laws; if they do not change their ways, then leave them alone in bed, turning your back to them and not having sexual relations; and if they still do not change their ways, then strike them without any ferocity. If they become loyal again, then do not do anything against them, not wronging them nor blaming them. Allah is High in His essence, Great in His attributes, so be mindful of Him.

(35) If you fear that a disagreement between the two of them is leading to aggression and incompatibility, then send a just man from the family of the husband, and a just man from the family of the wife to judge what the benefits of them separating or staying together might be. Staying together is preferable and better. If the two judges want this, using the best methods to get them back together, then Allah will make them come to an understanding, and the argument between them will be resolved. Allah is Knowing. Nothing about His creatures is hidden from Him, and He is Aware of what they hide in their hearts.

(36) Worship Allah alone faithfully and do not worship next to Him anything else. Be good to your parents, honouring them and treating them with respect, and be good to relatives, orphans and the poor. Be good to the neighbour who is a relative and the neighbour who is not a relative; the friend you spend time with; the traveller who is a stranger and has no means whereby to complete his journey; and to slaves. Allah does not like those who think too much of themselves and are arrogant with people, and praise themselves as a way of boasting.

(37) Allah does not like those who do not spend what Allah made a duty on them from the wealth He gave them out of His provision, and who instruct others through their words and actions to do the same as them: hiding the wealth, knowledge and other things which Allah has given them out of His grace; not showing people the truth, but hiding it instead and showing falsehood. These are among the traits of disbelief, and Allah has prepared a humiliating punishment for those who disbelieve.

Beneficial Points:

1. The verses confirm men's trusteeship over women because of Allah favouring them, and because of what is obligatory upon them regarding rights of maintenance.
2. The husband has the right to try to improve the behaviour of his wife if she behaves in a way which is not loyal to him, following a gradual progression of measures without oppression or aggression.
3. The verses declare the importance Allah places on the rights of the parents, putting them together with His rights, and stresses the importance of kindness to the various categories of people.
4. Allah warns against traits of bad character, such as pride, boasting, stinginess, and hiding knowledge as well as not making it clear to people.

وَٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ رِئَآءَ ٱلنَّاسِ وَلَا يُؤۡمِنُونَ بِٱللَّهِ
وَلَا بِٱلۡيَوۡمِ ٱلۡأٓخِرِۗ وَمَن يَكُنِ ٱلشَّيۡطَٰنُ لَهُۥ قَرِينٗا فَسَآءَ
قَرِينٗا ٣٨ وَمَاذَا عَلَيۡهِمۡ لَوۡ ءَامَنُواْ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَأَنفَقُواْ
مِمَّا رَزَقَهُمُ ٱللَّهُۚ وَكَانَ ٱللَّهُ بِهِمۡ عَلِيمًا ٣٩ إِنَّ ٱللَّهَ لَا يَظۡلِمُ
مِثۡقَالَ ذَرَّةٖۖ وَإِن تَكُ حَسَنَةٗ يُضَٰعِفۡهَا وَيُؤۡتِ مِن لَّدُنۡهُ
أَجۡرًا عَظِيمٗا ٤٠ فَكَيۡفَ إِذَا جِئۡنَا مِن كُلِّ أُمَّةِۭ بِشَهِيدٖ
وَجِئۡنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدٗا ٤١ يَوۡمَئِذٖ يَوَدُّ ٱلَّذِينَ
كَفَرُواْ وَعَصَوُاْ ٱلرَّسُولَ لَوۡ تُسَوَّىٰ بِهِمُ ٱلۡأَرۡضُ وَلَا يَكۡتُمُونَ
ٱللَّهَ حَدِيثٗا ٤٢ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقۡرَبُواْ ٱلصَّلَوٰةَ وَأَنتُمۡ
سُكَٰرَىٰ حَتَّىٰ تَعۡلَمُواْ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي
سَبِيلٍ حَتَّىٰ تَغۡتَسِلُواْۚ وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ
أَحَدٞ مِّنكُم مِّنَ ٱلۡغَآئِطِ أَوۡ لَٰمَسۡتُمُ ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ
فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُمۡۗ
إِنَّ ٱللَّهَ كَانَ عَفُوًّا غَفُورًا ٤٣ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ أُوتُواْ نَصِيبٗا مِّنَ
ٱلۡكِتَٰبِ يَشۡتَرُونَ ٱلضَّلَٰلَةَ وَيُرِيدُونَ أَن تَضِلُّواْ ٱلسَّبِيلَ ٤٤

㊳ Allah has prepared this humiliating punishment for those who spend their wealth so that people notice them and praise them, and those who do not have faith in Allah and the Last Day. It is through following Satan that they have gone the wrong way. Whoever has Satan for a friend and companion has a terrible companion.

㊴ What harm would it have done these people if they had faith in Allah and the Last Day and had spent their wealth for Allah's sake, being sincere to Him? Rather, they would have received everything that is good by doing so. Allah has full knowledge of them. Nothing about them is hidden from Him and everyone will be rewarded according to what they do.

㊵ Allah is Just and does not wrong His creatures in any way. He does not lessen the good they do by the weight of even a tiny particle or dust, and He does not add to their disobedience in any way. Even if only an atom's worth of good is done, He multiplies the reward, from His grace, and through this increase He gives a great reward.

㊶ What will it be like on the Day of Judgement, when Allah brings the prophet of each community to bear witness against their actions, and Allah brings the Prophet Muhammad (peace be upon him) as a witness for all the communities and messengers?

㊷ On that great day, those who disbelieved in Allah and went against His Messenger will wish they were dust and that the earth and they were level. They will not hide anything of what they did from Allah. Allah will seal their mouths so that they cannot speak and will give permission to their limbs to bear witness to what they did.

㊸ O you who have faith in Allah and follow His Messenger, do not pray when you are drunk, until you recover from your drunkenness, and can tell what you are saying. (This ruling was before alcohol was completely forbidden.)

Do not pray when you are in a state of major ritual impurity, and do not enter the mosques when you are in that state, except in passing, until you have washed your body.

If you have an illness and cannot use water because of it, or if you are travelling, or have answered the call of nature, or have had sexual relations with women, and you cannot find water, then find clean earth, and wipe your faces and hands with it. Allah pardons your shortcomings and is Forgiving to you.

㊹ O Messenger, do you not know about the Jews who were given a portion of knowledge in the Torah and traded guidance for error? They wish you would go astray from following the right way of life – which the Messenger came with – and that you would follow them in their deviation.

Beneficial Points:

1. From Allah's perfect justice and mercy is that He does not wrong His servants in any way, no matter how little, and is gracious to them, multiplying their good actions.
2. The disbeliever will wish to be dust because of the great horror of the Day of Judgement and the immense punishment that is waiting for him.
3. Major ritual impurity prevents one from offering the prayer or staying in a mosque, although it is allowed to briefly pass through it.
4. Allah makes things easy for His servants by permitting dry ablution when there is no water, or when it is not possible to use it.

وَٱللَّهُ أَعۡلَمُ بِأَعۡدَآئِكُمۡۚ وَكَفَىٰ بِٱللَّهِ وَلِيّٗا وَكَفَىٰ بِٱللَّهِ نَصِيرٗا ٤٥
مِّنَ ٱلَّذِينَ هَادُواْ يُحَرِّفُونَ ٱلۡكَلِمَ عَن مَّوَاضِعِهِۦ وَيَقُولُونَ
سَمِعۡنَا وَعَصَيۡنَا وَٱسۡمَعۡ غَيۡرَ مُسۡمَعٖ وَرَٰعِنَا لَيَّۢا بِأَلۡسِنَتِهِمۡ
وَطَعۡنٗا فِي ٱلدِّينِۚ وَلَوۡ أَنَّهُمۡ قَالُواْ سَمِعۡنَا وَأَطَعۡنَا وَٱسۡمَعۡ وَٱنظُرۡنَا
لَكَانَ خَيۡرٗا لَّهُمۡ وَأَقۡوَمَ وَلَٰكِن لَّعَنَهُمُ ٱللَّهُ بِكُفۡرِهِمۡ فَلَا يُؤۡمِنُونَ
إِلَّا قَلِيلٗا ٤٦ يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ ءَامِنُواْ بِمَا نَزَّلۡنَا
مُصَدِّقٗا لِّمَا مَعَكُم مِّن قَبۡلِ أَن نَّطۡمِسَ وُجُوهٗا فَنَرُدَّهَا
عَلَىٰٓ أَدۡبَارِهَآ أَوۡ نَلۡعَنَهُمۡ كَمَا لَعَنَّآ أَصۡحَٰبَ ٱلسَّبۡتِۚ وَكَانَ أَمۡرُ
ٱللَّهِ مَفۡعُولًا ٤٧ إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ
ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدِ ٱفۡتَرَىٰٓ إِثۡمًا عَظِيمًا
٤٨ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُمۚ بَلِ ٱللَّهُ يُزَكِّي مَن يَشَآءُ
وَلَا يُظۡلَمُونَ فَتِيلًا ٤٩ ٱنظُرۡ كَيۡفَ يَفۡتَرُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَۖ
وَكَفَىٰ بِهِۦٓ إِثۡمٗا مُّبِينًا ٥٠ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ أُوتُواْ نَصِيبٗا
مِّنَ ٱلۡكِتَٰبِ يُؤۡمِنُونَ بِٱلۡجِبۡتِ وَٱلطَّٰغُوتِ وَيَقُولُونَ
لِلَّذِينَ كَفَرُواْ هَٰٓؤُلَآءِ أَهۡدَىٰ مِنَ ٱلَّذِينَ ءَامَنُواْ سَبِيلًا ٥١

㊺ Allah knows your enemies better than you do, O believers, so He informs you of them and makes clear to you that they are against you. Allah is enough as a Protector, keeping you safe from them harming you; and Allah is enough as a Helper, stopping them from plotting against you and from hurting you.

㊻ Among the Jews are an evil group who change the words Allah sent down, interpreting them in a way that they were not revealed. They say to the Messenger (peace be upon him), when he instructs them in something, that they hear and disobey, and say, “Listen to us, may you not hear!; and give the wrong impression when they say, ‘Rā’inā’: meaning ‘watch over us’ when they really mean ‘ru’ūnah’ or ‘silliness’, twisting what they say when they want to call the Prophet (peace be upon him) so that they say something insulting to the faith. If they had said ‘We hear and obey’, instead of ‘We hear and disobey’; ‘Listen’, instead of “Listen to us, may you not hear!”; and had truly said, ‘Watch over us’, then these would have been better for them than what they said, and more appropriate, being worthy and correct behaviour in the presence of the Prophet (peace be upon him). But Allah condemned them and removed them from His mercy due to their disbelief, because they do not have faith in any way that is beneficial.

㊼ O you of the Jews and the Christians who were given the scripture, have faith in what I revealed to Muhammad (peace be upon him) which confirmed what you had in the Torah and the Gospel, before the faces are blotted out and are turned backwards; or they are removed from the mercy of Allah like those who broke the Sabbath by fishing when this had been prohibited to them, for which Allah transformed them into monkeys. Allah’s decree is certainly carried out.

㊽ Allah does not forgive that anything from His creation should be associated to Him. Besides this and disbelief, He pardons the disobedience of whomever He wills, out of His bounty. Or He punishes those He wills among them according to their disobedience, out of His perfect justice. Whoever worships others next to Allah has committed a terrible sin, which is not forgiven if someone dies still doing it.

㊾ Do you not know, O Messenger, the affair of those who are full of praise for themselves and of what they do? Allah alone praises whomever He wills, because He knows whatever is hidden in people’s hearts, and will not lessen the reward for their actions in any way, not even as much as the thread of a date stone.

㊿ Look, O Messenger, how they create a lie against Allah in praising themselves. That is enough of a sin to demonstrate their misguidance.

(51) Do you not know, O Messenger, and wonder at the state of the Jews – who Allah gave a portion of knowledge – that believe in all sorts of false Allahs, and flatter the idolaters, saying that they are more rightly guided than the Companions of Muhammad (peace be upon him).

Beneficial Points:

1. Allah Help is sufficient for the believers and His Assistance suffices them.
2. The Jews were guilty of distorting the word of Allah and displayed bad behaviour towards His Messenger (peace and blessings be upon him).
3. The verses confirm show the danger of associating partners with Allah and disbelief in Him, and that those who die commiting these sins will not be forgiven. Other sins still being commited at the time of death may be forgiven.

أُوْلَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُۖ وَمَن يَلۡعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ نَصِيرًا ٥٢
أَمۡ لَهُمۡ نَصِيبٞ مِّنَ ٱلۡمُلۡكِ فَإِذٗا لَّا يُؤۡتُونَ ٱلنَّاسَ نَقِيرًا ٥٣ أَمۡ
يَحۡسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضۡلِهِۦۖ فَقَدۡ ءَاتَيۡنَآ
ءَالَ إِبۡرَٰهِيمَ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَءَاتَيۡنَٰهُم مُّلۡكًا عَظِيمٗا ٥٤
فَمِنۡهُم مَّنۡ ءَامَنَ بِهِۦ وَمِنۡهُم مَّن صَدَّ عَنۡهُۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ٥٥
إِنَّ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِنَا سَوۡفَ نُصۡلِيهِمۡ نَارٗا كُلَّمَا نَضِجَتۡ
جُلُودُهُم بَدَّلۡنَٰهُمۡ جُلُودًا غَيۡرَهَا لِيَذُوقُواْ ٱلۡعَذَابَۗ إِنَّ ٱللَّهَ كَانَ
عَزِيزًا حَكِيمٗا ٥٦ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ سَنُدۡخِلُهُمۡ
جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ لَّهُمۡ فِيهَآ
أَزۡوَٰجٞ مُّطَهَّرَةٞۖ وَنُدۡخِلُهُمۡ ظِلّٗا ظَلِيلًا ٥٧ ۞ إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ
أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا وَإِذَا حَكَمۡتُم بَيۡنَ ٱلنَّاسِ أَن
تَحۡكُمُواْ بِٱلۡعَدۡلِۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓۗ إِنَّ ٱللَّهَ كَانَ سَمِيعَۢا
بَصِيرٗا ٥٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي
ٱلۡأَمۡرِ مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ
تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ٥٩

نصف الحزب ٩

(52) Those who have these corrupt beliefs are removed from Allah's mercy, and whoever is removed from Allah's mercy you will find no helper to protect them.

(53) They do not have any share in the dominion, and if they did, they would not give people anything from it, not even as much as the speck on the surface of a date stone.

(54) Rather, they envy Muhammad (peace be upon him) and his Companions because of the prophethood, faith and establishment in the land which Allah has given to them. Why do they envy them when Allah gave the descendants of Abraham the revealed scripture and other revelation besides the scripture, and Allah gave them far-reaching power over people.

(55) Some of the People of the Scripture have faith in what Allah revealed to Abraham (peace be upon him), and to the prophets among his descendants; and there are those who denied this, and turned people away from having faith in it, and who do the same with what was revealed to the Prophet Muhammad (peace be upon him). The fire of Hell is sufficient as a punishment for those of them who disbelieve.

(56) Those who disbelieve in the signs and verses of Allah will be entered into a fire that surrounds them on the Day of Judgement. Whenever their skins have been burned, they will be replaced with fresh skins, so that they continue to feel the punishment. Allah is Mighty, and nothing detracts from His might. And He is Wise in His administration and decree.

(57) Those who have faith in Allah and follow His messengers, doing good actions, will be entered on the Day of Judgement into gardens with rivers flowing beneath their palaces, where they will live eternally. In these gardens there will be mates for them, purified from any impurity, and they will be entered into expansive refreshing shade.

(58) Allah instructs you, O believers, to return things in your care to the people who own them.

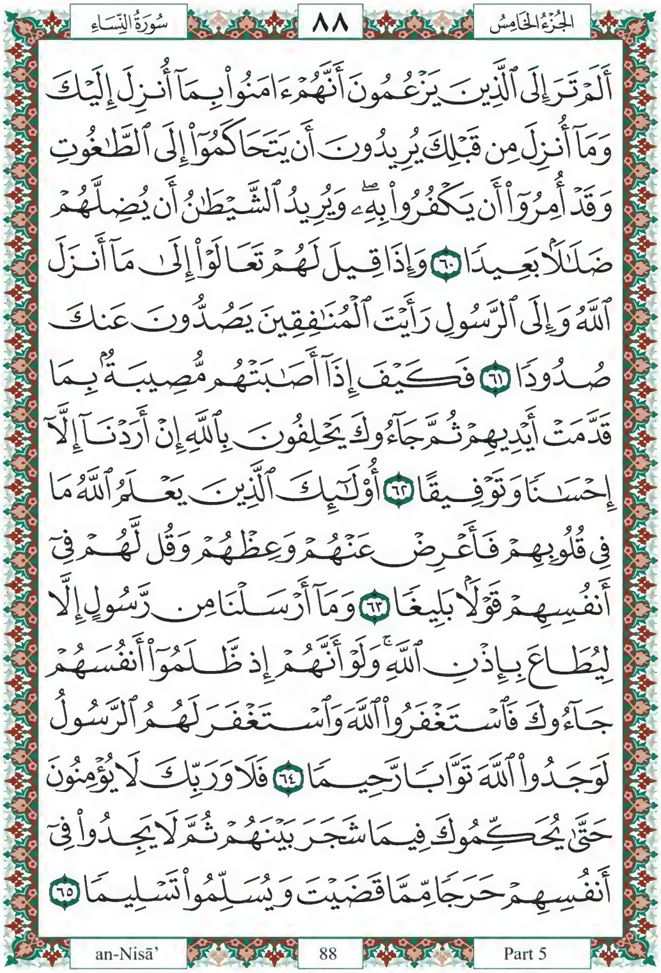
He instructs you, if you judge between people in any matter, to judge between them with justice according to His sacred laws.

Allah's laws in every situation for you are, of course, excellent. Allah hears all that you say and sees all that you do.

(59) O you who have faith, follow Allah and His Messenger: doing what they instruct and staying away from what they prohibit, and follow those in authority, as long as they do not instruct you to do wrong. If you disagree about something, then refer it to Allah's revelation and the traditions of His Prophet (peace be upon him), if you have faith in Allah and the Last Day. Referring to the revelation and the traditions is better than continuing in your disagreements and in giving mere opinions, and will bring about the best result for you.

Beneficial Points:

1. One of the biggest reasons for the disbelief of the People of the Scripture is their envy of the believers because of the prophethood and the establishment on earth which Allah has blessed them with.
2. The sacred law establishes a duty to look after things that are put in your care, and to return them to the people who own them.
3. Humankind must judge between people with justice, because they are prohibited from oppression and injustice.
4. Allah has made it a duty to follow those in authority as long as they do not instruct disobedience, and to refer to the judgement of Allah and His Messenger, for this necessitates true faith.



أَلَمۡ تَرَ إِلَى ٱلَّذِينَ يَزۡعُمُونَ أَنَّهُمۡ ءَامَنُواْ بِمَآ أُنزِلَ إِلَيۡكَ
وَمَآ أُنزِلَ مِن قَبۡلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوٓاْ إِلَى ٱلطَّٰغُوتِ
وَقَدۡ أُمِرُوٓاْ أَن يَكۡفُرُواْ بِهِۦۖ وَيُرِيدُ ٱلشَّيۡطَٰنُ أَن يُضِلَّهُمۡ
ضَلَٰلَۢا بَعِيدٗا ٦٠ وَإِذَا قِيلَ لَهُمۡ تَعَالَوۡاْ إِلَىٰ مَآ أَنزَلَ
ٱللَّهُ وَإِلَى ٱلرَّسُولِ رَأَيۡتَ ٱلۡمُنَٰفِقِينَ يَصُدُّونَ عَنكَ
صُدُودٗا ٦١ فَكَيۡفَ إِذَآ أَصَٰبَتۡهُم مُّصِيبَةُۢ بِمَا
قَدَّمَتۡ أَيۡدِيهِمۡ ثُمَّ جَآءُوكَ يَحۡلِفُونَ بِٱللَّهِ إِنۡ أَرَدۡنَآ إِلَّآ
إِحۡسَٰنٗا وَتَوۡفِيقًا ٦٢ أُوْلَٰٓئِكَ ٱلَّذِينَ يَعۡلَمُ ٱللَّهُ مَا
فِي قُلُوبِهِمۡ فَأَعۡرِضۡ عَنۡهُمۡ وَعِظۡهُمۡ وَقُل لَّهُمۡ فِيٓ
أَنفُسِهِمۡ قَوۡلَۢا بَلِيغٗا ٦٣ وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا
لِيُطَاعَ بِإِذۡنِ ٱللَّهِۚ وَلَوۡ أَنَّهُمۡ إِذ ظَّلَمُوٓاْ أَنفُسَهُمۡ
جَآءُوكَ فَٱسۡتَغۡفَرُواْ ٱللَّهَ وَٱسۡتَغۡفَرَ لَهُمُ ٱلرَّسُولُ
لَوَجَدُواْ ٱللَّهَ تَوَّابٗا رَّحِيمٗا ٦٤ فَلَا وَرَبِّكَ لَا يُؤۡمِنُونَ
حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيۡنَهُمۡ ثُمَّ لَا يَجِدُواْ فِيٓ
أَنفُسِهِمۡ حَرَجٗا مِّمَّا قَضَيۡتَ وَيُسَلِّمُواْ تَسۡلِيمٗا ٦٥

(60) Have you not seen, O Messenger, the contradiction of the hypocrites among the Jews, who claim falsely that they have faith in what was revealed to you and in what was revealed to the messengers before you, but in resolving their disagreements want to refer back to what Allah has not legislated, and what people have invented, when they were instructed to reject such things. Satan wants to lead them far away from the truth, and they will not be guided through this.

(61) If these hypocrites are told to come to the law that Allah has revealed in His Scripture, and to the Messenger to judge between them in their disagreements, you will see them, O Messenger, turning away from you completely to others.

(62) How will their situation be when misfortunes come upon them because of the sins they have committed, and then they come to you, O Messenger, apologising and swearing by Allah that when they turned to other things to try and settle their disagreements they were only trying to do good and bring about reconciliation between the people who were disagreeing. What they say is false, and doing good involves following the rulings of Allah's sacred law.

(63) Allah knows what hypocrisy and ulterior motives these people hide in their hearts, so turn away from them, O Messenger, and make clear to them the laws of Allah: encouraging them to be loyal to Allah, making clear to them how wrong it is to turn away from Him, and advise them in a way that will move them.

(64) Allah did not send any messenger except to be followed in what they instructed by Allah's will and decree. If, when they wronged themselves by committing sins, they had come to you, O Messenger, confessing what they had done and regretting it, repenting from what they did, and if they had asked for forgiveness from Allah, and you had asked for forgiveness for them, they would have found Allah Forgiving and Compassionate with them.

(65) What these hypocrites claim is not true. Allah swears by Himself that they will not have real faith until they refer for judgements to the Messenger, during his lifetime, and to the sacred law after his death, in every disagreement between them, and are happy with the Messenger's ruling, without feeling hatred about it, or doubting it, and accepting it completely and faithfully, outwardly and inwardly.

Beneficial Points:

1. Seeking a decision not from the law of Allah, while being happy with it, goes against having faith in Allah.
2. One of the most notable characteristics of the hypocrites is their lack of satisfaction with the law of Allah, and their giving priority to the judgement of false Allahs over the judgement of Allah.
3. The believers are ordered to turn away from the people of ignorance and delusions and exhorted to be mindful of Allah.
4. Complete faith is only with turning for a decision to the sacred law, with satisfaction of the heart and outside and inside acceptance of what the sacred law rules.

وَلَوۡ أَنَّا كَتَبۡنَا عَلَيۡهِمۡ أَنِ ٱقۡتُلُوٓاْ أَنفُسَكُمۡ أَوِ ٱخۡرُجُواْ مِن
دِيَٰرِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٞ مِّنۡهُمۡۖ وَلَوۡ أَنَّهُمۡ فَعَلُواْ مَا يُوعَظُونَ
بِهِۦ لَكَانَ خَيۡرٗا لَّهُمۡ وَأَشَدَّ تَثۡبِيتٗا ﴿٦٦﴾ وَإِذٗا لَّأٓتَيۡنَٰهُم
مِّن لَّدُنَّآ أَجۡرًا عَظِيمٗا ﴿٦٧﴾ وَلَهَدَيۡنَٰهُمۡ صِرَٰطٗا مُّسۡتَقِيمٗا
﴿٦٨﴾ وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ
عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَۚ
وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقٗا ﴿٦٩﴾ ذَٰلِكَ ٱلۡفَضۡلُ مِنَ ٱللَّهِۚ وَكَفَىٰ
بِٱللَّهِ عَلِيمٗا ﴿٧٠﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ خُذُواْ حِذۡرَكُمۡ
فَٱنفِرُواْ ثُبَاتٍ أَوِ ٱنفِرُواْ جَمِيعٗا ﴿٧١﴾ وَإِنَّ مِنكُمۡ لَمَن لَّيُبَطِّئَنَّ
فَإِنۡ أَصَٰبَتۡكُم مُّصِيبَةٞ قَالَ قَدۡ أَنۡعَمَ ٱللَّهُ عَلَيَّ إِذۡ لَمۡ أَكُن
مَّعَهُمۡ شَهِيدٗا ﴿٧٢﴾ وَلَئِنۡ أَصَٰبَكُمۡ فَضۡلٞ مِّنَ ٱللَّهِ لَيَقُولَنَّ كَأَن
لَّمۡ تَكُنۢ بَيۡنَكُمۡ وَبَيۡنَهُۥ مَوَدَّةٞ يَٰلَيۡتَنِي كُنتُ مَعَهُمۡ
فَأَفُوزَ فَوۡزًا عَظِيمٗا ﴿٧٣﴾ ۞ فَلۡيُقَٰتِلۡ فِي سَبِيلِ ٱللَّهِ ٱلَّذِينَ
يَشۡرُونَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا بِٱلۡأٓخِرَةِۚ وَمَن يُقَٰتِلۡ فِي سَبِيلِ
ٱللَّهِ فَيُقۡتَلۡ أَوۡ يَغۡلِبۡ فَسَوۡفَ نُؤۡتِيهِ أَجۡرًا عَظِيمٗا ﴿٧٤﴾

ثلاثة أرباع الحزب ٩

(66) If I had ordered them to kill one another or to leave their homes, then only a small number of them would have obeyed My instruction. So they should thank Me for not ordering them to do something which would have been very difficult for them. If they had done what they were advised to do, it would have been better than going against the order, as well as being a stronger confirmation of their faith.

(67) If they had acted in obedience, I would have given them a great reward from Myself.

(68) And I would have enabled them to come on to the straight path that leads to Me and My Paradise.

(69) Those who follow Allah and the Messenger will be with those whom Allah has blessed with entry into Paradise from amongst the prophets, the truthful ones whose acceptance of what the prophets brought was complete and who practised it, the martyrs who were killed in Allah's path, and the righteous whose outward and inward states and actions are virtuous. What excellent companions these are in Paradise!

(70) This reward is Allah's grace to His servants. Allah knows the states of the people and will reward them all accordingly.

(71) O you who have faith in Allah and follow His Messenger, be on your guard against your enemies by adopting the means that will help you to fight them. Go out to fight them one group after the other or go out altogether and do what is in your interests and what will bring loss to your enemies.

(72) There are among you, O Muslims, some people who hesitate to go out to fight your enemies, because of their cowardice, and who also try to keep others behind. They are the hypocrites and who are weak in faith. If you are killed or defeated, then one of them, happy that he is safe, says, 'Allah has favoured me in that I was not present at the fight with them, otherwise I would have also been harmed like them'.

(73) If Allah's grace of support and gains of war come to you, O Muslims, this person – who lags behind from striving in Allah's path – says, as if there was friendship or affinity between you and him, 'If only I was with them in that fight, I would have also gained great success'. Worldly benefits are the only goal of such a person.

(74) Let the true believers – who sell the life of this world in exchange for the Afterlife, desiring the Afterlife more than the goods of this world – fight in the path of Allah so that Allah's Word is victorious. Anyone who fights in the path of Allah, so that His Word triumphs, and is killed as a martyr or defeats the enemy and is successful, Allah will give them a great reward: Paradise and the pleasure of Allah.

Beneficial Points:

1. The law of Allah, Mighty and Majestic, is based on ease and people are not responsible for doing more than they are able to do.
2. The reward of obeying Allah and His Messenger is getting the companionship of the prophets, the devout, the martyrs and the righteous in Paradise.
3. The duty to take precaution and care in all matters and hence making all appropriate preparation to fight the enemy.
4. The verses contain a warning against being slow to engage in sacred struggle or opposing such a duty, because sacred struggle is the greatest of reasons for Muslims being strengthened and prevents the enemy from overpowering them.

وَمَا لَكُمۡ لَا تُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِ وَٱلۡمُسۡتَضۡعَفِينَ مِنَ ٱلرِّجَالِ
وَٱلنِّسَآءِ وَٱلۡوِلۡدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخۡرِجۡنَا مِنۡ هَٰذِهِ ٱلۡقَرۡيَةِ
ٱلظَّالِمِ أَهۡلُهَا وَٱجۡعَل لَّنَا مِن لَّدُنكَ وَلِيّٗا وَٱجۡعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ٧٥
ٱلَّذِينَ ءَامَنُواْ يُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِۖ وَٱلَّذِينَ كَفَرُواْ يُقَٰتِلُونَ فِي
سَبِيلِ ٱلطَّٰغُوتِ فَقَٰتِلُوٓاْ أَوۡلِيَآءَ ٱلشَّيۡطَٰنِۖ إِنَّ كَيۡدَ ٱلشَّيۡطَٰنِ
كَانَ ضَعِيفًا ٧٦ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمۡ كُفُّوٓاْ أَيۡدِيَكُمۡ وَأَقِيمُواْ
ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ فَلَمَّا كُتِبَ عَلَيۡهِمُ ٱلۡقِتَالُ إِذَا فَرِيقٞ مِّنۡهُمۡ
يَخۡشَوۡنَ ٱلنَّاسَ كَخَشۡيَةِ ٱللَّهِ أَوۡ أَشَدَّ خَشۡيَةٗۚ وَقَالُواْ رَبَّنَا لِمَ كَتَبۡتَ
عَلَيۡنَا ٱلۡقِتَالَ لَوۡلَآ أَخَّرۡتَنَآ إِلَىٰٓ أَجَلٖ قَرِيبٖۗ قُلۡ مَتَٰعُ ٱلدُّنۡيَا قَلِيلٞ
وَٱلۡأٓخِرَةُ خَيۡرٞ لِّمَنِ ٱتَّقَىٰ وَلَا تُظۡلَمُونَ فَتِيلًا ٧٧ أَيۡنَمَا تَكُونُواْ
يُدۡرِككُّمُ ٱلۡمَوۡتُ وَلَوۡ كُنتُمۡ فِي بُرُوجٖ مُّشَيَّدَةٖۗ وَإِن تُصِبۡهُمۡ حَسَنَةٞ
يَقُولُواْ هَٰذِهِۦ مِنۡ عِندِ ٱللَّهِۖ وَإِن تُصِبۡهُمۡ سَيِّئَةٞ يَقُولُواْ هَٰذِهِۦ مِنۡ
عِندِكَۚ قُلۡ كُلّٞ مِّنۡ عِندِ ٱللَّهِۖ فَمَالِ هَٰٓؤُلَآءِ ٱلۡقَوۡمِ لَا يَكَادُونَ يَفۡقَهُونَ
حَدِيثٗا ٧٨ مَّآ أَصَابَكَ مِنۡ حَسَنَةٖ فَمِنَ ٱللَّهِۖ وَمَآ أَصَابَكَ مِن سَيِّئَةٖ
فَمِن نَّفۡسِكَۚ وَأَرۡسَلۡنَٰكَ لِلنَّاسِ رَسُولٗاۚ وَكَفَىٰ بِٱللَّهِ شَهِيدٗا ٧٩

(75) What is preventing you, O believers, from striving in the path of Allah in order to raise His Word and to rescue the oppressed men, women and children who call to Allah, saying, 'Our Lord, let us leave Makkah, because its people are oppressive – due to their associating partners with Allah and their aggression towards His servants. Give us someone from You who will take control of our affairs, take care of us and protect us from harm'.

(76) The true believers fight in the path of Allah in order to raise His Word. The disbelievers, on the other hand, fight in the path and way of Satan. So fight the supporters of Satan. If you fight them, you will defeat them, because Satan's strategy is weak and it cannot harm those who place their reliance in Allah.

(77) Have you, O Messenger, thought about the condition of some of your Companions who asked that striving in Allah's path be ordained for them, but they were told, 'Restrain your hands from fighting, establish the prayer and give charity '.
This was before striving in Allah's path was ordained. When they migrated to Medina and Islam became strong, and fighting was ordained, they found it difficult, and some of them began fearing people as they should fear Allah or even more than that. They said, 'Our Lord, why did You ordain fighting for us? Why did You not delay it for a while so we could enjoy the worldly life'. Say to them, O Messenger: The enjoyment of the world, no matter how much, is little and perishable. Yet the Hereafter is better for the one who is mindful of Allah because its delights are everlasting. Your good actions will not be reduced in the least, not even to the extent of the thread that is on the date stone.

(78) At any time and place, death will surely come to you when reach your prescribed life term, even if you are in guarded palaces far from battle. And when these hypocrites receive something pleasing, such as a child or wealth, they say, 'This is from Allah'. Yet when they face some difficulty with respect to their children or wealth, they attribute a bad sign and misfortune to the Prophet (peace be upon him) and they say, 'This evil is because of you'. Say, O Messenger, in response to these people: Everything, good or bad, occurs by Allah's decree and decision. What is the matter with these people, who say such things, that they can hardly understand anything you tell them?

(79) O humankind, any good that pleases you – such as wealth or children – is from Allah. He has sent it to you through His grace. Whatever bad occurs to you in respect of your wealth or children is from your own self because of the sins you commit.
I have sent you, O Prophet, as a messenger to all people to communicate to them the message of your Lord. Allah is enough of a witness to the truth of what you communicate from Him, because of the evidences and proof He has given you.

Beneficial Points:

1. The sacred law has made it a duty to fight in order to raise the Word of Allah and to help the oppressed; and rebukes fear, cowardice, and opposition to the laws of Allah.
2. The Afterlife is better than this world and what is in it, in terms of material things and desires, for whoever is mindful of Allah and obeys Allah.
3. No matter how people try to protect themselves, the means of death will find them, even if they are in the strongest of fortresses.
4. Good and evil is all according to the decree of Allah, and Allah may test His servants with some evil in this world for different reasons, such as sins and disobedience.

مَّن يُطِعِ ٱلرَّسُولَ فَقَدۡ أَطَاعَ ٱللَّهَۖ وَمَن تَوَلَّىٰ فَمَآ أَرۡسَلۡنَٰكَ
عَلَيۡهِمۡ حَفِيظٗا ٨٠ وَيَقُولُونَ طَاعَةٞ فَإِذَا بَرَزُواْ مِنۡ عِندِكَ
بَيَّتَ طَآئِفَةٞ مِّنۡهُمۡ غَيۡرَ ٱلَّذِي تَقُولُۖ وَٱللَّهُ يَكۡتُبُ مَا يُبَيِّتُونَۖ
فَأَعۡرِضۡ عَنۡهُمۡ وَتَوَكَّلۡ عَلَى ٱللَّهِۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا
٨١ أَفَلَا يَتَدَبَّرُونَ ٱلۡقُرۡءَانَۚ وَلَوۡ كَانَ مِنۡ عِندِ غَيۡرِ ٱللَّهِ
لَوَجَدُواْ فِيهِ ٱخۡتِلَٰفٗا كَثِيرٗا ٨٢ وَإِذَا جَآءَهُمۡ أَمۡرٞ مِّنَ ٱلۡأَمۡنِ
أَوِ ٱلۡخَوۡفِ أَذَاعُواْ بِهِۦۖ وَلَوۡ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُوْلِي ٱلۡأَمۡرِ
مِنۡهُمۡ لَعَلِمَهُ ٱلَّذِينَ يَسۡتَنۢبِطُونَهُۥ مِنۡهُمۡۗ وَلَوۡلَا فَضۡلُ ٱللَّهِ
عَلَيۡكُمۡ وَرَحۡمَتُهُۥ لَٱتَّبَعۡتُمُ ٱلشَّيۡطَٰنَ إِلَّا قَلِيلٗا ٨٣
فَقَٰتِلۡ فِي سَبِيلِ ٱللَّهِ لَا تُكَلَّفُ إِلَّا نَفۡسَكَۚ وَحَرِّضِ ٱلۡمُؤۡمِنِينَۖ
عَسَى ٱللَّهُ أَن يَكُفَّ بَأۡسَ ٱلَّذِينَ كَفَرُواْۚ وَٱللَّهُ أَشَدُّ بَأۡسٗا
وَأَشَدُّ تَنكِيلٗا ٨٤ مَّن يَشۡفَعۡ شَفَٰعَةً حَسَنَةٗ يَكُن لَّهُۥ
نَصِيبٞ مِّنۡهَاۖ وَمَن يَشۡفَعۡ شَفَٰعَةٗ سَيِّئَةٗ يَكُن لَّهُۥ كِفۡلٞ مِّنۡهَاۗ
وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ مُّقِيتٗا ٨٥ وَإِذَا حُيِّيتُم بِتَحِيَّةٖ فَحَيُّواْ
بِأَحۡسَنَ مِنۡهَآ أَوۡ رُدُّوهَآۗ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَيۡءٍ حَسِيبًا ٨٦

(80) Whoever follows the Messenger by fulfilling his instructions and avoiding his prohibitions has actually followed Allah. If anyone turns away from following you, O Messenger, do not feel sad about it, because I have not sent you as a guard to watch over what they do. I am the One Who will watch them and hold them to account for their actions.

(81) The hypocrites say to you, 'We follow your instruction and we will act with obedience'. Yet when they leave you, a group of them secretly plan the opposite of what they said to you. Allah knows their planning and He will recompense them accordingly. So turn away from them and pay no attention, as they will not harm you at all. Surrender your matter to Allah and rely on Him alone for He is sufficient for you as a Guardian to watch over your affairs and take care of you.

(82) Why do these people not reflect over the Qur'ān and study it until they realise that it contains no differences or inconsistency, so that they can accept the truth of what you brought? Had it been from anyone other than Allah, they would have found inconsistencies in its rulings and differences in its meanings.

(83) Whenever there comes a public matter comprising safety and happiness for the Muslims, or matters of fear and sadness, the hypocrites rush to spread its news amongst the people. If they had waited and referred the matter to Allah's Messenger (peace be upon him) and to those in charge of their affairs, those who are able to reason and draw conclusions would know what is to be done with respect to spreading such news or concealing it. If it were not for Allah's grace and mercy on you, almost all of you would have followed the whisperings of Satan.

(84) Fight, O Prophet, in Allah's path to raise His Word. You will not be questioned about or held accountable for others. You are only responsible to fight yourself and to urge the believers to do so. Perhaps Allah will push back the force of the disbelievers by your fighting. Allah is stronger in force and more severe in punishment.

(85) Whoever intercedes or directs another person to some good them in a manner containing no sin or oppression, will receive a share of the reward of the good outcome; and whoever makes a bad intercession, which contains sin or oppression, will receive a share of the sin. Allah watches everything that a person does and will reward him accordingly. So if you become a means of goodness, you will receive a share in that good; and if you become a means of doing evil, you will be guilty for a part of it.

(86) When anyone offers a greeting of peace to you, then respond to him with something better than what he offered or return a similar greeting to him. To respond with something better is more virtuous. Allah keeps watch over what you do and He will reward each person according to his actions.

Beneficial Points:

1. Reflecting over the noble Qur'ān creates certainty of its being Allah's revelation, because it is free of inconsistencies and the superiority of its laws will become clear.
2. It is unlawful to spread news that creates instability to the security of the Muslims or spread fear amongst them.
3. Discussions about the affairs of the Muslims and related public matters must be done by people of knowledge and those in authority.
4. It is recommended to make a good intercession that does not contain any sin or infringement on the rights of people; and it is prohibited to make any intercession which contains sin or oppression.

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَۚ لَيَجۡمَعَنَّكُمۡ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ لَا رَيۡبَ فِيهِۗ
وَمَنۡ أَصۡدَقُ مِنَ ٱللَّهِ حَدِيثٗا ٨٧ ۞ فَمَا لَكُمۡ فِي ٱلۡمُنَٰفِقِينَ الحِزْبُ ١٠
فِئَتَيۡنِ وَٱللَّهُ أَرۡكَسَهُم بِمَا كَسَبُوٓاْۚ أَتُرِيدُونَ أَن تَهۡدُواْ مَنۡ
أَضَلَّ ٱللَّهُۖ وَمَن يُضۡلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلٗا ٨٨ وَدُّواْ لَوۡ تَكۡفُرُونَ
كَمَا كَفَرُواْ فَتَكُونُونَ سَوَآءٗۖ فَلَا تَتَّخِذُواْ مِنۡهُمۡ أَوۡلِيَآءَ حَتَّىٰ
يُهَاجِرُواْ فِي سَبِيلِ ٱللَّهِۚ فَإِن تَوَلَّوۡاْ فَخُذُوهُمۡ وَٱقۡتُلُوهُمۡ حَيۡثُ
وَجَدتُّمُوهُمۡۖ وَلَا تَتَّخِذُواْ مِنۡهُمۡ وَلِيّٗا وَلَا نَصِيرًا ٨٩ إِلَّا ٱلَّذِينَ
يَصِلُونَ إِلَىٰ قَوۡمِۭ بَيۡنَكُمۡ وَبَيۡنَهُم مِّيثَٰقٌ أَوۡ جَآءُوكُمۡ حَصِرَتۡ
صُدُورُهُمۡ أَن يُقَٰتِلُوكُمۡ أَوۡ يُقَٰتِلُواْ قَوۡمَهُمۡۚ وَلَوۡ شَآءَ ٱللَّهُ
لَسَلَّطَهُمۡ عَلَيۡكُمۡ فَلَقَٰتَلُوكُمۡۚ فَإِنِ ٱعۡتَزَلُوكُمۡ فَلَمۡ يُقَٰتِلُوكُمۡ
وَأَلۡقَوۡاْ إِلَيۡكُمُ ٱلسَّلَمَ فَمَا جَعَلَ ٱللَّهُ لَكُمۡ عَلَيۡهِمۡ سَبِيلٗا ٩٠
سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَن يَأۡمَنُوكُمۡ وَيَأۡمَنُواْ قَوۡمَهُمۡ كُلَّ
مَا رُدُّوٓاْ إِلَى ٱلۡفِتۡنَةِ أُرۡكِسُواْ فِيهَاۚ فَإِن لَّمۡ يَعۡتَزِلُوكُمۡ وَيُلۡقُوٓاْ
إِلَيۡكُمُ ٱلسَّلَمَ وَيَكُفُّوٓاْ أَيۡدِيَهُمۡ فَخُذُوهُمۡ وَٱقۡتُلُوهُمۡ حَيۡثُ
ثَقِفۡتُمُوهُمۡۚ وَأُوْلَٰٓئِكُمۡ جَعَلۡنَا لَكُمۡ عَلَيۡهِمۡ سُلۡطَٰنٗا مُّبِينٗا ٩١

(87) Allah is the One Who alone deserves to be worshipped. He will gather every single one of you on the Day of Judgement, about which there is no doubt, in order to reward you for your actions. There is no one more truthful in speech than Allah.

(88) Why is it, O believers, that you have become two groups differing over how to deal with the hypocrites? One group wants to fight against them because of their disbelief and another group wants to leave them because of their faith. You should not disagree over them for Allah has returned them to disbelief and misguidance because of their actions. Do you wish to guide those whom Allah has not shown the truth? If Allah misguides anyone, you will never find a way to guide such a person.

(89) The hypocrites wish that you disbelieve in what was revealed to you as they have done, so that you can be equal to them in disbelief. Due to their animosity, do not take them as friends until they migrate in Allah's path; hence indicating their faith. If they turn away and continue with their bad actions, then seize them and kill them wherever you find them. Do not take from them any friend to help you with your affairs nor anyone to assist you against your enemies.

(90) But you cannot act like this with those of them who join a people with whom you have a peace treaty or those who come to you reluctant to fight against you or their own people. If Allah willed to give them power over you, He would have done so and they would have fought you. Therefore, accept the safety that Allah has given you and do not interfere with them by killing or taking any one of them as captives. If they stay away without fighting you and they come to you to make peace, then Allah has not given you any authority to fight them or take any of them as prisoners.

(91) You, O believers, will find another group of hypocrites who pretend to have faith when they are before you in order to protect themselves; but they display their disbelief when they are with their people, so that they are safe from them as well. Whenever they are called to disbelief in Allah and to ascribe partners to Him, they plunge into it. These are the ones, if they do not keep away from fighting you or if they do not make peace with you and restrain themselves, to seize and kill wherever you find them. These are the ones whom Allah has given you a clear authority for seizing and killing them because they are treacherous.

Beneficial Points:

1. The occurrence of the Final Hour and the ressurection after death is the truth in which there is no doubt. It is Allah's true promise.
2. The verses explain how to deal with hypocrites according to the situation and what is best.
3. Migration in Allah's path is one of the most noticeable features of the believers and displays the reality of their faith.
4. Striving in Allah's path will expose the hypocrites, as they will try to make excuses to remain behind.

وَمَا كَانَ لِمُؤۡمِنٍ أَن يَقۡتُلَ مُؤۡمِنًا إِلَّا خَطَـٔٗاۚ وَمَن قَتَلَ
مُؤۡمِنًا خَطَـٔٗا فَتَحۡرِيرُ رَقَبَةٖ مُّؤۡمِنَةٖ وَدِيَةٞ مُّسَلَّمَةٌ
إِلَىٰٓ أَهۡلِهِۦٓ إِلَّآ أَن يَصَّدَّقُواْۚ فَإِن كَانَ مِن قَوۡمٍ عَدُوّٖ
لَّكُمۡ وَهُوَ مُؤۡمِنٞ فَتَحۡرِيرُ رَقَبَةٖ مُّؤۡمِنَةٖۖ وَإِن كَانَ
مِن قَوۡمِۭ بَيۡنَكُمۡ وَبَيۡنَهُم مِّيثَٰقٞ فَدِيَةٞ مُّسَلَّمَةٌ إِلَىٰٓ
أَهۡلِهِۦ وَتَحۡرِيرُ رَقَبَةٖ مُّؤۡمِنَةٖۖ فَمَن لَّمۡ يَجِدۡ فَصِيَامُ
شَهۡرَيۡنِ مُتَتَابِعَيۡنِ تَوۡبَةٗ مِّنَ ٱللَّهِۗ وَكَانَ ٱللَّهُ
عَلِيمًا حَكِيمٗا ﴿٩٢﴾ وَمَن يَقۡتُلۡ مُؤۡمِنٗا مُّتَعَمِّدٗا
فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدٗا فِيهَا وَغَضِبَ ٱللَّهُ عَلَيۡهِ
وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمٗا ﴿٩٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوٓاْ إِذَا ضَرَبۡتُمۡ فِي سَبِيلِ ٱللَّهِ فَتَبَيَّنُواْ وَلَا تَقُولُواْ
لِمَنۡ أَلۡقَىٰٓ إِلَيۡكُمُ ٱلسَّلَٰمَ لَسۡتَ مُؤۡمِنٗا تَبۡتَغُونَ
عَرَضَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا فَعِندَ ٱللَّهِ مَغَانِمُ كَثِيرَةٞۚ
كَذَٰلِكَ كُنتُم مِّن قَبۡلُ فَمَنَّ ٱللَّهُ عَلَيۡكُمۡ
فَتَبَيَّنُوٓاْۚ إِنَّ ٱللَّهَ كَانَ بِمَا تَعۡمَلُونَ خَبِيرٗا ﴿٩٤﴾

(92) It is unlawful for a believer to kill another believer, unless it occurs by mistake. If anyone kills a believer by mistake, he must free a believing slave as a compensation for his action. The relatives of the killer, who inherit from him, will be responsible for the blood money to be handed over to the successors of the victim, unless the successors give up the right.

If the victim belonged to a people at war with you, but he was a believer, then the killer must free a believing slave and no blood money will be owed. If the victim was not a believer but belonged to a people with whom you have a treaty, such as disbelievers living in an Islamic state, the relatives of the killer, who inherit from him, will be responsible for blood money to be handed over to the successors of the victim and the killer must free a believing slave as compensation for his action. If he cannot find anyone to free or he cannot afford the price, then he must fast continuously for two consecutive months so that Allah accepts his repentance for what he has done. Allah knows the actions of His servants and their intentions; and He is Wise in His legislation and planning.

(93) If anyone kills a believer, deliberately intending to do so, his recompense will be Hell to live there eternally. Allah will be angry with him, distance him from His mercy, and will prepare for him a great punishment for committing such a serious crime.

The belief of the Ahl as-Sunnah wa'l-Jamā'ah is that if the killer is a believing Muslim, he will not literally remain in Hell eternally; but he will be punished in it for a long period and will then be removed from there through Allah's grace.

(94) O you who have faith in Allah and follow His Messenger, when you go out to fight in Allah's path, be sure about the case of those you are fighting. Do not say to the person who displays something indicating that he is a believer, 'You are not a believer! You only displayed Islam out of fear for your life and wealth'; so that you then kill him in order to get the trivial goods of the world, such as the booty you acquire from this person after killing him. Yet Allah has much provision that is better and greater than this.

In the past you were also like this person: hiding your faith from the people. Then Allah favoured you with Islam and protected your lives. So be careful, as Allah knows well what you do. Nothing is hidden from Him and He will reward you for your actions.

Beneficial Points:

1. The Qur'ān declares the sanctity of a believer's life and prohibits violation of it, with a warning of the most severe punishment for such a crime.
2. The person who kills a believer by mistake will have to make amends by freeing a believing slave and paying monetary compensation to the successors of the victim.
3. Allah, in His sacred law, has given a victim's successors the right to pardon a killer and give up the blood money.
4. It is necessary to be careful when fighting and not to be hasty in judging people – in order to ensure that an innocent person is not attacked.
5. When making a judgement about people, their outside appearance is accepted and given preference. If a person pronounces their acceptance of Islam, this must be accepted and he must be treated as a believer. His inside condition should be left for Allah to judge.

لَّا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ
فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ
وَأَنفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَفَضَّلَ اللَّهُ
الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾ دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً
وَرَحْمَةً ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾ إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ
ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنتُمْ ۖ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۚ
قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ۚ فَأُولَٰئِكَ مَأْوَاهُمْ
جَهَنَّمُ ۖ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ
وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾
فَأُولَٰئِكَ عَسَى اللَّهُ أَن يَعْفُوَ عَنْهُمْ ۚ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾ ۞ وَمَن رُبُع الحِزْب
يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاغَمًا كَثِيرًا وَسَعَةً ۚ وَمَن
يَخْرُجْ مِن بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ
وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٠٠﴾ وَإِذَا ضَرَبْتُمْ فِي
الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ
أَن يَفْتِنَكُمُ الَّذِينَ كَفَرُوا ۚ إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ﴿١٠١﴾

(95) Those believers who remain behind from striving in Allah's path – besides those who have an excuse, such as sickness – are not equal to those who strive in Allah's path, spending their wealth and giving their time. Allah has given those who strive in His path a rank above those who remain behind. Those who strive, as well as those who remain behind with a valid excuse, shall receive the reward they deserve. Allah has preferred those who strive over those who sit back by giving them a greater reward from Him.

(96) This reward will be ranks of loftiness and positions in the Paradise, one above the other, together with forgiveness of their sins and mercy. Allah is always Forgiving and Merciful towards His servants.

(97) When the angels take the souls of those who wrong themselves by not migrating from the land of disbelief to the land of Islam, the angels say to them at that time, while reprimanding them, 'What was the status of your religion that you did not migrate?' They reply, presenting the excuse, 'We were weak and powerless, and we could not defend ourselves'. The angels again criticise them, 'Were not the lands of Allah spacious enough for you to leave the place you were in in order to save your religion and yourselves from humiliation and domination?' The end of those who did not migrate will be the fire of Hell, where they will settle. What an evil place of return it will be for them! This is because their failure to migrate, despite being able to do so, indicates that they were not true in their Islam.

(98) Those weak ones with genuine excuses – whether they were men, women or children – are excluded from this warning, because they had no way to remove the oppression and domination, and they could not find any way out.

(99) Perhaps Allah will pardon such people through His mercy and grace. Allah always pardons His servants and forgives those who repent to Him.

After giving this warning for not migrating, despite having the ability, Allah then gives encouragement for migration in the following verse:

(100) Whoever migrates from the land of disbelief to the land of Islam in order to gain Allah's pleasure will find a much better place in the land they migrated to, in comparison to the land they left. In this new land, they will receive honour and much provision. Whoever leaves their home as migrants to Allah and His Messenger and then pass away before reaching the land they are migrating to, their reward shall definitely be with Allah, even though they did not reach the land of migration. Allah is Forgiving and Merciful to those of His servants who repent to Him.

(101) When you travel in the land, there is no sin on you if you shorten the prayer from four units to two units of prayer, if you fear that the disbelievers will harm you. The disbelievers are open enemies to you, O believers.

Beneficial Points:

1. The verses show the superiority of striving in Allah's path and the great reward that those who do so will be given, having been exclusively promised high ranks in Paradise.
2. Those with reasonable excuses are not required to strive in Allah's path; yet they will receive a reward based on their good intentions.
3. The verses show the virtue of migrating to an Islamic land and its necessity for those who are able to do so and who fear for their religion in their homeland.
4. The prayer may be shortened when travelling.

وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ
مِّنْهُم مَّعَكَ وَلْيَأْخُذُوٓا۟ أَسْلِحَتَهُمْ ۖ فَإِذَا سَجَدُوا۟ فَلْيَكُونُوا۟
مِن وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا۟ فَلْيُصَلُّوا۟
مَعَكَ وَلْيَأْخُذُوا۟ حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَدَّ ٱلَّذِينَ
كَفَرُوا۟ لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ
عَلَيْكُم مَّيْلَةً وَٰحِدَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ
أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰٓ أَن تَضَعُوٓا۟ أَسْلِحَتَكُمْ ۖ
وَخُذُوا۟ حِذْرَكُمْ ۗ إِنَّ ٱللَّهَ أَعَدَّ لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾
فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ فَٱذْكُرُوا۟ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ
جُنُوبِكُمْ ۚ فَإِذَا ٱطْمَأْنَنتُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۚ إِنَّ ٱلصَّلَوٰةَ
كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا ﴿١٠٣﴾ وَلَا تَهِنُوا۟ فِى
ٱبْتِغَآءِ ٱلْقَوْمِ ۖ إِن تَكُونُوا۟ تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا
تَأْلَمُونَ ۖ وَتَرْجُونَ مِنَ ٱللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ ٱللَّهُ
عَلِيمًا حَكِيمًا ﴿١٠٤﴾ إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ لِتَحْكُمَ
بَيْنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُ ۚ وَلَا تَكُن لِّلْخَآئِنِينَ خَصِيمًا ﴿١٠٥﴾

(102) When you, O Messenger, are with them in the army, fighting the enemy, and you wish to lead them in prayer, then divide the army into two groups: one group should stand and pray with you, keeping their weapons with them during the prayer, whilst the other group guards you. When the first group has completed one unit of prayer with the Imam, it must complete the rest of the prayer on its own, and then go to the back to face the direction of the enemy. Then the other group, which was on guard and which has not prayed as yet, should come and pray one unit of prayer with the leader. When the leader completes the prayer with the salām, they should complete the balance of their prayer on their own. They should be careful of the enemy and keep their weapons with them. The disbelievers wish that you become unmindful of your weapons and your goods when you are in prayer, so that they can attack you in a single assault. There is no sin on you to put down your weapons when you are in difficulty because of rain, illness, and the like. but be careful of the enemy as much as possible. Allah has prepared for the disbelievers a punishment that will humiliate them.

(103) When you, O believers, have finished the prayer, then remember Allah by glorifying Him by saying 'Subḥān Allāh', praising Him by saying 'Alḥamdulillāh' and declaring His Oneness by saying 'Lā ilāha illallāh'. This is to be done however possible, whether you are standing, sitting or lying on your sides. When the fear is gone and you are safe, then establish the prayer by fulfilling all its articles, obligations and recommendations, as you have been instructed.

Prayer is an obligation on the believers that is linked to particular times and may not be delayed without a valid reason when one is a resident. However, when you are travelling you are allowed to join and shorten prayers.

(104) Do not become weak and lazy, O believers, in pursuing your disbelieving enemy. If you are suffering pain because of the killing and injury that afflicts you, then they too are suffering the same pain as well. So do not let their patience be greater than yours, because you have hope of reward, help and support from Allah, which they cannot hope for. Allah knows the conditions of His servants and is Wise in His planning and legislation.

(105) I have sent down to you, O Messenger, the Qur'ān, which contains the truth, so that you can clarify matters and judge between the people in accordance with what Allah has taught and inspired you with, and not according to your whims and fancy. Do not be one to defend those who betray their own selves and their promises against those who demand their rights from them.

Beneficial Points:

1. The verse describes the manner and rules relating to prayer at the time of fear (ṣalāt Al-khawf).
2. A believer is instructed to adopt normal worldly means in all circumstances, and is not excused from doing so even at the time of worship.
3. A person should remember Allah at all times, as this gives life to the heart and brings spiritual tranquility.
4. Prayer must be established at its set times without any delay.
5. It is prohibited to show weakness and laziness when fighting the enemy and it is necessary to be patient at this time.

وَٱسۡتَغۡفِرِ ٱللَّهَۖ إِنَّ ٱللَّهَ كَانَ غَفُورٗا رَّحِيمٗا ١٠٦ وَلَا تُجَٰدِلۡ
عَنِ ٱلَّذِينَ يَخۡتَانُونَ أَنفُسَهُمۡۚ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ
خَوَّانًا أَثِيمٗا ١٠٧ يَسۡتَخۡفُونَ مِنَ ٱلنَّاسِ وَلَا يَسۡتَخۡفُونَ
مِنَ ٱللَّهِ وَهُوَ مَعَهُمۡ إِذۡ يُبَيِّتُونَ مَا لَا يَرۡضَىٰ مِنَ ٱلۡقَوۡلِۚ
وَكَانَ ٱللَّهُ بِمَا يَعۡمَلُونَ مُحِيطًا ١٠٨ هَٰٓأَنتُمۡ هَٰٓؤُلَآءِ
جَٰدَلۡتُمۡ عَنۡهُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا فَمَن يُجَٰدِلُ ٱللَّهَ عَنۡهُمۡ
يَوۡمَ ٱلۡقِيَٰمَةِ أَم مَّن يَكُونُ عَلَيۡهِمۡ وَكِيلٗا ١٠٩ وَمَن يَعۡمَلۡ
سُوٓءًا أَوۡ يَظۡلِمۡ نَفۡسَهُۥ ثُمَّ يَسۡتَغۡفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورٗا
رَّحِيمٗا ١١٠ وَمَن يَكۡسِبۡ إِثۡمٗا فَإِنَّمَا يَكۡسِبُهُۥ عَلَىٰ نَفۡسِهِۦۚ
وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمٗا ١١١ وَمَن يَكۡسِبۡ خَطِيٓـَٔةً
أَوۡ إِثۡمٗا ثُمَّ يَرۡمِ بِهِۦ بَرِيٓـٔٗا فَقَدِ ٱحۡتَمَلَ بُهۡتَٰنٗا وَإِثۡمٗا مُّبِينٗا
١١٢ وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكَ وَرَحۡمَتُهُۥ لَهَمَّت طَّآئِفَةٞ مِّنۡهُمۡ
أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمۡۖ وَمَا يَضُرُّونَكَ
مِن شَيۡءٖۚ وَأَنزَلَ ٱللَّهُ عَلَيۡكَ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَعَلَّمَكَ
مَا لَمۡ تَكُن تَعۡلَمُۚ وَكَانَ فَضۡلُ ٱللَّهِ عَلَيۡكَ عَظِيمٗا ١١٣

(106) Seek forgiveness and pardon from Allah. Allah is Forgiving and Merciful towards those of His servants who repent to Him.

(107) Do not argue on behalf of any person who commits a sin denying it, until you come to know more about the matter. Allah does not love these deceitful liars.

(108) When committing sin, they hide from people out of fear and shame; but they cannot hide from Allah. He is with them and knows what they do. Nothing is hidden from Him when they secretly plan to say things that He is not pleased with, such as defending a sinner or falsely accusing an innocent person. Allah surrounds them and knows what they do secretly and openly. Nothing is hidden from Him and He will repay them for their actions.

(109) You – O those concerned with the matter of these people who commit sin – argued on behalf of them in the world in order to establish their innocence and protect them from the punishment; but who will argue with Allah for them on the Day of Judgement when He knows their real condition? Who will be their representative in the matter on that day? Without any doubt, no one will be able to do that.

(110) If anyone does an evil action or wrongs themselves by committing sins, and then they ask for forgiveness from Allah, regretfully admitting their sin and leaving it, they will find that Allah is always ready to forgive their sins and show them mercy.

(111) Those who commit a minor or major sin will have to face the punishment themselves. No one else will be held responsible. Allah knows the actions of His servants and is Wise in His planning and legislation.

(112) If a person does a wrong action unintentionally or a sin intentionally and then accuses an innocent person of the same, they have taken on themselves a serious lie and a clear sin by acting in that manner.

(113) If it were not for Allah’s grace in protecting you, O Messenger, a group of these people who deceive themselves would have tried to mislead you from the truth and you would have passed an unfair judgement. In reality, they only mislead their own selves, because they will have to face the consequences of their crime of misleading others.
Allah has revealed the Qur’ān and Sunna to you and He has taught you guidance and light which you did not know before. Allah’s grace on you, by giving you prophethood and protecting you, is great.

Beneficial Points:

1. It is prohibited to defend and argue for those in the wrong, because that amounts to assisting them in sin and oppression.
2. The true believer should fear, respect and be ashamed before Allah more than he is before anyone else.
3. Allah’s mercy and forgiveness is open to the person who wrongs himself, no matter what he did, if he is sincere in his repentance and he leaves the sin.
4. The verse warns against accusing an innocent person of a crime he did not commit and tells us that the person who does so is guilty of a serious lie and sin.

نصف الحزب ١٠

۞ لَّا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَىٰهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ
أَوْ مَعْرُوفٍ أَوْ إِصْلَٰحٍۭ بَيْنَ ٱلنَّاسِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ
ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾ وَمَن
يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ
سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ
مَصِيرًا ﴿١١٥﴾ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ
ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدْ ضَلَّ ضَلَٰلًۢا
بَعِيدًا ﴿١١٦﴾ إِن يَدْعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَٰثًا وَإِن يَدْعُونَ
إِلَّا شَيْطَٰنًا مَّرِيدًا ﴿١١٧﴾ لَّعَنَهُ ٱللَّهُ ۘ وَقَالَ لَأَتَّخِذَنَّ مِنْ
عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾ وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ
وَلَءَامُرَنَّهُمْ فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلْأَنْعَٰمِ وَلَءَامُرَنَّهُمْ
فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّهِ ۚ وَمَن يَتَّخِذِ ٱلشَّيْطَٰنَ وَلِيًّا مِّن
دُونِ ٱللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾ يَعِدُهُمْ
وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ﴿١٢٠﴾ أُو۟لَٰٓئِكَ
مَأْوَىٰهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾

(114) There is no good or benefit in much of the secret talk that people engage in, unless their speech includes an encouragement towards charity, good actions brought by the sacred law or those good actions known and approved off by people, or calling towards reconciliation between arguing parties. Whoever does such good, whilst seeking Allah's pleasure, He shall give them a great reward.

(115) Whoever opposes and disobeys what the Messenger has brought after the truth has become clear to them, and follows a path other than that of the believers, I will leave them with what they have chosen; and I will not bring them to the truth, since they have deliberately turned away. I will then enter them into the fire of Hell to suffer in its heat. What an evil place to return to!

(116) Allah does not forgive the crime of associating partners with Him, for anyone who does so and dies in that state will live eternally in the fire of Hell. He may forgive all other sins besides associating partners with Him for whomever He wills if such people die committing those sins without repentance, out of His mercy and grace. Whoever associates anything as a partner with Allah has gone far away from the truth, as he has made the creation equal with the Creator.

(117) Instead of Allah, the idolators in Makkah worship female idols which were named with feminine names, such as al-Lāt and al-'Uzzā, which can neither benefit nor harm anyone. In reality, they only worship Satan, who rebelled and sinned against his Lord, as he is the one who instructed them to worship the idols.

(118) It was for this reason that Allah distanced Satan from His mercy. Satan then took an oath before his Lord saying: I will take a set portion of Your servants, whom I will mislead from the truth.

(119) He also said: I will block them from your straight path. I will give them hopes with false promises that will make their misguidance seem attractive. I will instruct them to cut the ears of cattle, forbid that which Allah has made lawful, and change Allah's creation and the natural disposition He made within all creatures.
Whoever takes Satan as a friend to follow suffers a clear loss by doing so.

(120) Satan makes false promises and gives them false hopes. In reality, he only promises them lies and inspires in them mere hopes that have no reality.

(121) The final place for those who follow the footsteps and orders of Satan will be the fire of Hell, from which they will find no place to escape to.

Beneficial Points:

1. There is no good in most private discussions held by people, which often consist of sin, with very little discussion about goodness and generosity.
2. The end result of opposition to the Messenger (peace be upon him) and going against the way of the believers is being distanced from Allah and entering Hell.
3. Every sin, depending on Allah's will, may be forgiven, besides the sin of associating partners with Allah, which Allah will never forgive if one did not repent from it in the wordly life.
4. Satan's goal is to turn people away from the worship of Allah. One of his main methods of doing this is to make falsehood seem attractive by deceptive hopes and false promises.

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ سَنُدۡخِلُهُمۡ جَنَّٰتٖ
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ وَعۡدَ ٱللَّهِ
حَقّٗاۚ وَمَنۡ أَصۡدَقُ مِنَ ٱللَّهِ قِيلٗا ١٢٢ لَّيۡسَ بِأَمَانِيِّكُمۡ
وَلَآ أَمَانِيِّ أَهۡلِ ٱلۡكِتَٰبِۗ مَن يَعۡمَلۡ سُوٓءٗا يُجۡزَ بِهِۦ
وَلَا يَجِدۡ لَهُۥ مِن دُونِ ٱللَّهِ وَلِيّٗا وَلَا نَصِيرٗا ١٢٣ وَمَن
يَعۡمَلۡ مِنَ ٱلصَّٰلِحَٰتِ مِن ذَكَرٍ أَوۡ أُنثَىٰ وَهُوَ مُؤۡمِنٞ
فَأُوْلَٰٓئِكَ يَدۡخُلُونَ ٱلۡجَنَّةَ وَلَا يُظۡلَمُونَ نَقِيرٗا ١٢٤ وَمَنۡ
أَحۡسَنُ دِينٗا مِّمَّنۡ أَسۡلَمَ وَجۡهَهُۥ لِلَّهِ وَهُوَ مُحۡسِنٞ وَٱتَّبَعَ
مِلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۗ وَٱتَّخَذَ ٱللَّهُ إِبۡرَٰهِيمَ خَلِيلٗا ١٢٥ وَلِلَّهِ
مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ وَكَانَ ٱللَّهُ بِكُلِّ شَيۡءٖ
مُّحِيطٗا ١٢٦ وَيَسۡتَفۡتُونَكَ فِي ٱلنِّسَآءِۖ قُلِ ٱللَّهُ يُفۡتِيكُمۡ
فِيهِنَّ وَمَا يُتۡلَىٰ عَلَيۡكُمۡ فِي ٱلۡكِتَٰبِ فِي يَتَٰمَى ٱلنِّسَآءِ
ٱلَّٰتِي لَا تُؤۡتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرۡغَبُونَ أَن تَنكِحُوهُنَّ
وَٱلۡمُسۡتَضۡعَفِينَ مِنَ ٱلۡوِلۡدَٰنِ وَأَن تَقُومُواْ لِلۡيَتَٰمَىٰ بِٱلۡقِسۡطِۚ
وَمَا تَفۡعَلُواْ مِنۡ خَيۡرٖ فَإِنَّ ٱللَّهَ كَانَ بِهِۦ عَلِيمٗا ١٢٧

After Allah mentioned the reward of the followers of Satan, He mentioned the reward of the followers of the messengers in the following verse:

(122) I will enter those who have faith in Me and do good actions that bring them close to Me into gardens with palaces overlooking flowing streams, where they will live eternally. This is a promise from Allah who is true in His promise. No one is more true then Him in His statements and promises.

(123) The issue of salvation and success O Muslims is not dependent on mere hopes and desires, nor in what the People of the Scripture hope and wish for; rather, it is based on action. Whoever, from amongst you, does an evil action will be rewarded for it on the Day of Judgement. They will not find any friend to bring any benefit to them nor any helper to protect them from harm.

(124) Any person, whether male or female, who does good actions and has true faith in Allah will enter Paradise, because they combined faith with practice. The reward of their actions will not be reduced in the least, not even to the extent of a speck on a date stone.

(125) No one is better in religion than the one who surrenders to Allah outwardly and inwardly, does good actions and follows the religion of Abraham, which forms the basis of the religion of Muhammad (peace be upon him): inclining away from idolatry and disbelief to monotheism and faith. Allah chose His Prophet Abraham as a close friend from amongst all of His creation.

(126) The dominion of everything in the heavens and the earth is Allah’s alone. Allah, with His knowledge, power and planning, surrounds everything in His creation.

(127) They ask you, O Messenger, about the rights and duties of women. Say: Allah will clarify for you what you have asked and what is recited in the Qur’ān with respect to orphan girls in your care, to whom you do not give the dowry and the inheritance that Allah has ordained for them; and whom you do not wish to marry, yet you prevent them from getting married because of your greed for their wealth.

He also explains to you that your duty with respect to minor children who are helpless is to give them their due right of inheritance and not to wrong them by seizing their wealth. He explains to you the duty of being fair to orphans and looking after their best interests in this world and the Afterlife. Allah knows of any good you do towards orphans and others, and will reward you for it.

Beneficial Points:

1. The reward that is with Allah cannot be achieved by simple hopes and claims. Instead, a person must have faith and do good actions.
2. Rewards and recompense are linked to the action: if a person does evil, he will be requited for it. However if a person does good, he will be given something better as a reward.
3. The test for the acceptance of actions with Allah is sincerity and following the sacred law.
4. Islam has given great importance to the rights of weak groups, such as women and minors. It has prohibited infringing on such rights and made it a duty to give consideration to the interests of such individuals in the light of the laws it has set-down.

وَإِنِ ٱمۡرَأَةٌ خَافَتۡ مِنۢ بَعۡلِهَا نُشُوزًا أَوۡ إِعۡرَاضٗا فَلَا جُنَاحَ
عَلَيۡهِمَآ أَن يُصۡلِحَا بَيۡنَهُمَا صُلۡحٗاۚ وَٱلصُّلۡحُ خَيۡرٞۗ
وَأُحۡضِرَتِ ٱلۡأَنفُسُ ٱلشُّحَّۚ وَإِن تُحۡسِنُواْ وَتَتَّقُواْ فَإِنَّ ٱللَّهَ
كَانَ بِمَا تَعۡمَلُونَ خَبِيرٗا ١٢٨ وَلَن تَسۡتَطِيعُوٓاْ أَن تَعۡدِلُواْ
بَيۡنَ ٱلنِّسَآءِ وَلَوۡ حَرَصۡتُمۡۖ فَلَا تَمِيلُواْ كُلَّ ٱلۡمَيۡلِ فَتَذَرُوهَا
كَٱلۡمُعَلَّقَةِۚ وَإِن تُصۡلِحُواْ وَتَتَّقُواْ فَإِنَّ ٱللَّهَ كَانَ
غَفُورٗا رَّحِيمٗا ١٢٩ وَإِن يَتَفَرَّقَا يُغۡنِ ٱللَّهُ كُلّٗا مِّن سَعَتِهِۦۚ
وَكَانَ ٱللَّهُ وَٰسِعًا حَكِيمٗا ١٣٠ وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلۡأَرۡضِۗ وَلَقَدۡ وَصَّيۡنَا ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن
قَبۡلِكُمۡ وَإِيَّاكُمۡ أَنِ ٱتَّقُواْ ٱللَّهَۚ وَإِن تَكۡفُرُواْ فَإِنَّ لِلَّهِ
مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ وَكَانَ ٱللَّهُ غَنِيًّا حَمِيدٗا
١٣١ وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا
١٣٢ إِن يَشَأۡ يُذۡهِبۡكُمۡ أَيُّهَا ٱلنَّاسُ وَيَأۡتِ بِـَٔاخَرِينَۚ وَكَانَ
ٱللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرٗا ١٣٣ مَّن كَانَ يُرِيدُ ثَوَابَ ٱلدُّنۡيَا فَعِندَ ٱللَّهِ
ثَوَابُ ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۚ وَكَانَ ٱللَّهُ سَمِيعَۢا بَصِيرٗا ١٣٤

(128) If a woman fears that her husband will ignore her and lose interest in her, there is no sin in them reaching a compromise where the woman gives up some of the rights due to her, such as maintenance and accommodation. In such a case, reconciliation is better than divorce.
Souls have been naturally created with greed and miserliness, and will not be keen to give up any right. The couple should, therefore, deal with this characteristic by training the soul to be forgiving and generous. If you do good in your affairs and are mindful of Allah, by fulfilling His instructions and avoiding His prohibitions, then Allah knows what you do. Nothing is hidden from Him and He will reward you accordingly.

(129) You, husbands, will not be able to be completely fair to your wives with respect to your affection, even if you tried to do so. This is due to circumstances and factors beyond your control. So do not incline fully away from the one you do not love and leave her like a woman suspended, who does not have a husband to fulfill her right and nor is she unmarried so that she may seek to marry another. If you set things right between yourselves, by giving the wife her due right and being mindful of Allah in that regard, then Allah will be Forgiving and Merciful towards you.

(130) If a couple separate by divorce (issued by the man) or khul‘ (initiated by the woman), then Allah will make each one of them rich through His vast Bounty: He will enrich the man with a wife that is more suitable for him; and He will enrich the woman with a husband that is more suitable for her. Allah's bounty and mercy is vast. He is Wise in His planning and decree.

(131) The dominion of everything in the heavens and the earth, and all that is between them, is Allah's alone. He had instructed the People of the Scripture, the Jews and Christians, and has instructed you, O believers, to fulfil Allah's orders and avoid His prohibitions. If you reject this instruction you only harm yourselves, because Allah is in no need of your obedience, as everything in the heavens and earth is His. He is in no need of any of His creation. He is the One Who is praised for all His attributes and actions.

(132) The dominion of everything in the heavens and the earth is Allah's alone and He alone deserves to be obeyed. Allah is sufficient as One Who takes care of all the affairs of His creation.

(133) If He wills He can destroy you, O people, and bring others besides you who will obey Him and not go against Him. Allah has full power to do that.

(134) Whoever from amongst you, O people, intends to only gain the reward of this world by their actions, they should know that with Allah is the reward of this world and the Afterlife, and they should seek the reward of them both from Him. Allah hears your statements and knows your actions, and He will reward you for them.

Beneficial Points:

1. It is recommended that reconciliation be reached between a married couple who are in dispute. This should be done by giving up some rights in order to maintain the marriage bond.
2. Allah has ordered the husband with more than one wife to be fair between his wives, especially in material things which are within the husband's control. However, the sacred law overlooks those non-material things in which fairness is not possible, such as love and inclination.
3. There is no harm if a couple separate when it is no longer possible to live together.
4. A comprehensive piece of advice to humankind – every single one of them – is to be mindful of Allah by fulfilling His instructions and avoiding His prohibitions.

ثلاثة أرباع الحزب ١٠

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ بِٱلۡقِسۡطِ شُهَدَآءَ لِلَّهِ وَلَوۡ
عَلَىٰٓ أَنفُسِكُمۡ أَوِ ٱلۡوَٰلِدَيۡنِ وَٱلۡأَقۡرَبِينَۚ إِن يَكُنۡ غَنِيًّا أَوۡ فَقِيرٗا
فَٱللَّهُ أَوۡلَىٰ بِهِمَاۖ فَلَا تَتَّبِعُواْ ٱلۡهَوَىٰٓ أَن تَعۡدِلُواْۚ وَإِن تَلۡوُۥٓاْ
أَوۡ تُعۡرِضُواْ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعۡمَلُونَ خَبِيرٗا ١٣٥ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوٓاْ ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَٱلۡكِتَٰبِ ٱلَّذِي نَزَّلَ
عَلَىٰ رَسُولِهِۦ وَٱلۡكِتَٰبِ ٱلَّذِيٓ أَنزَلَ مِن قَبۡلُۚ وَمَن يَكۡفُرۡ
بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ فَقَدۡ ضَلَّ
ضَلَٰلَۢا بَعِيدًا ١٣٦ إِنَّ ٱلَّذِينَ ءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ءَامَنُواْ ثُمَّ
كَفَرُواْ ثُمَّ ٱزۡدَادُواْ كُفۡرٗا لَّمۡ يَكُنِ ٱللَّهُ لِيَغۡفِرَ لَهُمۡ وَلَا لِيَهۡدِيَهُمۡ
سَبِيلَۢا ١٣٧ بَشِّرِ ٱلۡمُنَٰفِقِينَ بِأَنَّ لَهُمۡ عَذَابًا أَلِيمًا ١٣٨ ٱلَّذِينَ
يَتَّخِذُونَ ٱلۡكَٰفِرِينَ أَوۡلِيَآءَ مِن دُونِ ٱلۡمُؤۡمِنِينَۚ أَيَبۡتَغُونَ
عِندَهُمُ ٱلۡعِزَّةَ فَإِنَّ ٱلۡعِزَّةَ لِلَّهِ جَمِيعٗا ١٣٩ وَقَدۡ نَزَّلَ عَلَيۡكُمۡ فِي
ٱلۡكِتَٰبِ أَنۡ إِذَا سَمِعۡتُمۡ ءَايَٰتِ ٱللَّهِ يُكۡفَرُ بِهَا وَيُسۡتَهۡزَأُ بِهَا فَلَا
تَقۡعُدُواْ مَعَهُمۡ حَتَّىٰ يَخُوضُواْ فِي حَدِيثٍ غَيۡرِهِۦٓ إِنَّكُمۡ إِذٗا مِّثۡلُهُمۡۗ
إِنَّ ٱللَّهَ جَامِعُ ٱلۡمُنَٰفِقِينَ وَٱلۡكَٰفِرِينَ فِي جَهَنَّمَ جَمِيعًا ١٤٠

(135) O you who have faith in Allah and follow His Messenger, uphold justice in all conditions: testifying to the truth with respect to every person, even if that means you have to admit a right due on you, your parents or your relatives. A person's being poor or rich should not make you give or avoid giving testimony, because Allah is closer to the poor or rich person than you are; and He knows what is in their best interests. Do not be led by your desires in your testimony, so that you do not deviate from the truth in it. If you distort the testimony by giving it inaccurately or if you turn away from fulfilling it, then Allah knows what you do.

(136) O believers, be firm in your faith in Allah, His Messenger, the Qur'ān which He revealed to His Messenger and the books He revealed to the messengers before him. Anyone who disbelieves in Allah, His angels, His books, His messengers and the Day of Judgement has strayed far from the straight path.

(137) Those who repeatedly disbelieve after accepting faith – by entering into the faith, then leaving it, entering into it again, then leaving again, and so on – and then continue in disbelief until they die as disbelievers, Allah will not forgive their sins and nor will He bring them to the straight path that leads to Him.

(138) O Prophet, announce to the hypocrites – who show themselves as believers on the outside, but hide disbelief inside – that on the Day of Judgement Allah will give them a painful punishment.

(139) This punishment is because they took the disbelievers as their helpers and supporters instead of the believers. How strange that they took them as allies!. Do they search for assistance and protection with them? All assistance and protection belongs only to Allah and comes only from Him.

(140) Allah has already revealed to you, O believers, in the noble Qur'ān that if you are sitting in a gathering and you hear a person disbelieving in Allah's words starting to make fun of them, then you must not sit with them and you must leave the gathering until they begin speaking about something other than disbelief and making fun of Allah's words. If you sit with them while you hear them disbelieving in and mocking at Allah's words, then you are like them in not following Allah's instruction, because you went against Allah by sitting with them just as they went against Him by disbelieving in Him. Allah will gather the hypocrites, who show themselves as Muslims on the outside but hide disbelief inside themselves, and the disbelievers together in the fire of Hell on the Day of Judgement.

Beneficial Points:

1. It is necessary to be just when passing judgement between people and when giving testimony, even if the right is owed by the person himself or any of his relatives.
2. A believer must work hard to do actions with his heart and limbs that will increase his faith and make it firm in his heart.
3. The verses show the great danger that the hypocrites pose to Islam and the Muslims. It is for this reason that Allah has warned them of the most severe punishment in the Afterlife.
4. If a believer is not able to refute a person who speaks against Allah's words and the sacred law, he is not permitted to remain sitting with such a person.

ٱلَّذِينَ يَتَرَبَّصُونَ بِكُمۡ فَإِن كَانَ لَكُمۡ فَتۡحٞ مِّنَ ٱللَّهِ قَالُوٓاْ
أَلَمۡ نَكُن مَّعَكُمۡ وَإِن كَانَ لِلۡكَٰفِرِينَ نَصِيبٞ قَالُوٓاْ
أَلَمۡ نَسۡتَحۡوِذۡ عَلَيۡكُمۡ وَنَمۡنَعۡكُم مِّنَ ٱلۡمُؤۡمِنِينَۚ فَٱللَّهُ يَحۡكُمُ
بَيۡنَكُمۡ يَوۡمَ ٱلۡقِيَٰمَةِۗ وَلَن يَجۡعَلَ ٱللَّهُ لِلۡكَٰفِرِينَ عَلَى ٱلۡمُؤۡمِنِينَ
سَبِيلًا ١٤١ إِنَّ ٱلۡمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمۡ وَإِذَا
قَامُوٓاْ إِلَى ٱلصَّلَوٰةِ قَامُواْ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذۡكُرُونَ
ٱللَّهَ إِلَّا قَلِيلٗا ١٤٢ مُّذَبۡذَبِينَ بَيۡنَ ذَٰلِكَ لَآ إِلَىٰ هَٰٓؤُلَآءِ وَلَآ إِلَىٰ
هَٰٓؤُلَآءِۚ وَمَن يُضۡلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلٗا ١٤٣ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُواْ لَا تَتَّخِذُواْ ٱلۡكَٰفِرِينَ أَوۡلِيَآءَ مِن دُونِ ٱلۡمُؤۡمِنِينَۚ
أَتُرِيدُونَ أَن تَجۡعَلُواْ لِلَّهِ عَلَيۡكُمۡ سُلۡطَٰنٗا مُّبِينًا ١٤٤ إِنَّ
ٱلۡمُنَٰفِقِينَ فِي ٱلدَّرۡكِ ٱلۡأَسۡفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمۡ نَصِيرًا
١٤٥ إِلَّا ٱلَّذِينَ تَابُواْ وَأَصۡلَحُواْ وَٱعۡتَصَمُواْ بِٱللَّهِ وَأَخۡلَصُواْ
دِينَهُمۡ لِلَّهِ فَأُوْلَٰٓئِكَ مَعَ ٱلۡمُؤۡمِنِينَۖ وَسَوۡفَ يُؤۡتِ ٱللَّهُ
ٱلۡمُؤۡمِنِينَ أَجۡرًا عَظِيمٗا ١٤٦ مَّا يَفۡعَلُ ٱللَّهُ بِعَذَابِكُمۡ
إِن شَكَرۡتُمۡ وَءَامَنتُمۡۚ وَكَانَ ٱللَّهُ شَاكِرًا عَلِيمٗا ١٤٧

(141) Those who wait to see what happens to you – whether good or bad; or if Allah gives you victory and gains of war – say, 'Were we not present together with you?' in order to get some gains of war. If the disbelievers have some success, they say to them, 'Did we not protect you from and defend you against the believers by assisting you instead of them'. Allah will judge between all of you on the Day of Judgement: rewarding the believers by giving them entry into Paradise and the hypocrites by sending them to the lowest level of the fire of Hell. Allah, in His grace, will never give the disbelievers the upper hand over the believers. Instead, the believers will be the winners in the end.

(142) The hypocrites try to deceive Allah by showing themselves as believers on the outside while hiding disbelief inside. Allah, in turn, deceives them because He protects their lives despite knowing about their disbelief. In the Afterlife, He has prepared the most severe punishment for them. When they stand for prayer they do so lazily, with reluctance. They only remember Allah a little when they see the believers.

(143) These hypocrites are wandering and confused. On both the inside and the outside, they are not with the believers, nor with the disbelievers. On the outside, they are with the believers; but inside, they are with the disbelievers. Whoever Allah misleads, you, O Messenger, will never find a way to guide such a person.

(144) O you who have faith in Allah and follow His Messenger, do not take the disbelievers as your close friends instead of the believers. By doing so, do you wish to give Allah clear evidence against you, proving that you are deserving of punishment?

(145) Allah will place the hypocrites in the lowest place in the fire of Hell on the Day of Judgement. You will not find anyone to defend them against the punishment.

(146) But those who turn to Allah repenting from their hypocrisy, correct themselves, hold on to Allah's pledge and are sincere to Him in their practice, without showing off, such people will be with the believers in this world and the Afterlife. Allah will give the believers a huge reward.

(147) There is no need for Allah to punish you if you are thankful to Him and have faith in Him. He is the One Who is Kind and Merciful. He only punishes you for your sins. If you do good actions, are thankful to Him for His favours and have faith in Him both inside and outside, He will never punish you. Allah is Grateful to the person who admits His favours; and He knows the faith of His creation. He will reward every person for his actions.

Beneficial Points:

1. The verses describe the attributes of the hypocrites, such as their greed for their share, whether it is with the believers or the disbelievers.
2. One of the main characteristic of the hypocrites is their wandering and confusion as regards to Faith. In reality, they are neither with the believers, nor the disbelievers.
3. The verses strongly prohibit taking disbelievers as friends instead of believers.
4. Having faith and doing good actions is the best means by which a person can save himself from Allah's punishment in the Afterlife.

۞ لَّا يُحِبُّ ٱللَّهُ ٱلْجَهْرَ بِٱلسُّوٓءِ مِنَ ٱلْقَوْلِ إِلَّا مَن ظُلِمَ ۚ وَكَانَ
ٱللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾ إِن تُبْدُوا۟ خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا۟ عَن
سُوٓءٍ فَإِنَّ ٱللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾ إِنَّ ٱلَّذِينَ يَكْفُرُونَ
بِٱللَّهِ وَرُسُلِهِۦ وَيُرِيدُونَ أَن يُفَرِّقُوا۟ بَيْنَ ٱللَّهِ وَرُسُلِهِۦ وَيَقُولُونَ
نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا۟
بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١٥٠﴾ أُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ حَقًّا ۚ وَأَعْتَدْنَا
لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾ وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ
وَلَمْ يُفَرِّقُوا۟ بَيْنَ أَحَدٍ مِّنْهُمْ أُو۟لَٰٓئِكَ سَوْفَ يُؤْتِيهِمْ
أُجُورَهُمْ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾ يَسْـَٔلُكَ أَهْلُ ٱلْكِتَٰبِ
أَن تُنَزِّلَ عَلَيْهِمْ كِتَٰبًا مِّنَ ٱلسَّمَآءِ ۚ فَقَدْ سَأَلُوا۟ مُوسَىٰٓ أَكْبَرَ
مِن ذَٰلِكَ فَقَالُوٓا۟ أَرِنَا ٱللَّهَ جَهْرَةً فَأَخَذَتْهُمُ ٱلصَّٰعِقَةُ بِظُلْمِهِمْ ۚ
ثُمَّ ٱتَّخَذُوا۟ ٱلْعِجْلَ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ فَعَفَوْنَا
عَن ذَٰلِكَ ۚ وَءَاتَيْنَا مُوسَىٰ سُلْطَٰنًا مُّبِينًا ﴿١٥٣﴾ وَرَفَعْنَا فَوْقَهُمُ
ٱلطُّورَ بِمِيثَٰقِهِمْ وَقُلْنَا لَهُمُ ٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا وَقُلْنَا
لَهُمْ لَا تَعْدُوا۟ فِى ٱلسَّبْتِ وَأَخَذْنَا مِنْهُم مِّيثَٰقًا غَلِيظًا ﴿١٥٤﴾

(148) Allah does not like evil statements to be made public. He dislikes that and warns against it. However, if a person is wronged, he may mention the evil in order to complain against the guilty party, to call against him and to retaliate with similar words. In this case, too, it is better for the one who was wronged to be patient and not to disclose the matter. Allah hears your statements and knows your intentions, so be careful of saying or intending anything evil.

(149) If you expose or hide a good statement or action, or if you pardon the person who does bad to you, Allah is Forgiving and Powerful. So let forgiveness be part of your character in order that Allah forgives you.

(150) Those who disbelieve in Allah and His messengers, and who want to make a distinction between Allah and His messengers by believing in Allah yet rejecting His messengers by saying, 'We accept some messengers and reject others', and they want to take a path between disbelief and belief, thinking that this will save them.

(151) Those who follow such a stance as regards their faith are in fact disbelievers, for disbelieving in some of the messengers is similar to disbelief in Allah and all His messengers. Allah has prepared a humilating punishment for all disbelievers on the Day of Rising as a just recompense for their deliberate refusal to follow the faith as required of them. After Allah mentioned the punishment of the disbelievers, He mentions the reward of the believers in the following verse:

(152) Those who believe in Allah, declare His Oneness, do not associate any partner with Him, accept all of His messengers and do not make a distinction between any of them as the disbelievers do, Allah will give such people a great reward for their faith and good actions. Allah is Forgiving and Merciful towards the servant who repents to Him.

(153) The Jews ask you, O Messenger, to bring down to them at once a Book from the heaven, as it occurred with Moses, to prove your truthfulness. Do not be surprised at them as their predecessors had asked Moses for something much greater when they asked him to show them Allah openly. As a consequence for what they said they were seized by a thunderbolt. Then Allah brought them back to life and they went on to worship the calf instead of Allah after clear proofs came to them indicating Allah's Oneness and Him being the only One worthy of worship. Then He forgave them and gave Moses clear evidence against his people.

(154) I frightened them by raising the mountain over them in order to take a firm promise from them to practice what it contained and we said to them, 'Enter the gate of Jerusalem in prostration by bowing your heads'. They entered dragging their buttocks. I also said to them, 'Do not disobey Me by fishing on the Saturday'; but they rebelled and went against My command. I took a firm promise from them for this, but they broke their promise.

Beneficial Points:

1. A person who is wronged may speak about the wrong and the person who wronged him to someone who can help him get his right, even if this means saying something the wrongdoer will not like.
2. It is better for a person who is wronged to have patience instead of speaking about the wrong. The reward for this will be Allah's forgiveness.
3. It is not permissible to make a distinction between the messengers by having faith in some and not others. Instead, it is necessary to accept all of them.
4. The verses show the methods the Jews used to disbelieve the messengers by asking them for impossible things and by breaking the promise taken from them by the Lord of the Worlds.

فَبِمَا نَقۡضِهِم مِّيثَٰقَهُمۡ وَكُفۡرِهِم بِـَٔايَٰتِ ٱللَّهِ وَقَتۡلِهِمُ ٱلۡأَنۢبِيَآءَ
بِغَيۡرِ حَقّٖ وَقَوۡلِهِمۡ قُلُوبُنَا غُلۡفُۢۚ بَلۡ طَبَعَ ٱللَّهُ عَلَيۡهَا بِكُفۡرِهِمۡ
فَلَا يُؤۡمِنُونَ إِلَّا قَلِيلٗا ١٥٥ وَبِكُفۡرِهِمۡ وَقَوۡلِهِمۡ عَلَىٰ مَرۡيَمَ بُهۡتَٰنًا
عَظِيمٗا ١٥٦ وَقَوۡلِهِمۡ إِنَّا قَتَلۡنَا ٱلۡمَسِيحَ عِيسَى ٱبۡنَ مَرۡيَمَ رَسُولَ
ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمۡۚ وَإِنَّ ٱلَّذِينَ
ٱخۡتَلَفُواْ فِيهِ لَفِي شَكّٖ مِّنۡهُۚ مَا لَهُم بِهِۦ مِنۡ عِلۡمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّۚ
وَمَا قَتَلُوهُ يَقِينَۢا ١٥٧ بَل رَّفَعَهُ ٱللَّهُ إِلَيۡهِۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمٗا
١٥٨ وَإِن مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ إِلَّا لَيُؤۡمِنَنَّ بِهِۦ قَبۡلَ مَوۡتِهِۦۖ وَيَوۡمَ
ٱلۡقِيَٰمَةِ يَكُونُ عَلَيۡهِمۡ شَهِيدٗا ١٥٩ فَبِظُلۡمٖ مِّنَ ٱلَّذِينَ هَادُواْ
حَرَّمۡنَا عَلَيۡهِمۡ طَيِّبَٰتٍ أُحِلَّتۡ لَهُمۡ وَبِصَدِّهِمۡ عَن سَبِيلِ ٱللَّهِ
كَثِيرٗا ١٦٠ وَأَخۡذِهِمُ ٱلرِّبَوٰاْ وَقَدۡ نُهُواْ عَنۡهُ وَأَكۡلِهِمۡ أَمۡوَٰلَ
ٱلنَّاسِ بِٱلۡبَٰطِلِۚ وَأَعۡتَدۡنَا لِلۡكَٰفِرِينَ مِنۡهُمۡ عَذَابًا أَلِيمٗا ١٦١ لَّٰكِنِ
ٱلرَّٰسِخُونَ فِي ٱلۡعِلۡمِ مِنۡهُمۡ وَٱلۡمُؤۡمِنُونَ يُؤۡمِنُونَ بِمَآ أُنزِلَ إِلَيۡكَ
وَمَآ أُنزِلَ مِن قَبۡلِكَۚ وَٱلۡمُقِيمِينَ ٱلصَّلَوٰةَۚ وَٱلۡمُؤۡتُونَ ٱلزَّكَوٰةَ
وَٱلۡمُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ أُوْلَٰٓئِكَ سَنُؤۡتِيهِمۡ أَجۡرًا عَظِيمًا ١٦٢

(155) I distanced them from My mercy because they broke the promise that was taken from them, disbelieved in Allah's words, boldly killed the prophets and said to Muhammad (peace be upon him), 'Our hearts are covered, so we cannot understand what you say' That is not the case. Instead, Allah has sealed their hearts so no good reaches them. They only have a little faith, which will not be of any use to them.

(156) And I distanced them from My mercy because they disbelieved and because they falsely accused Mary of fornication.

(157) I cursed them because they proudly, but falsely, said, 'We killed the Messiah, Jesus, son of Mary, the messenger of Allah'. They did not kill him as they claimed, nor did they crucify him; but they killed and crucified a man whom Allah made to resemble Jesus, so they thought the person who was killed was Jesus. Those Jews who claimed to have killed him and those Christians who surrendered him over to them are in doubt and confusion regarding the matter. They have no knowledge, but make guesses that are of no worth against the truth. Truly, they did not kill Jesus nor crucify him.

(158) Instead, Allah saved Jesus from their plot and raised him in body and spirit to Himself. Allah is Mighty in His dominion and nothing can overpower Him. He is Wise in His planning, decisions and laws.

(159) There is not one of the People of the Scripture except that they will believe in Jesus (peace be upon him) before his death after he descends towards the end of time. On the Day of Judgement, Jesus (peace be upon him) will bear witness against their actions, whether agreeing with the sacred law or not.

(160) Because of the wrongdoings of the Jews, I prohibited them from some of the pure, edible things that used to be permitted for them, such as any hoofed animal and the fat in cows and sheep. This was also because they blocked themselves and others from Allah's path, such that obstructing from good became a feature of theirs.

(161) And because of their dealing in usury after Allah had prohibited them from consuming it and because of their taking the wealth of people without any legitimate right. I have prepared for those of them who disbelieve a punishment causing pain.

After mentioning the shortcomings of the People of the Scripture, Allah speaks of those of them who are righteous and says:

(162) But those Jews who are firm and well grounded in knowledge, and have faith, believe in the Qur'ān that Allah has revealed to you, O Messenger, as they believe in the books that He revealed to the messengers before you (such as the Torah and the Gospel). They also establish the prayer, give Zakat of their wealth, accept Allah as the only One worthy of worship without any partner and believe in the Day of Judgement. Allah will give a great reward to those who have these qualities.

Beneficial Points:

1. The Jews were cursed and distanced from Allah's mercy due to their breaking the laws, disbelieving and killing prophets. 2. When hearts are sealed, they are deprived of understanding. 3. The verses show the hatred the Jews had for the Prophet of Allah Jesus (peace be upon him), to the extent that they attempted to kill him.

4. Allah declared the Jews to be false in their claim of having killed the Messiah; and He clarified that the person who was killed was only a man who had been made to resemble the Messiah. 5. The verses explain the ignorance and confusion of the Christians with respect to the issue of the crucifixion and their false assumptions in that regard. 6. The verses show the excellence of knowledge, as the firm knowledge of some of the People of the Scripture led them to having faith in the Prophet Muhammad (peace be upon him).

۞ إِنَّآ أَوۡحَيۡنَآ إِلَيۡكَ كَمَآ أَوۡحَيۡنَآ إِلَىٰ نُوحٖ وَٱلنَّبِيِّـۧنَ مِنۢ بَعۡدِهِۦۚ
وَأَوۡحَيۡنَآ إِلَىٰٓ إِبۡرَٰهِيمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ
وَٱلۡأَسۡبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيۡمَٰنَۚ
وَءَاتَيۡنَا دَاوُۥدَ زَبُورٗا ١٦٣ وَرُسُلٗا قَدۡ قَصَصۡنَٰهُمۡ عَلَيۡكَ
مِن قَبۡلُ وَرُسُلٗا لَّمۡ نَقۡصُصۡهُمۡ عَلَيۡكَۚ وَكَلَّمَ ٱللَّهُ مُوسَىٰ
تَكۡلِيمٗا ١٦٤ رُّسُلٗا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ
لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةُۢ بَعۡدَ ٱلرُّسُلِۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمٗا
١٦٥ لَّٰكِنِ ٱللَّهُ يَشۡهَدُ بِمَآ أَنزَلَ إِلَيۡكَۖ أَنزَلَهُۥ بِعِلۡمِهِۦۖ وَٱلۡمَلَٰٓئِكَةُ
يَشۡهَدُونَۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ١٦٦ إِنَّ ٱلَّذِينَ كَفَرُواْ
وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ قَدۡ ضَلُّواْ ضَلَٰلَۢا بَعِيدًا ١٦٧ إِنَّ ٱلَّذِينَ
كَفَرُواْ وَظَلَمُواْ لَمۡ يَكُنِ ٱللَّهُ لِيَغۡفِرَ لَهُمۡ وَلَا لِيَهۡدِيَهُمۡ
طَرِيقًا ١٦٨ إِلَّا طَرِيقَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدٗاۚ وَكَانَ
ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٗا ١٦٩ يَٰٓأَيُّهَا ٱلنَّاسُ قَدۡ جَآءَكُمُ ٱلرَّسُولُ بِٱلۡحَقِّ
مِن رَّبِّكُمۡ فَـَٔامِنُواْ خَيۡرٗا لَّكُمۡۚ وَإِن تَكۡفُرُواْ فَإِنَّ لِلَّهِ
مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمٗا ١٧٠

(163) I have sent revelation to you, O Messenger, as I had sent revelation to the prophets before you. This revelation to you is not something strange or unexpected. I had sent revelation to Noah and to the prophets who came after him. I sent revelation to Abraham and his two sons, Ishmael and Isaac, and to Jacob, the son of Isaac, and to the Tribes (which refers to the prophets that were from the twelve tribes of the Israelites from the children of Jacob). I also gave David a book called the Psalms.

(164) I sent messengers whom I have mentioned to you in the Qur’ān; and I also sent messengers whom I have not mentioned to you in the Qur’ān for a reason. And Allah spoke to Moses without an intermediary in a manner that befits Him, as an honour to Moses.

(165) I sent messengers to give good news of a generous reward for those who have faith in Allah, and to warn those who disbelieve in Him of a painful punishment, so that people will not have any argument to present as an excuse against Me after I have sent the messengers. I am Mighty in My dominion and Wise in My decision.

(166) If the Jews disbelieve in you O Messenger, then Allah bears testimony to the truth of the Qur’ān that He has revealed to you, He has revealed knowledge of His to His servants so that they may know what He willed regarding what He likes and is pleased with, as well as what He dislikes and condemns. Together with Allah’s testimony, the angels also bear testimony to the truth of what you brought. Allah’s testimony is sufficient and no one else’s testimony is required.

(167) Those who disbelieve in your prophethood and obstruct people from Islam have gone far away from the truth.

(168) Those who disbelieve in Allah and His messengers and wrong themselves by remaining in disbelief, Allah will not forgive them as long as they continue in disbelief, nor will He guide them to a path of salvation from His punishment,

(169) Except the path that leads to Hellfire, where they will live eternally. That is easy for Allah and nothing can hinder His decision.

(170) O people, the Messenger Muhammad (peace be upon him) has come to you with guidance and the true religion from Allah. So accept what he has brought to you, as this will be better for you in this world and the Afterlife. If you disbelieve in Allah, He is in no need of your faith. Your disbelief does not harm Him, because He controls everything in the heavens, everything in the earth and everything in between. Allah knows who deserves guidance and makes it easy for them. He also knows who does not deserve it and makes them blind to it. He is Wise in His words, actions, laws and decree.

Beneficial Points:

1. Noah and Abraham were prophets and messengers and as were others from their progeny.
2. There are other messengers besides the ones mentioned in the Qur’ān. The Qur’ān has not mentioned them for a reason known to Allah.
3. Allah spoke directly to Moses (peace be upon them).
4. The Prophet Muhammad (peace be upon him) is comforted by being told that Allah, as well as the angels, bear witness to the truthfulness of his claim of prophethood.

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَا تَغۡلُواْ فِي دِينِكُمۡ وَلَا تَقُولُواْ عَلَى
ٱللَّهِ إِلَّا ٱلۡحَقَّۚ إِنَّمَا ٱلۡمَسِيحُ عِيسَى ٱبۡنُ مَرۡيَمَ رَسُولُ ٱللَّهِ
وَكَلِمَتُهُۥٓ أَلۡقَىٰهَآ إِلَىٰ مَرۡيَمَ وَرُوحٞ مِّنۡهُۖ فَـَٔامِنُواْ بِٱللَّهِ
وَرُسُلِهِۦۖ وَلَا تَقُولُواْ ثَلَٰثَةٌۚ ٱنتَهُواْ خَيۡرٗا لَّكُمۡۚ إِنَّمَا ٱللَّهُ
إِلَٰهٞ وَٰحِدٞۖ سُبۡحَٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٞۘ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلۡأَرۡضِۗ وَكَفَىٰ بِٱللَّهِ وَكِيلٗا ١٧١ لَّن يَسۡتَنكِفَ
ٱلۡمَسِيحُ أَن يَكُونَ عَبۡدٗا لِّلَّهِ وَلَا ٱلۡمَلَٰٓئِكَةُ ٱلۡمُقَرَّبُونَۚ
وَمَن يَسۡتَنكِفۡ عَنۡ عِبَادَتِهِۦ وَيَسۡتَكۡبِرۡ فَسَيَحۡشُرُهُمۡ
إِلَيۡهِ جَمِيعٗا ١٧٢ فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
فَيُوَفِّيهِمۡ أُجُورَهُمۡ وَيَزِيدُهُم مِّن فَضۡلِهِۦۖ وَأَمَّا ٱلَّذِينَ
ٱسۡتَنكَفُواْ وَٱسۡتَكۡبَرُواْ فَيُعَذِّبُهُمۡ عَذَابًا أَلِيمٗا وَلَا
يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيّٗا وَلَا نَصِيرٗا ١٧٣ يَٰٓأَيُّهَا ٱلنَّاسُ
قَدۡ جَآءَكُم بُرۡهَٰنٞ مِّن رَّبِّكُمۡ وَأَنزَلۡنَآ إِلَيۡكُمۡ نُورٗا مُّبِينٗا
١٧٤ فَأَمَّا ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَٱعۡتَصَمُواْ بِهِۦ فَسَيُدۡخِلُهُمۡ فِي
رَحۡمَةٖ مِّنۡهُ وَفَضۡلٖ وَيَهۡدِيهِمۡ إِلَيۡهِ صِرَٰطٗا مُّسۡتَقِيمٗا ١٧٥

(171) Say, O Messenger, to the Christians who received the Gospel: Do not overstep the limits in your religion and do not say anything but the truth about Allah in relation to Jesus. The Messiah, Jesus, son of Mary, is only Allah's messenger sent with the truth. He created him by His word which He sent with Gabriel to Mary, which was the word 'Be', and he became. It was a breath from Allah which Gabriel blew with Allah's instruction. So have faith in Allah and all His messengers without making a distinction between them. Do not say, 'The Allahs are three'. Avoid saying this false statement and it will be better for you in this world and the Afterlife. Allah is the only One Allah free of any partner or child. He is Self-sufficient. The dominion of the heavens, the earth and whatever is in between the two is His. He is sufficient as a guardian to carry out the affairs of His creation.

(172) Jesus, son of Mary, will never be proud and reject being a servant of Allah. The close angels who do not go against Allah's instruction and who do as they are instructed will also never disregard being Allah's servants. How, then, do you take Jesus as a Allah? How do the idolaters take angels as Allahs? If anyone rejects worshipping Allah and turns away from it, the He will gather all of them before Him on the Day of Rising and will recompense each one with what they deserve.

Since he mentioned that He will gather them all before Him, He details their reward in the following verse:

(173) Those who have faith in Allah, accept His Messenger and do good actions with sincerity in agreement with the sacred law, He will give them the reward of their actions without any reduction. In addition, He will give them more out of His grace and kindness. As for those who scorned Allah's worship and obedience and were arrogant, He will punish them with a painful torment. Besides Allah, they will not find any friend to bring any benefit to them nor any helper to protect them from harm.

(174) O People, a clear proof and plain evidence, which leaves no room for excuse and removes all doubt, has come to you from your Lord. He has sent down to you a clear light in the form of this Qur'ān, which falsehood cannot touch from any angle and which is a revelation from the Wise and Praised One.

(175) Those who have faith in Allah and hold on to the Qur'ān that He revealed to their Prophet, Allah will have mercy on them by entering them into Paradise, and He will increase their reward and raise their ranks. He will enable them to tread the straight path which has no crookedness: the path that leads to the gardens of Paradise.

Beneficial Points:

1. The verses show that the Messiah and his mother were both human and that the Christians who were deviated went to an extreme with respect to them by claiming that they had attributes of divinity.
2. Allah shows the falsehood of the idolatry of the Christians who believed in the Trinity, and that Allah is free of having any partner, likeness or equal. It is also established that Allah is unique in His Oneness of essence, names and attributes.
3. Jesus (peace be upon him), as well as all the angels, are created servants of Allah who are not too proud to admit their servitude to Allah and to submit to His laws. How can they be taken as Allahs when they themselves are the servants of Allah?

يَسۡتَفۡتُونَكَ قُلِ ٱللَّهُ يُفۡتِيكُمۡ فِي ٱلۡكَلَٰلَةِۚ إِنِ ٱمۡرُؤٌاْ هَلَكَ
لَيۡسَ لَهُۥ وَلَدٞ وَلَهُۥٓ أُخۡتٞ فَلَهَا نِصۡفُ مَا تَرَكَۚ وَهُوَ يَرِثُهَآ إِن
لَّمۡ يَكُن لَّهَا وَلَدٞۚ فَإِن كَانَتَا ٱثۡنَتَيۡنِ فَلَهُمَا ٱلثُّلُثَانِ مِمَّا تَرَكَۚ
وَإِن كَانُوٓاْ إِخۡوَةٗ رِّجَالٗا وَنِسَآءٗ فَلِلذَّكَرِ مِثۡلُ حَظِّ ٱلۡأُنثَيَيۡنِۗ
يُبَيِّنُ ٱللَّهُ لَكُمۡ أَن تَضِلُّواْۗ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمُۢ ١٧٦

سُورَةُ المَائِدَة

ترتيبها ٥ آياتها ١٢٠

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الحِزْبُ ١١

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَوۡفُواْ بِٱلۡعُقُودِۚ أُحِلَّتۡ لَكُم بَهِيمَةُ ٱلۡأَنۡعَٰمِ
إِلَّا مَا يُتۡلَىٰ عَلَيۡكُمۡ غَيۡرَ مُحِلِّي ٱلصَّيۡدِ وَأَنتُمۡ حُرُمٌۗ إِنَّ ٱللَّهَ
يَحۡكُمُ مَا يُرِيدُ ١ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحِلُّواْ شَعَٰٓئِرَ ٱللَّهِ
وَلَا ٱلشَّهۡرَ ٱلۡحَرَامَ وَلَا ٱلۡهَدۡيَ وَلَا ٱلۡقَلَٰٓئِدَ وَلَآ ءَآمِّينَ ٱلۡبَيۡتَ
ٱلۡحَرَامَ يَبۡتَغُونَ فَضۡلٗا مِّن رَّبِّهِمۡ وَرِضۡوَٰنٗاۚ وَإِذَا حَلَلۡتُمۡ فَٱصۡطَادُواْۚ
وَلَا يَجۡرِمَنَّكُمۡ شَنَـَٔانُ قَوۡمٍ أَن صَدُّوكُمۡ عَنِ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ أَن
تَعۡتَدُواْۘ وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ
وَٱلۡعُدۡوَٰنِۚ وَٱتَّقُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ٢

(176) They ask you, O Messenger, to give them a ruling with respect to the inheritance of the person who dies without any direct heirs, such as a father or child. Say: Allah explains the ruling with respect to such a person:
If a person without any parent or child dies and he has a full sister or a half sister, she will receive half of the wealth he leaves – it being her set share.
His full brother or half brother will receive whatever wealth he leaves behind by way of agnation, if there are no stipulated heirs; yet if there are stipulated heirs, he will inherit the balance that remains.
If there are two or more full sisters or half sisters, they will inherit two thirds as their set share.
If there are male and female (full or half) siblings, they will inherit by way of agnation in accordance with the rule: the male receives equivalent to the share of two females, which means that the share of the male will be double that of the female.
Allah explains to you the ruling for the person who dies without direct heirs, as well as other laws of inheritance, so that you do not go astray in this regard. Allah knows everything and nothing is hidden from Him.

The Table (Sūrah Al-Mā’idah)

Themes of the Sūrah:

The topics include the fulfillment of contracts, obeying the sacred law and its limits, and the completeness of the religion.

Explanation:

① O you who believe in Allah, follow His Messenger and practice His laws, fulfil the firm promises of faith and practice that were made between you and your Creator. Also, fulfil the promises made with His creation in sale transactions, marriage, etc. Allah has permitted for you, out of His mercy, livestock animals (camels, cattle, sheep and goats), except those the prohibition of which have been read to you and the land game that He has prohibited you from in the state of sanctity during the pilgrimage of Hajj or Umrah. Allah decides to permit and prohibit as He wills in accordance with His wisdom. No one can compel Him or object to His decision.

② O you who believe in Allah, follow His Messenger and practice His laws, do not violate the sanctity of those things that Allah has instructed you to honour. Stay away from those things that are prohibited when you are in the state of pilgrim sanctity, such as wearing your normal clothing, and those things that are prohibited within the Sanctuary, such as hunting. Do not regard fighting in the sacred months of Dhū Al-Qa‘dah, Dhū Al-Ḥijjah, Muḥarram and Rajab to be permissible. Do not violate the sacrificial animal by siezing it or preventing it from reaching its place of sacrifice. Do not violate those animals with garlands indicating that they are offerings. Do not violate those intending to go to the Sacred House of Allah, seeking profit in their trade and Allah’s pleasure. When you come out of the state of pilgrim sanctity and you leave the Sanctuary, you may hunt if you wish. The hatred for a people who prevented you from the Sacred Mosque should not cause you to be oppressive and unfair towards them. Help one another, O believers, to do what you have been instructed and to leave what you have been prohibited from. Fear Allah by holding on to His obedience and avoiding His disobedience. Allah’s punishment for the one who disobeys Him is severe, so be careful of it.

Beneficial Points:

1. The laws and cases of inheritance for the person who dies without direct heirs, with a clarification of the shares of the heirs that arise in each case. 2. The principle of the sacred law is that it is permissible to eat all animals besides those excluded with a proof of prohibition, or land game that comes before a person in the state of sanctity during the pilgrimage of Hajj or Umrah. 3. It is prohibited to regard as lawful those things that have been made unlawful. These include things prohibited when in the state of Ihram, hunting in the Sanctuary, fighting in the sacred months and violation of the sanctity of the sacrificial animal by taking it or by preventing it from reaching its place of sacrifice. 4. It is permissible to hunt after coming out of the state of pilgrim sanctity for Hajj or Umrah and after leaving the Sanctuary.

حُرِّمَتۡ عَلَيۡكُمُ ٱلۡمَيۡتَةُ وَٱلدَّمُ وَلَحۡمُ ٱلۡخِنزِيرِ وَمَآ أُهِلَّ لِغَيۡرِ ٱللَّهِ بِهِۦ
وَٱلۡمُنۡخَنِقَةُ وَٱلۡمَوۡقُوذَةُ وَٱلۡمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ
ٱلسَّبُعُ إِلَّا مَا ذَكَّيۡتُمۡ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ وَأَن تَسۡتَقۡسِمُواْ
بِٱلۡأَزۡلَٰمِۚ ذَٰلِكُمۡ فِسۡقٌۗ ٱلۡيَوۡمَ يَئِسَ ٱلَّذِينَ كَفَرُواْ مِن دِينِكُمۡ فَلَا
تَخۡشَوۡهُمۡ وَٱخۡشَوۡنِۚ ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ
نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗاۚ فَمَنِ ٱضۡطُرَّ فِي مَخۡمَصَةٍ
غَيۡرَ مُتَجَانِفٖ لِّإِثۡمٖ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ﴿٣﴾ يَسۡـَٔلُونَكَ مَاذَآ
أُحِلَّ لَهُمۡۖ قُلۡ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ وَمَا عَلَّمۡتُم مِّنَ ٱلۡجَوَارِحِ
مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ ٱللَّهُۖ فَكُلُواْ مِمَّآ أَمۡسَكۡنَ عَلَيۡكُمۡ
وَٱذۡكُرُواْ ٱسۡمَ ٱللَّهِ عَلَيۡهِۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ ﴿٤﴾
ٱلۡيَوۡمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُۖ وَطَعَامُ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ حِلّٞ لَّكُمۡ
وَطَعَامُكُمۡ حِلّٞ لَّهُمۡۖ وَٱلۡمُحۡصَنَٰتُ مِنَ ٱلۡمُؤۡمِنَٰتِ وَٱلۡمُحۡصَنَٰتُ
مِنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ إِذَآ ءَاتَيۡتُمُوهُنَّ أُجُورَهُنَّ
مُحۡصِنِينَ غَيۡرَ مُسَٰفِحِينَ وَلَا مُتَّخِذِيٓ أَخۡدَانٖۗ وَمَن يَكۡفُرۡ
بِٱلۡإِيمَٰنِ فَقَدۡ حَبِطَ عَمَلُهُۥ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ ﴿٥﴾

③ Allah has forbidden you from eating those animals that die without being ritually slaughtered. He has also forbidden you from spilled blood; pig's meat; an animal on which other than the name of Allah was taken at the time of slaughter; an animal that was strangled or beaten to death, or one that fell from a high place; or an animal that was gored by another animal and an animal that was hunted by a predator, such as a lion, tiger or wolf, unless you reach any of these animals while they are alive and you slaughter them – in which case they will be lawful for you. He has forbidden you from those animals that were sacrificed for idols.

He has also prohibited you from drawing lots to know whether something is destined for you or not, or to use as a means of making a decision when intending to do something or not. By doing these prohibited things a person is leaving obedience to Allah.

Today the disbelievers have lost hope that you will leave the religion of Islam, because they see its strength. So do not fear them, but fear Me alone. Today I have perfected for you your religion, which is Islam. I have completed My apparent and hidden favours on you. I have selected Islam as your religion, so I will not accept any other.

If anyone is forced due to hunger to eat from an animal that was not slaughtered correctly, with no inclination to sin, there is no sin on such a person to do so. Allah is Forgiving and Compassionate.

After Allah mentioned what is forbidden to consume, He mentioned what is allowed in the following verse:

④ Your companions ask you, O Messenger, what Allah has permitted them to eat. Say, O Messenger: Allah has permitted you to eat any food that is pure and also what is hunted by trained animals that have canines, such as dogs, cheetahs, or birds that have talons such as falcons. These are animals that you train to hunt as Allah has blessed you with knowledge of its methods, such that they follow instructions and leave something when told to do so. You may eat any game caught by such animals, even if they kill them, as long as you take the name of Allah when releasing them. Be mindful of Allah by fulfilling His instructions and staying away from His prohibitions. Allah is quick in taking account.

⑤ Today Allah has allowed you to eat those things that are wholesome, and the animals slaughtered by the Jews and Christians who are the People of the Scripture. He has also made lawful for them animals that you slaughter. He has permitted you to marry free, chaste women from the believers, as well as free, chaste women from the Jews and Christians who received scripture before you. This is if you give them their dowries and you are trying to stay away from committing an immoral action, such as adultery or fornication, by taking them as lovers. Yet whosoever disbelieves in Allah and His laws which He has given to his slaves, then his actions are void, because the condition for good actions to be accepted is true faith. On the Day of Judgement, such a person will be a loser due to entering the fire of Hell, where they will live eternally.

Beneficial Points:

1. It is prohibited to eat animals that die without being slaughtered, blood that spills forth from an animal at the time of slaughter, the meat of the pig, animals on which other than the name of Allah was taken at the time of slaughter and any animal that died by strangulation, being beaten to death, falling from a high place, being gored or by being hunted by a wild animal. The exceptions to this rule are those animals that are found alive and are slaughtered in the manner set-down by the sacred law.
2. Those animals hunted by trained animals with canines or birds with talons are lawful.
3. Animals slaughtered by the People of the Scripture are permitted. It is also permitted to marry women from the People of the Scripture who are free and chaste.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى ٱلصَّلَوٰةِ فَٱغۡسِلُواْ
وُجُوهَكُمۡ وَأَيۡدِيَكُمۡ إِلَى ٱلۡمَرَافِقِ وَٱمۡسَحُواْ بِرُءُوسِكُمۡ
وَأَرۡجُلَكُمۡ إِلَى ٱلۡكَعۡبَيۡنِۚ وَإِن كُنتُمۡ جُنُبٗا فَٱطَّهَّرُواْۚ
وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٞ مِّنكُم مِّنَ
ٱلۡغَآئِطِ أَوۡ لَٰمَسۡتُمُ ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا
طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُم مِّنۡهُۚ مَا يُرِيدُ ٱللَّهُ
لِيَجۡعَلَ عَلَيۡكُم مِّنۡ حَرَجٖ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمۡ
وَلِيُتِمَّ نِعۡمَتَهُۥ عَلَيۡكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ ٦
وَٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ وَمِيثَٰقَهُ ٱلَّذِي وَاثَقَكُم
بِهِۦٓ إِذۡ قُلۡتُمۡ سَمِعۡنَا وَأَطَعۡنَاۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ عَلِيمُۢ
بِذَاتِ ٱلصُّدُورِ ٧ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ
لِلَّهِ شُهَدَآءَ بِٱلۡقِسۡطِۖ وَلَا يَجۡرِمَنَّكُمۡ شَنَـَٔانُ قَوۡمٍ عَلَىٰٓ
أَلَّا تَعۡدِلُواْۚ ٱعۡدِلُواْ هُوَ أَقۡرَبُ لِلتَّقۡوَىٰۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ
ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ ٨ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُم مَّغۡفِرَةٞ وَأَجۡرٌ عَظِيمٞ ٩

⑥ O you who believe in Allah, follow His Messenger and practice His laws, when you intend to stand up to offer the prayer and you are in the state of minor ritual impurity, then perform ablution by washing your faces and then your hands together with the elbows, then wiping your heads and finally washing your feet together with the ankles. If you are in the state of major ritual impurity, then take a full bath.

If you are sick and you fear that the sickness will get worse or the healing will be delayed, or if you are on a journey even though you are not sick, or if you are in the state of minor ritual impurity, such as after going to the toilet, or in a state of major ritual impurity, such as after having had sexual intercourse, and you do not find water to purify yourselves with, despite having searched for it, then make use of the ground by striking it with your hands and then wiping over your faces and then wiping your hands with it. Allah does not wish to make the laws difficult for you by forcing you to use water that may lead to harm or difficulty. He has therefore given you a substitute when this is not possible due to sickness or the lack of water. This is a completion of His favour on you, so that you give thanks for such favour and are not ungrateful.

⑦ Remember Allah's favour upon you by guiding you to Islam and the promise He took from you when you said at the time of pledging allegiance to the Prophet (peace be upon him) to listen and follow in ease or difficulty: 'We hear your words and we follow your instruction'. Be mindful of Allah by fulfilling His instructions, including His promises, and avoiding His prohibitions. Allah knows what is in the hearts and nothing is hidden from Him.

⑧ O you who believe in Allah and His Messenger and follow His laws, uphold Allah's rights over you, seeking His pleasure. Be witnesses for justice and not for oppression. The hatred for a people should not make you leave justice: justice is a requirement with a friend, as well as with an enemy, so be just with both. Justice is closer to the fear of Allah, and oppression is closer to disrespect against Him. Be mindful of Allah by fulfilling His instructions and avoiding His prohibitions. Allah knows what you do. Nothing of your actions is hidden from Him and He will repay you accordingly.

⑨ Allah has made a promise to those who have faith in Allah and His messengers of forgiveness for their sins and a great reward which is to enter into Paradise. Allah never fails His Promise.

Beneficial Points:

1. The principle with respect to purification is that water should be used for ablution when in the state of minor ritual impurity or for taking a full bath when in the state of major ritual impurity.
2. In the event of it being difficult to reach water or to use it because of an illness or due to extreme cold, then dry ablution (with sand) has been legislated for the removal of the state of ritual impurity (whether minor or major).
3. The verses instruct that justice be implemented and injustice be avoided, even when dealing with opponents.

وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ
ٱلۡجَحِيمِ ١٠ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ نِعۡمَتَ
ٱللَّهِ عَلَيۡكُمۡ إِذۡ هَمَّ قَوۡمٌ أَن يَبۡسُطُوٓاْ إِلَيۡكُمۡ أَيۡدِيَهُمۡ
فَكَفَّ أَيۡدِيَهُمۡ عَنكُمۡۖ وَٱتَّقُواْ ٱللَّهَۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ
ٱلۡمُؤۡمِنُونَ ١١ ۞وَلَقَدۡ أَخَذَ ٱللَّهُ مِيثَٰقَ بَنِيٓ إِسۡرَٰٓءِيلَ ثلاثة أرباع الحزب ١١
وَبَعَثۡنَا مِنۡهُمُ ٱثۡنَيۡ عَشَرَ نَقِيبٗاۖ وَقَالَ ٱللَّهُ إِنِّي
مَعَكُمۡۖ لَئِنۡ أَقَمۡتُمُ ٱلصَّلَوٰةَ وَءَاتَيۡتُمُ ٱلزَّكَوٰةَ
وَءَامَنتُم بِرُسُلِي وَعَزَّرۡتُمُوهُمۡ وَأَقۡرَضۡتُمُ ٱللَّهَ قَرۡضًا
حَسَنٗا لَّأُكَفِّرَنَّ عَنكُمۡ سَيِّـَٔاتِكُمۡ وَلَأُدۡخِلَنَّكُمۡ
جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۚ فَمَن كَفَرَ بَعۡدَ ذَٰلِكَ
مِنكُمۡ فَقَدۡ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ١٢ فَبِمَا نَقۡضِهِم
مِّيثَٰقَهُمۡ لَعَنَّٰهُمۡ وَجَعَلۡنَا قُلُوبَهُمۡ قَٰسِيَةٗۖ يُحَرِّفُونَ
ٱلۡكَلِمَ عَن مَّوَاضِعِهِۦ وَنَسُواْ حَظّٗا مِّمَّا ذُكِّرُواْ
بِهِۦۚ وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَآئِنَةٖ مِّنۡهُمۡ إِلَّا قَلِيلٗا مِّنۡهُمۡۖ
فَٱعۡفُ عَنۡهُمۡ وَٱصۡفَحۡۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُحۡسِنِينَ ١٣

⑩ Those who disbelieve in Allah and reject His verses are the companions of the fire of Hell, which they will enter as a punishment for their disbelief and rejection. They will remain in the fire of Hell eternally, just as a companion remains with his companion.

⑪ O you who believe in Allah and follow His Messenger, remember, with your hearts and tongues, the favours Allah has given you, such as safety and the placing of fear in the hearts of your enemies, when they intended to stretch their hands towards you in order to attack you. Allah turned them away from you and protected you from them. Be mindful of Allah by fulfilling His instructions and avoiding His prohibitions. Let the believers place their reliance in Allah alone, in order to achieve their religious and worldly interests.

⑫ Allah had taken a firm promise from the Children of Israel, when He appointed over them twelve chiefs who were placed in authority over them. Allah said to the Israelites: I am with you- with my help and support if you establish the prayer in the complete manner, give Zakat from your wealth, accept all of my messengers without distinction, honour them, assist them and spend in good causes. If you do all of this, I will wipe out the sins you commit and I will enter you, on the Day of Judgement, into gardens with palaces overlooking flowing streams. Whoever disbelieves after making this promise has knowingly and deliberately deviated from the path of truth.

⑬ Because of their breaking the promise that was taken from them, I distanced them from My mercy and I made their hearts so hard that no good could enter them and no advice could be of any benefit to them. They distort the placing of words by replacing them with other words, and by interpreting them according to their desires. They also left out practicing some of what they were advised to do. You will continuously discover, O Messenger, their betrayal of Allah and His believing servants, with the exception of a few of them, who fulfil the promise taken from them. So pardon them and do not take them to task. Overlook what they do, because that is being good and Allah loves those who do good.

❁ Beneficial Points:

1. The verses indicate the great favour of Allah on the Prophet (peace be upon him) and his Companions when He protected them from the attack and the harm of the disbelievers.
2. Having faith in and supporting the messengers, establishing the prayer and giving Zakat in the required manner are effective means of achieving closeness to Allah and gaining victory, strength, forgiveness and entry into Paradise.
3. Breaking the promises that require following the messengers is a means for the hearts becoming hard.
4. The verses condemn the practice of the Jews in distorting the divine scriptures that Allah revealed to them.

وَمِنَ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَٰرَىٰٓ أَخَذۡنَا مِيثَٰقَهُمۡ فَنَسُواْ
حَظّٗا مِّمَّا ذُكِّرُواْ بِهِۦ فَأَغۡرَيۡنَا بَيۡنَهُمُ ٱلۡعَدَاوَةَ
وَٱلۡبَغۡضَآءَ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِۚ وَسَوۡفَ يُنَبِّئُهُمُ ٱللَّهُ
بِمَا كَانُواْ يَصۡنَعُونَ ١٤ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ قَدۡ
جَآءَكُمۡ رَسُولُنَا يُبَيِّنُ لَكُمۡ كَثِيرٗا مِّمَّا
كُنتُمۡ تُخۡفُونَ مِنَ ٱلۡكِتَٰبِ وَيَعۡفُواْ عَن كَثِيرٖۚ
قَدۡ جَآءَكُم مِّنَ ٱللَّهِ نُورٞ وَكِتَٰبٞ مُّبِينٞ ١٥
يَهۡدِي بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضۡوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ
وَيُخۡرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذۡنِهِۦ
وَيَهۡدِيهِمۡ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ١٦ لَّقَدۡ كَفَرَ
ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلۡمَسِيحُ ٱبۡنُ مَرۡيَمَۚ
قُلۡ فَمَن يَمۡلِكُ مِنَ ٱللَّهِ شَيۡـًٔا إِنۡ أَرَادَ أَن يُهۡلِكَ
ٱلۡمَسِيحَ ٱبۡنَ مَرۡيَمَ وَأُمَّهُۥ وَمَن فِي ٱلۡأَرۡضِ
جَمِيعٗاۗ وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَاۚ
يَخۡلُقُ مَا يَشَآءُۚ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ١٧

⑭ Just as I took a firm promise from the Jews, I also took a promise from those who declare themselves to be pure followers of Jesus (peace be upon him). They also left out practicing some of what they were advised to do, just as their predecessors from among the jews did. I then placed enmity and hatred between them and they began fighting and killing one another, each one declaring the other to be a disbeliever. Allah will inform them about what they used to do and will repay them for the same.

After Allah mentioned the People of the Scripture and the promises that they broke, He instructs them to have faith in Muhammad (peace be upon him) in the following verse:

⑮ O People of the Scripture – referring to the Jews who had the Torah and the Christians who had the Gospel – My messenger Muhammad (peace be upon him) has come to you to explain much of what you hide from the scripture revealed to you, and to overlook much of that in which there is no benefit besides disgracing you. The Qur'ān has come to you as a Book from Allah, which is a light to guide you and a Book that makes clear all of what people require for their worldly and religious affairs.

⑯ By this Book, Allah guides the person who follows faith and does good actions, which please Him, to the paths of safety from Allah's punishment. These are the paths that lead to Paradise. He removes them from the darkness of disbelief and disobedience to the light of faith and obedience, and He guides them to the straight path: the path of Islam.

⑰ Those Christians who say that 'Allah is the Messiah, Jesus, son of Mary' have committed disbelief. Say to them, O Messenger: Who is able to prevent Allah from destroying the Messiah, Jesus, son of Mary, as well as his mother and all of those on earth if He wishes to do so? If no one is able to stop Allah from this, it is a clear indication that there is no Allah but Allah and that all of those people – Jesus, son of Mary, his mother and all of creation – are all Allah's creation. The dominion of the heavens and the earth, and whatever is between them, is Allah's. He creates whatever He wishes and one such creation of His was Jesus (peace be upon him), who was His servant and messenger. Allah is able to do all things. nothing is outside His ability. He created Adam without a father or mother. He created Eve without a mother and He created Jesus without a father.

Beneficial Points:

1. Not acting on Allah's pledges can lead to enmity, the spread of hatred for another and infighting amongst those who go against Allah's instruction.
2. The noble Qur'ān guides to the paths that lead to safety from the fire of Hell and entry into Paradise.
3. The verses refute the Christians who say that Allah became incarnate in the Messiah (peace be upon him) and it makes their disbelief and misguidance clear.
4. One of the proofs for the falseness of the claim of divinity for the Messiah is that if Allah wished to destroy the Messiah, his mother and all of those on earth, then no one would be able to prevent Him. This proves that they are human.
5. One of the proofs for the falseness of the claim of divinity for the Messiah is that Allah indicates in the verses to 'His creating whatever He wishes'. This shows us that the creation of Jesus (peace be upon him) without a father is by no means a proof for his divinity, as this form of creation was not something unique. In fact, there was a more astonishing form of creation when Adam (peace be upon him) was created without a father or a mother.

وَقَالَتِ ٱلۡيَهُودُ وَٱلنَّصَٰرَىٰ نَحۡنُ أَبۡنَٰٓؤُاْ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥۚ قُلۡ
فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُمۖ بَلۡ أَنتُم بَشَرٞ مِّمَّنۡ خَلَقَۚ يَغۡفِرُ لِمَن
يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُۚ وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ
وَمَا بَيۡنَهُمَاۖ وَإِلَيۡهِ ٱلۡمَصِيرُ ١٨ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ قَدۡ جَآءَكُمۡ
رَسُولُنَا يُبَيِّنُ لَكُمۡ عَلَىٰ فَتۡرَةٖ مِّنَ ٱلرُّسُلِ أَن تَقُولُواْ مَا جَآءَنَا
مِنۢ بَشِيرٖ وَلَا نَذِيرٖۖ فَقَدۡ جَآءَكُم بَشِيرٞ وَنَذِيرٞۗ وَٱللَّهُ عَلَىٰ كُلِّ
شَيۡءٖ قَدِيرٞ ١٩ وَإِذۡ قَالَ مُوسَىٰ لِقَوۡمِهِۦ يَٰقَوۡمِ ٱذۡكُرُواْ
نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ جَعَلَ فِيكُمۡ أَنۢبِيَآءَ وَجَعَلَكُم مُّلُوكٗا
وَءَاتَىٰكُم مَّا لَمۡ يُؤۡتِ أَحَدٗا مِّنَ ٱلۡعَٰلَمِينَ ٢٠ يَٰقَوۡمِ ٱدۡخُلُواْ
ٱلۡأَرۡضَ ٱلۡمُقَدَّسَةَ ٱلَّتِي كَتَبَ ٱللَّهُ لَكُمۡ وَلَا تَرۡتَدُّواْ
عَلَىٰٓ أَدۡبَارِكُمۡ فَتَنقَلِبُواْ خَٰسِرِينَ ٢١ قَالُواْ يَٰمُوسَىٰٓ إِنَّ
فِيهَا قَوۡمٗا جَبَّارِينَ وَإِنَّا لَن نَّدۡخُلَهَا حَتَّىٰ يَخۡرُجُواْ مِنۡهَا فَإِن
يَخۡرُجُواْ مِنۡهَا فَإِنَّا دَٰخِلُونَ ٢٢ قَالَ رَجُلَانِ مِنَ ٱلَّذِينَ يَخَافُونَ
أَنۡعَمَ ٱللَّهُ عَلَيۡهِمَا ٱدۡخُلُواْ عَلَيۡهِمُ ٱلۡبَابَ فَإِذَا دَخَلۡتُمُوهُ فَإِنَّكُمۡ
غَٰلِبُونَۚ وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓاْ إِن كُنتُم مُّؤۡمِنِينَ ٢٣

⑱ Both the Jews and the Christians claimed: 'We are Allah's children and loved ones'. Say, O Messenger, in refutation of their claim: Why does Allah punish you for the sins you commit? If you were His loved ones, as you claim, He would not have punished you, by your being killed or disfigured in the world, and by means of the fire of Hell in the Afterlife, because He does not punish those He loves. Instead, you are just like all other human beings. If any of them do good, Allah will reward them with Paradise. If any of them do evil, He will punish them in the fire of Hell. Allah forgives whomever He wishes through His grace; and He punishes whomever He wishes through His justice. The dominion of the heavens and the earth, and whatever is in between them, is Allah's alone. To Him alone is the return.

⑲ O People of the Scripture, Jews and Christians, My messenger Muhammad (peace be upon him) has come to you after a period when there were no messengers and when there was a real need for his mission, so that you do not say as an excuse, 'No messenger came to us bringing good news of Allah's reward nor any warning of His punishment'. Muhammad (peace be upon him) has come to you to give you good news of My reward and warn you of My punishment. I am able to do all things. Nothing is outside My ability. It is through My power that I sent the messengers and I sent Muhammad (peace be upon him) as the final messenger.

⑳ Remember, O Messenger, when Moses said to his people, the Israelites, 'O People, remember, with your hearts and tongues, Allah's favour to you when He made prophets amongst you calling you to guidance, made you kings in control of your affairs after you were subjugated slaves, and gave you such favours that He had not given to any other people in your time'.

㉑ Moses said, 'O People, enter the land that has been purified – Jerusalem and the surrounding area – which Allah has promised that you will enter, and fight the disbelievers in it. Do not become weak before the tyrants, because you will then end up as losers in the world and the Afterlife'.

㉒ His people said to him, 'O Moses, in the Holy Land there is a powerful and mighty people and this is preventing us from entering it. We will not enter it as long as these people are there, because we do not have the ability to fight them. If they leave, we will go in'.

㉓ Two men from the companions of Moses who feared Allah and were afraid of His punishment, whom Allah had blessed by enabling them to obey Him, urged their people to fulfil the instruction of Moses and said, 'Enter the gate of the city against the tyrants. Once you go through the gate you will – by Allah's permission – defeat them, as Allah's custom is to give victory after the means of having faith and making preparation are adopted. Place your reliance and trust in Allah alone, if you truly have faith. Faith in Allah requires you to rely on Him'.

Beneficial Points:

1. The fact that Allah punished some of the disbelievers of the Israelites by disfiguring them and by other means proves the falseness of their claim that they were Allah's children and loved ones.
2. Placing reliance on Allah is a means of gaining Allah's assistance.

قَالُواْ يَٰمُوسَىٰٓ إِنَّا لَن نَّدۡخُلَهَآ أَبَدٗا مَّا دَامُواْ فِيهَا فَٱذۡهَبۡ
أَنتَ وَرَبُّكَ فَقَٰتِلَآ إِنَّا هَٰهُنَا قَٰعِدُونَ ٢٤ قَالَ رَبِّ إِنِّي
لَآ أَمۡلِكُ إِلَّا نَفۡسِي وَأَخِيۖ فَٱفۡرُقۡ بَيۡنَنَا وَبَيۡنَ ٱلۡقَوۡمِ
ٱلۡفَٰسِقِينَ ٢٥ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيۡهِمۡۛ أَرۡبَعِينَ سَنَةٗۛ
يَتِيهُونَ فِي ٱلۡأَرۡضِۚ فَلَا تَأۡسَ عَلَى ٱلۡقَوۡمِ ٱلۡفَٰسِقِينَ
٢٦ ۞وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱبۡنَيۡ ءَادَمَ بِٱلۡحَقِّ إِذۡ قَرَّبَا قُرۡبَانٗا فَتُقُبِّلَ الحِزْبُ ١٢
مِنۡ أَحَدِهِمَا وَلَمۡ يُتَقَبَّلۡ مِنَ ٱلۡأٓخَرِ قَالَ لَأَقۡتُلَنَّكَۖ
قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلۡمُتَّقِينَ ٢٧ لَئِنۢ بَسَطتَ إِلَيَّ يَدَكَ
لِتَقۡتُلَنِي مَآ أَنَا۠ بِبَاسِطٖ يَدِيَ إِلَيۡكَ لِأَقۡتُلَكَۖ إِنِّيٓ أَخَافُ ٱللَّهَ
رَبَّ ٱلۡعَٰلَمِينَ ٢٨ إِنِّيٓ أُرِيدُ أَن تَبُوٓأَ بِإِثۡمِي وَإِثۡمِكَ فَتَكُونَ
مِنۡ أَصۡحَٰبِ ٱلنَّارِۚ وَذَٰلِكَ جَزَٰٓؤُاْ ٱلظَّٰلِمِينَ ٢٩ فَطَوَّعَتۡ
لَهُۥ نَفۡسُهُۥ قَتۡلَ أَخِيهِ فَقَتَلَهُۥ فَأَصۡبَحَ مِنَ ٱلۡخَٰسِرِينَ ٣٠
فَبَعَثَ ٱللَّهُ غُرَابٗا يَبۡحَثُ فِي ٱلۡأَرۡضِ لِيُرِيَهُۥ كَيۡفَ يُوَٰرِي
سَوۡءَةَ أَخِيهِۚ قَالَ يَٰوَيۡلَتَىٰٓ أَعَجَزۡتُ أَنۡ أَكُونَ مِثۡلَ هَٰذَا
ٱلۡغُرَابِ فَأُوَٰرِيَ سَوۡءَةَ أَخِيۖ فَأَصۡبَحَ مِنَ ٱلنَّٰدِمِينَ ٣١

㉔ The Children of Israel insisted on going against the instruction of their prophet, Moses, and said, ‘We will never enter the city as long as the tyrants are there. So you, O Moses, and your Lord go and fight the tyrants. We will remain sitting here and will not join you in the fight’.

㉕ Moses said to his Lord, ‘O Lord, I have no authority over anyone besides myself and my brother, Aaron. So separate us from those who do not obey You and Your messenger’.

㉖ Allah said to His Prophet Moses (peace be upon him), ‘Allah has forbidden entry into the Holy Land for the Israelites for a period of forty years, in which they will wander on earth aimlessly without direction. Do not grieve, O Moses, over those who do not follow Allah, because the punishment they receive is because of their sins’.

㉗ Relate with the truth O Messenger, to these Jews who are jealous and who do wrong, the incident of the two sons of Adam, Cain and Abel, When they both offered a sacrifice to gain closeness to Allah, Allah accepted the sacrifice offered by Abel because he was mindful of Him and did not accept the offering of Cain because he was not mindful of Allah. Cain was unhappy about the fact that Abel’s sacrifice was accepted and jealously said, ‘I will kill you, O Abel!’ Abel replied, ‘Allah only accepts the offering of the one who is mindful of Him by fulfilling His instructions and avoiding His prohibitions’.

㉘ If you lift your hand intending to kill me, I will not do the same as you. It is not because I am a coward, but because I fear Allah the Lord of all created things.

㉙ I want you to return with the sin of wrongly killing me, together with your previous sins, and become one of those who will enter the fire of Hell on the Day of Judgement and remain there. That is the reward of those who overstep the limits of Allah. I do not want to take on your crime and become one of the sinners.

㉚ The evil prompting soul of Cain persuaded him to wrongly kill his brother, Abel. So he killed him and because of that he became one of those who are losers in this world and the Afterlife. He set a bad example and will therefore bear that burden, as well as the burden of any person who does the same until the Day of Judgement, without any reduction in the burden of those who imitate him.

㉛ Allah sent a crow to dig the earth in front of him to bury another dead crow and teach him how to cover his brother’s body. He then became regretful. Regret is the end result of those who commit sins.

Beneficial Points:

1. Going against the messengers results in punishment, as occurred to the Israelites when Allah punished them by their wandering aimlessly.
2. The story of the two sons of Adam apparently indicates that the first sin to occur on earth was envy and oppression.
3. The caution displayed by the son of Adam who was killed indicates the duty of leaving oppression and retaliation lest one meets his Lord having shed blood.
4. Shedding blood without a valid reason results in loss and regret.
5. Any person who sets a bad example or publicises and encourages an evil action will receive the equivalent sin of those who follow him.

مِنۡ أَجۡلِ ذَٰلِكَ كَتَبۡنَا عَلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ
نَفۡسَۢا بِغَيۡرِ نَفۡسٍ أَوۡ فَسَادٖ فِي ٱلۡأَرۡضِ فَكَأَنَّمَا قَتَلَ
ٱلنَّاسَ جَمِيعٗا وَمَنۡ أَحۡيَاهَا فَكَأَنَّمَآ أَحۡيَا ٱلنَّاسَ
جَمِيعٗاۚ وَلَقَدۡ جَآءَتۡهُمۡ رُسُلُنَا بِٱلۡبَيِّنَٰتِ ثُمَّ إِنَّ كَثِيرٗا
مِّنۡهُم بَعۡدَ ذَٰلِكَ فِي ٱلۡأَرۡضِ لَمُسۡرِفُونَ ٣٢ إِنَّمَا
جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسۡعَوۡنَ فِي
ٱلۡأَرۡضِ فَسَادًا أَن يُقَتَّلُوٓاْ أَوۡ يُصَلَّبُوٓاْ أَوۡ تُقَطَّعَ أَيۡدِيهِمۡ
وَأَرۡجُلُهُم مِّنۡ خِلَٰفٍ أَوۡ يُنفَوۡاْ مِنَ ٱلۡأَرۡضِۚ ذَٰلِكَ
لَهُمۡ خِزۡيٞ فِي ٱلدُّنۡيَاۖ وَلَهُمۡ فِي ٱلۡأٓخِرَةِ عَذَابٌ عَظِيمٌ
٣٣ إِلَّا ٱلَّذِينَ تَابُواْ مِن قَبۡلِ أَن تَقۡدِرُواْ عَلَيۡهِمۡۖ فَٱعۡلَمُوٓاْ
أَنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ٣٤ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ
ٱللَّهَ وَٱبۡتَغُوٓاْ إِلَيۡهِ ٱلۡوَسِيلَةَ وَجَٰهِدُواْ فِي سَبِيلِهِۦ
لَعَلَّكُمۡ تُفۡلِحُونَ ٣٥ إِنَّ ٱلَّذِينَ كَفَرُواْ لَوۡ أَنَّ لَهُم
مَّا فِي ٱلۡأَرۡضِ جَمِيعٗا وَمِثۡلَهُۥ مَعَهُۥ لِيَفۡتَدُواْ بِهِۦ مِنۡ
عَذَابِ يَوۡمِ ٱلۡقِيَٰمَةِ مَا تُقُبِّلَ مِنۡهُمۡۖ وَلَهُمۡ عَذَابٌ أَلِيمٞ ٣٦

㉜ Due to Cain's murder of his brother, I informed the Israelites that any person who kills another person for no valid reason – such as legal retribution or as punishment for causing corruption in the land by treason or waging war – it is as if he has killed all people, since he did not make a distinction between an innocent and a guilty person. Whoever refrains from killing a person whose soul I have made sacred, and regards it to be forbidden to kill such a person, it is as if he has given life to all people, because in such an action lies the safety of all people. My messengers brought to the Israelites clear signs and evidences. Despite this many of them overstepped My limits by committing sins and going against the messengers.

㉝ The punishment of those who wage war against Allah and His Messenger, and who challenge them by spreading corruption on earth though killing, looting and creating fear on the roads, is that they be killed, or crucified, or that they have their alternate hands and feet cut off, and if the offence is repeated the left hands and right feet are to be cut off, or they are to be exiled. Such punishment is a disgrace for them in the world; and in the Afterlife, they will receive a great punishment –

㉞ Except for those warmongers who repent before you, people of authority, get hold of them. Know, then, that Allah is Forgiving and Merciful towards them after they repent. Due to His mercy, He overlooks the punishment that is due to them.

㉟ O you who believe in Allah and follow His Messenger, be mindful of Allah by fulfilling His instructions and avoiding His prohibitions, search for a means of closeness to Him by doing what He instructs you to do and staying away from what He prohibits you from, and strive against the disbelievers for His pleasure so that you get what you desire and you are saved from what you fear.

㊱ Had those who disbelieve in Allah and His messengers owned everything in the earth and the likeness of it and gave all of that to ransom themselves from Allah's punishment on the Day of Judgement, such ransom will not be accepted from them. And they will receive a painful punishment.

Beneficial Points:

1. The sacred law requires that a dead person be buried and covered with soil, which is a practice that Allah has taught human beings.
2. The verses show the sanctity of the human soul, and that protecting it and giving life to it is like having done so for all of mankind. On the other hand, destroying or harming one human soul is like doing it to all of mankind.
3. The punishment for those who wage war against Allah and His Messenger by spreading corruption on earth by killing, looting and cutting off roads is that they be killed without being crucified, or killed by crucifixation, or that their limbs on opposite sides be cut off, or by exiling them from the land in accordance with the offence they committed.
4. The repentance of those who spread corruption by waging war and cutting off roads before the ruler gets hold of them necessitates pardon.
5. The verses stress that ransom will not be accepted on the Day of Judgement – even if it be all that is on earth – from those for whom the punishment of Hell is obligatory.

يُرِيدُونَ أَن يَخْرُجُوا۟ مِنَ ٱلنَّارِ وَمَا هُم بِخَـٰرِجِينَ مِنْهَا ۖ
وَلَهُمْ عَذَابٌ مُّقِيمٌ ٣٧ وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقْطَعُوٓا۟
أَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَـٰلًا مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَزِيزٌ
حَكِيمٌ ٣٨ فَمَن تَابَ مِنۢ بَعْدِ ظُلْمِهِۦ وَأَصْلَحَ فَإِنَّ ٱللَّهَ
يَتُوبُ عَلَيْهِ ۗ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ٣٩ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ
لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ يُعَذِّبُ مَن يَشَآءُ وَيَغْفِرُ
لِمَن يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٤٠ ۞ يَـٰٓأَيُّهَا ربع الحزب ١٢
ٱلرَّسُولُ لَا يَحْزُنكَ ٱلَّذِينَ يُسَـٰرِعُونَ فِى ٱلْكُفْرِ مِنَ
ٱلَّذِينَ قَالُوٓا۟ ءَامَنَّا بِأَفْوَٰهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ ۛ وَمِنَ
ٱلَّذِينَ هَادُوا۟ ۛ سَمَّـٰعُونَ لِلْكَذِبِ سَمَّـٰعُونَ لِقَوْمٍ
ءَاخَرِينَ لَمْ يَأْتُوكَ ۖ يُحَرِّفُونَ ٱلْكَلِمَ مِنۢ بَعْدِ مَوَاضِعِهِۦ ۖ
يَقُولُونَ إِنْ أُوتِيتُمْ هَـٰذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ
فَٱحْذَرُوا۟ ۚ وَمَن يُرِدِ ٱللَّهُ فِتْنَتَهُۥ فَلَن تَمْلِكَ لَهُۥ مِنَ ٱللَّهِ
شَيْـًٔا ۚ أُو۟لَـٰٓئِكَ ٱلَّذِينَ لَمْ يُرِدِ ٱللَّهُ أَن يُطَهِّرَ قُلُوبَهُمْ ۚ لَهُمْ
فِى ٱلدُّنْيَا خِزْىٌ ۖ وَلَهُمْ فِى ٱلْـَٔاخِرَةِ عَذَابٌ عَظِيمٌ ٤١

㊲ They will want to leave the fire of Hell after they enter it. But how can that happen? They will never come out of it. Instead, they will always remain in it and they will receive a continuous punishment.

After Allah mentioned the rule regarding a person who openly takes the wealth of people, in the following verse He explains the rule with respect to the person who does so secretly i.e. the thief.

㊳ As for those who are caught stealing, those in authority are to cut off the right hand of the male and female thief as a punishment from Allah for the crime of wrongfully taking people's wealth, and to serve as a lesson and deterrent for them, as well as others. Allah is Mighty and nothing can overpower His decree. He is Wise in His decree and legislation.

㊴ Whoever repents to Allah from the crime of theft and sets right his action, then Allah, out of His grace, will accept His repentance. That is because Allah forgives the sins of those who repent to Him and is Merciful towards them.

However if such a matter were to reach the court of law the legal punishment cannot be dismissed by repentance.

㊵ You, O Messenger, certainly know that the dominion of the heavens and the earth is Allah's. He acts in them as He wishes. He punishes whomever He wishes through His justice; and forgives whomever He wishes through His grace. Allah is able to do all things and nothing is outside His ability.

㊶ O Messenger, do not be made sad by those who rush to announce their disbelief of you and the revelation that you brought. These were the hypocrites who professed faith on the outside, but hid disbelief on the inside. They were also some Jews who eagerly listened to the lies of their leaders, who distort the truth having ignored you and have not come to you out of pride. They distort the words of Allah in the Torah and change it to suit their desires. They say to their followers, 'If the law of Muhammad conforms to your desires, follow it; and if it does not conform, then be careful of it'. If Allah wills to misguide any person, you, O Messenger, will never find anyone who will be able to save them from misguidance and guide them to the path of truth. Such hypocrites and Jews, who have these qualities, are the ones whose hearts Allah has not intended to purify from disbelief. In the world, they will receive humiliation and shame; and in the Afterlife, they will receive a great punishment: the fire of Hell.

Beneficial Points:

1. The wisdom behind the legal punishment for theft is to prevent the thief from wrongfully taking people's wealth and to make others afraid of doing the same.
2. The legal punishment for theft is to cut-off the right hand.
3. The repentance of a thief is accepted as long as the matter does not reach the ruler. Once it reaches the ruler, the law is binding and will not be cancelled by repentance.
4. A caller to Allah should not become sad and distressed because of the disbelief, plotting and conspiracy of others, because Allah will foil the plots of such people.

سَمَّٰعُونَ لِلۡكَذِبِ أَكَّٰلُونَ لِلسُّحۡتِۚ فَإِن جَآءُوكَ
فَٱحۡكُم بَيۡنَهُمۡ أَوۡ أَعۡرِضۡ عَنۡهُمۡۖ وَإِن تُعۡرِضۡ عَنۡهُمۡ فَلَن
يَضُرُّوكَ شَيۡـٔٗاۖ وَإِنۡ حَكَمۡتَ فَٱحۡكُم بَيۡنَهُم بِٱلۡقِسۡطِۚ
إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ (٤٢) وَكَيۡفَ يُحَكِّمُونَكَ
وَعِندَهُمُ ٱلتَّوۡرَىٰةُ فِيهَا حُكۡمُ ٱللَّهِ ثُمَّ يَتَوَلَّوۡنَ مِنۢ بَعۡدِ
ذَٰلِكَۚ وَمَآ أُوْلَٰٓئِكَ بِٱلۡمُؤۡمِنِينَ (٤٣) إِنَّآ أَنزَلۡنَا ٱلتَّوۡرَىٰةَ
فِيهَا هُدٗى وَنُورٞۚ يَحۡكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسۡلَمُواْ
لِلَّذِينَ هَادُواْ وَٱلرَّبَّٰنِيُّونَ وَٱلۡأَحۡبَارُ بِمَا ٱسۡتُحۡفِظُواْ مِن
كِتَٰبِ ٱللَّهِ وَكَانُواْ عَلَيۡهِ شُهَدَآءَۚ فَلَا تَخۡشَوُاْ ٱلنَّاسَ
وَٱخۡشَوۡنِ وَلَا تَشۡتَرُواْ بِـَٔايَٰتِي ثَمَنٗا قَلِيلٗاۚ وَمَن لَّمۡ يَحۡكُم
بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلۡكَٰفِرُونَ (٤٤) وَكَتَبۡنَا
عَلَيۡهِمۡ فِيهَآ أَنَّ ٱلنَّفۡسَ بِٱلنَّفۡسِ وَٱلۡعَيۡنَ بِٱلۡعَيۡنِ وَٱلۡأَنفَ
بِٱلۡأَنفِ وَٱلۡأُذُنَ بِٱلۡأُذُنِ وَٱلسِّنَّ بِٱلسِّنِّ وَٱلۡجُرُوحَ
قِصَاصٞۚ فَمَن تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٞ لَّهُۥۚ وَمَن
لَّمۡ يَحۡكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ (٤٥)

(42) These Jews frequently listen to lies and consume unlawful wealth, such as usury. If they bring a case before you for judgement, O Messenger, then pass judgement between them if you wish, or leave off passing judgement if you so wish – you have the option of doing either of these. If you choose not to pass judgement, they will not be able to harm you in any way. If you do pass judgement, then do so with justice, even though they themselves are unfair and are your enemies. Allah loves those who are just in their judgements, even though the case is between those who are the judge's enemies.

(43) These people are strange. They disbelieve you, but come to you for judgement hoping that you will pass judgement in accordance with their desires, whereas they have the Torah with them, which they claim to have faith in and which contains Allah's law. They, then, ignore your judgement when it does not suit their desires. So they have denied what is in their scripture as well as ignored your judgement. The action of such people is not that of people of faith and they therefore do not have faith in you and what you brought.

(44) I sent down the Torah to Moses (peace be upon him) containing guidance towards good and a light to make things clear. Judgement was given in accordance with it by the prophets of the Israelites, who had devoted themselves to following Me, as well as by the scholars who used to teach people because I had entrusted them with My book and made them guardians to preserve and protect it from distortion or change. They are witnesses that it is the truth and people refer to them with respect to it. So, Jews, do not fear people, but fear Me alone; and do not take in exchange for judgement in accordance with what I have revealed a small price of leadership, fame or wealth. Whoever does not pass judgement in accordance with what I have revealed and considers this to be lawful, better or equal to My judgement, then such people are truly disbelievers.

(45) I ordered the Jews in the Torah that if any person deliberately and wrongfully kills another he will be killed in retribution. If any person deliberately removes the eye of another person, his eye will be removed. If any person cuts the nose of another person, his nose will be cut. If any person cuts the ear of another person, his ear will be cut. If any person removes the tooth of another person, his tooth will be removed. I also ordered them with respect to wounds that the offender will be penalised with retribution for his offence.

Whoever voluntarily pardons the offender, then such pardon shall be a compensation for their sins, as they have pardoned one who has wronged them. Whoever does not judge according to what Allah has revealed with respect to the law of retribution and other laws, then such person has overstepped Allah's limits.

Beneficial Points:

1. The verses explain some of the attributes of the Jews, such as lying, consuming of usury and the desire to have their matters decided by other than the sacred law, in order to show their misguidance and warn against it.
2. The verses explain the legitimacy of just retribution with respect to life and injury, which was something that Allah had ordered for those before us.
3. The virtue of pardon from retribution is encouraged and the great reward for the same, represented by the compensation of sins, is explained.
4. The verses warn against passing judgement with respect to retribution and other matters in accordance with something other than what Allah has revealed.

وَقَفَّيۡنَا عَلَىٰٓ ءَاثَٰرِهِم بِعِيسَى ٱبۡنِ مَرۡيَمَ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ
مِنَ ٱلتَّوۡرَىٰةِۖ وَءَاتَيۡنَٰهُ ٱلۡإِنجِيلَ فِيهِ هُدٗى وَنُورٞ وَمُصَدِّقٗا
لِّمَا بَيۡنَ يَدَيۡهِ مِنَ ٱلتَّوۡرَىٰةِ وَهُدٗى وَمَوۡعِظَةٗ لِّلۡمُتَّقِينَ ٤٦
وَلۡيَحۡكُمۡ أَهۡلُ ٱلۡإِنجِيلِ بِمَآ أَنزَلَ ٱللَّهُ فِيهِۚ وَمَن لَّمۡ يَحۡكُم
بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلۡفَٰسِقُونَ ٤٧ وَأَنزَلۡنَآ إِلَيۡكَ
ٱلۡكِتَٰبَ بِٱلۡحَقِّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ مِنَ ٱلۡكِتَٰبِ
وَمُهَيۡمِنًا عَلَيۡهِۖ فَٱحۡكُم بَيۡنَهُم بِمَآ أَنزَلَ ٱللَّهُۖ وَلَا تَتَّبِعۡ أَهۡوَآءَهُمۡ
عَمَّا جَآءَكَ مِنَ ٱلۡحَقِّۚ لِكُلّٖ جَعَلۡنَا مِنكُمۡ شِرۡعَةٗ وَمِنۡهَاجٗاۚ
وَلَوۡ شَآءَ ٱللَّهُ لَجَعَلَكُمۡ أُمَّةٗ وَٰحِدَةٗ وَلَٰكِن لِّيَبۡلُوَكُمۡ
فِي مَآ ءَاتَىٰكُمۡۖ فَٱسۡتَبِقُواْ ٱلۡخَيۡرَٰتِۚ إِلَى ٱللَّهِ مَرۡجِعُكُمۡ جَمِيعٗا
فَيُنَبِّئُكُم بِمَا كُنتُمۡ فِيهِ تَخۡتَلِفُونَ ٤٨ وَأَنِ ٱحۡكُم بَيۡنَهُم
بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعۡ أَهۡوَآءَهُمۡ وَٱحۡذَرۡهُمۡ أَن يَفۡتِنُوكَ عَنۢ
بَعۡضِ مَآ أَنزَلَ ٱللَّهُ إِلَيۡكَۖ فَإِن تَوَلَّوۡاْ فَٱعۡلَمۡ أَنَّمَا يُرِيدُ ٱللَّهُ أَن يُصِيبَهُم
بِبَعۡضِ ذُنُوبِهِمۡۗ وَإِنَّ كَثِيرٗا مِّنَ ٱلنَّاسِ لَفَٰسِقُونَ ٤٩ أَفَحُكۡمَ
ٱلۡجَٰهِلِيَّةِ يَبۡغُونَۚ وَمَنۡ أَحۡسَنُ مِنَ ٱللَّهِ حُكۡمٗا لِّقَوۡمٖ يُوقِنُونَ ٥٠

(46) After the prophets of the Israelites, I sent Jesus, son of Mary, as a believer in the Torah, giving judgement in accordance with it. I also gave him the Gospel that contained guidance to the truth and evidences to remove doubts and solve difficult cases of rulings: it corresponded to the Torah that came before it, except in a few rulings that it replaced. I made the Gospel a guide and a means to restrain people from doing that which was prohibited.

(47) The Christians should believe in what Allah has revealed in the Gospel and they should judge in accordance with the truth it contains prior to the coming of Muhammad (peace be upon him). Whoever does not judge according to what Allah has sent down, then such people are the ones who do not follow Allah and leave the truth for falsehood. After Allah praised the Torah and the Gospel, He praises the Qur'ān in the following verse:

(48) I sent down to you, O Messenger, the Qur'ān with the truth about which there is no doubt that it is from Allah. It is a confirmation and guardian for the revealed books that came before it. Whatever in those books conforms to it is the truth, and whatever does not is false. So judge between people according to what I have revealed to you in it and do not follow their desires which they have adopted in leaving the truth that has been revealed to you about which there is no doubt.

I have made a sacred law and clear path for every nation. If I willed to make all the laws one, I would have done so. But I made a separate law for every nation in order to test them all and to see who follows and who does not. So rush towards doing good actions and leave evil ones. Your return on the Day of Judgement is to Me alone. I will inform you about that which you used to differ in and will repay you for the actions you did.

(49) Judge between them, O Messenger, in accordance with what Allah has revealed to you! Do not follow their opinions that arise from following their desires. Be careful that they do not mislead you from some of what Allah has revealed to you. They will leave no stone unturned in an attempt to do just that. If they turn away from accepting judgement in accordance with what Allah has sent down to you, then know that Allah only intends to punish them for some of their sins in this world. In the Afterlife, He will punish them for all of their sins. There are many people who do not follow Allah's laws.

(50) Do they ignore your judgement seeking the judgement of the idolaters from the period of ignorance who pass judgement according to their desires? In the sight of those who have conviction and who understand that which Allah has sent to His prophet, there can be no one better in judgement than Allah; but not in the sight of those who are ignorant and who only follow their desires, even though they may be false.

Beneficial Points:

1. All prophets are in complete agreement with respect to the fundamentals of religion, despite there being a few differences between them with regards to secondary matters of the sacred law.
2. It is necessary to pass judgement in accordance with Allah's sacred law and to ignore all false beliefs besides it.
3. The verses condemn the passing of judgement in accordance with the customs and laws of the people of the period of ignorance.

نصف الحزب ١٢

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلۡيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوۡلِيَآءَۘ بَعۡضُهُمۡ
أَوۡلِيَآءُ بَعۡضٖۚ وَمَن يَتَوَلَّهُم مِّنكُمۡ فَإِنَّهُۥ مِنۡهُمۡۗ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ
ٱلظَّٰلِمِينَ ٥١ فَتَرَى ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ يُسَٰرِعُونَ فِيهِمۡ يَقُولُونَ
نَخۡشَىٰٓ أَن تُصِيبَنَا دَآئِرَةٞۚ فَعَسَى ٱللَّهُ أَن يَأۡتِيَ بِٱلۡفَتۡحِ أَوۡ أَمۡرٖ مِّنۡ عِندِهِۦ
فَيُصۡبِحُواْ عَلَىٰ مَآ أَسَرُّواْ فِيٓ أَنفُسِهِمۡ نَٰدِمِينَ ٥٢ وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓاْ
أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ إِنَّهُمۡ لَمَعَكُمۡۚ حَبِطَتۡ
أَعۡمَٰلُهُمۡ فَأَصۡبَحُواْ خَٰسِرِينَ ٥٣ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَن يَرۡتَدَّ
مِنكُمۡ عَن دِينِهِۦ فَسَوۡفَ يَأۡتِي ٱللَّهُ بِقَوۡمٖ يُحِبُّهُمۡ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ
عَلَى ٱلۡمُؤۡمِنِينَ أَعِزَّةٍ عَلَى ٱلۡكَٰفِرِينَ يُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ وَلَا
يَخَافُونَ لَوۡمَةَ لَآئِمٖۚ ذَٰلِكَ فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ
عَلِيمٌ ٥٤ إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُواْ ٱلَّذِينَ يُقِيمُونَ
ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَهُمۡ رَٰكِعُونَ ٥٥ وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ
وَٱلَّذِينَ ءَامَنُواْ فَإِنَّ حِزۡبَ ٱللَّهِ هُمُ ٱلۡغَٰلِبُونَ ٥٦ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
لَا تَتَّخِذُواْ ٱلَّذِينَ ٱتَّخَذُواْ دِينَكُمۡ هُزُوٗا وَلَعِبٗا مِّنَ ٱلَّذِينَ أُوتُواْ
ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ وَٱلۡكُفَّارَ أَوۡلِيَآءَۚ وَٱتَّقُواْ ٱللَّهَ إِن كُنتُم مُّؤۡمِنِينَ ٥٧

(51) O you who believe in Allah and follow His Messenger, do not take the Jews and Christians as your allies and close friends whom you support. The Jews will only support those of their religion, and the Christians will do the same. Both groups will unite against you. Whoever from you takes them as friends is one of them. Allah does not guide those who do wrong by supporting the disbelievers.

(52) You will see, O Messenger, those weak in faith rushing to become friends with the Jews and the Christians, saying, 'We fear that these people will gain victory and when they come into power we will be harmed'. Perhaps Allah will give victory to the Messenger and the believers or bring something from Him that will crush the force of the Jews and their allies. Those who rush to befriend them will then regret the hypocrisy they kept hidden within their hearts, because the weak links they held on to will be for nothing.

(53) The believers will say in surprise at the condition of these hypocrites, 'Are these the people who swore serious oaths that they were with you – O you who have faith – in faith, support and alliance?' Their actions have gone to waste and they have become losers because they lost their true goal and because of the punishment prepared for them.

(54) O you who believe in Allah and follow His Messenger, if anyone of you turns back from their religion to disbelief, then Allah will soon replace them with a people whom He will love and who will love Him due to their steadfastness. They will be compassionate towards the believers and harsh towards the disbelievers. They will strive with their wealth and their lives so that Allah's word is victorious. They will not fear the one who blames them, because their concern will be Allah's pleasure and blame rather than that of created things. That is Allah's grace which He gives to whomever of His servants He wishes. Allah's grace and kindness is wide and He knows who is deserving of the same and who is not. After Allah prohibited taking the Jews, Christians and other disbelievers as friends, He sets out who the believers should take as friends in the following verse:

(55) The Jews, Christians and other disbelievers are not your friends. Your true friends and supporters are Allah, His Messenger and the believers who establish their prayers completely, give Zakat of their wealth and who are humble before Allah.

(56) Whoever becomes the friend of Allah, His Messenger and the believers by supporting them, then they will be from Allah's party and Allah's party will be victorious since Allah is their supporter.

(57) O you who believe in Allah and follow His Messenger, do not become friends with those Jews and Christians who have received scripture, and those idolaters, all of whom poke fun at and play with your religion. Be mindful of Allah by avoiding becoming friends with those whom He has prohibited you from so doing, if you truly have faith in Him and in His revelation.

Beneficial Points:

1. The verses indicate the principle of Al-walā' wa'l-barā' (loyalty and disowning): which is, essentially, to be loyal to and love Allah, His Messenger and the believers, and to hate the people of disbelief and avoid loving them.
2. One of the attributes of the hypocrites is that they take Allah's enemies as friends.
3. Carelessness and negligence in supporting the religion may result in the person who is negligent being replaced with someone else, and the honour of supporting the religion being taken away from him.
4. It is necessary to befriend Allah, His Messenger and the people of faith and to support Allah's religion.
5. The verses warn against coming close to, loving and befriending those disbelievers and hypocrites who poke fun at and mock Allah's religion.

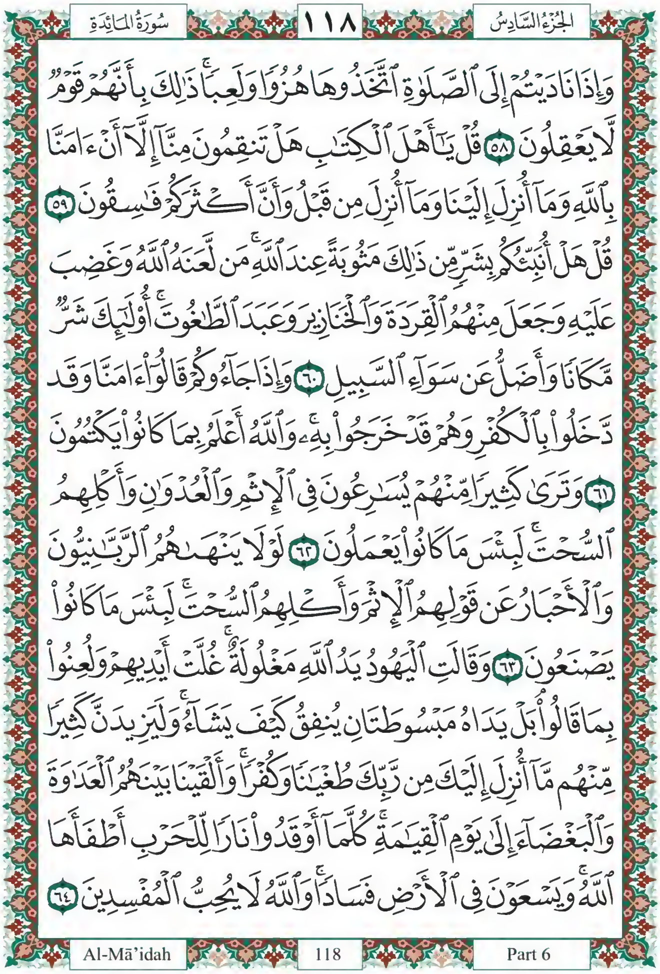
(58) They also poke fun and play when you call towards prayer, which is the greatest act of worship. That is because they are a nation who do not understand the meaning of worship of Allah and they do not understand the sacred laws that Allah has made.

(59) Say, O Messenger, to those of the People of the Scripture who mock at you: ‘Do you find any fault with us besides our faith in Allah and in what He revealed to us and what He revealed before us? And our belief that most of you do not follow Allah due to not having faith and not obeying His sacred law? What you consider a fault is actually a virtue’.

(60) Say, O Messenger: Shall I tell you about those who are more at fault and whose punishment is worse than these people? They are their predecessors whom Allah has removed from His mercy, transformed into monkeys and pigs and made some of them worshippers of false Allahs. The Arabic word ṭāghūt refers to any being that is worshipped besides Allah with its consent. Those mentioned will be in a worse position on the Day of Judgement and their efforts are further away from the straight path.

(61) When the hypocrites from amongst them come to you, O believers, on the outside they show that they have faith. The fact is that they were soaked in disbelief when they entered and when they left. Allah knows best about the disbelief they kept hidden, even though they gave the outer appearance of having faith. Allah will repay them for that.

(62) You, O Messenger, see many of the Jews and hypocrites rushing towards committing sins, such as lying, oppression and consuming that which is unlawful. How evil is their behaviour!



وَإِذَا نَادَيۡتُمۡ إِلَى ٱلصَّلَوٰةِ ٱتَّخَذُوهَا هُزُوٗا وَلَعِبٗاۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ
لَّا يَعۡقِلُونَ ٥٨ قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ هَلۡ تَنقِمُونَ مِنَّآ إِلَّآ أَنۡ ءَامَنَّا
بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡنَا وَمَآ أُنزِلَ مِن قَبۡلُ وَأَنَّ أَكۡثَرَكُمۡ فَٰسِقُونَ ٥٩
قُلۡ هَلۡ أُنَبِّئُكُم بِشَرّٖ مِّن ذَٰلِكَ مَثُوبَةً عِندَ ٱللَّهِۚ مَن لَّعَنَهُ ٱللَّهُ وَغَضِبَ
عَلَيۡهِ وَجَعَلَ مِنۡهُمُ ٱلۡقِرَدَةَ وَٱلۡخَنَازِيرَ وَعَبَدَ ٱلطَّٰغُوتَۚ أُوْلَٰٓئِكَ شَرّٞ
مَّكَانٗا وَأَضَلُّ عَن سَوَآءِ ٱلسَّبِيلِ ٦٠ وَإِذَا جَآءُوكُمۡ قَالُوٓاْ ءَامَنَّا وَقَد
دَّخَلُواْ بِٱلۡكُفۡرِ وَهُمۡ قَدۡ خَرَجُواْ بِهِۦۚ وَٱللَّهُ أَعۡلَمُ بِمَا كَانُواْ يَكۡتُمُونَ
٦١ وَتَرَىٰ كَثِيرٗا مِّنۡهُمۡ يُسَٰرِعُونَ فِي ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِ وَأَكۡلِهِمُ
ٱلسُّحۡتَۚ لَبِئۡسَ مَا كَانُواْ يَعۡمَلُونَ ٦٢ لَوۡلَا يَنۡهَىٰهُمُ ٱلرَّبَّٰنِيُّونَ
وَٱلۡأَحۡبَارُ عَن قَوۡلِهِمُ ٱلۡإِثۡمَ وَأَكۡلِهِمُ ٱلسُّحۡتَۚ لَبِئۡسَ مَا كَانُواْ
يَصۡنَعُونَ ٦٣ وَقَالَتِ ٱلۡيَهُودُ يَدُ ٱللَّهِ مَغۡلُولَةٌۚ غُلَّتۡ أَيۡدِيهِمۡ وَلُعِنُواْ
بِمَا قَالُواْۘ بَلۡ يَدَاهُ مَبۡسُوطَتَانِ يُنفِقُ كَيۡفَ يَشَآءُۚ وَلَيَزِيدَنَّ كَثِيرٗا
مِّنۡهُم مَّآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ طُغۡيَٰنٗا وَكُفۡرٗاۚ وَأَلۡقَيۡنَا بَيۡنَهُمُ ٱلۡعَدَٰوَةَ
وَٱلۡبَغۡضَآءَ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِۚ كُلَّمَآ أَوۡقَدُواْ نَارٗا لِّلۡحَرۡبِ أَطۡفَأَهَا
ٱللَّهُۚ وَيَسۡعَوۡنَ فِي ٱلۡأَرۡضِ فَسَادٗاۚ وَٱللَّهُ لَا يُحِبُّ ٱلۡمُفۡسِدِينَ ٦٤

(63) Why do their leaders and scholars not prohibit them from the lying, false testimony and wrongful consumption of the wealth of people that they rush towards? This action of their leaders and scholars, who do not prohibit them from evil, is wrong.

(64) When the Jews were faced with difficulty and drought, they said, ‘Allah’s Hand is restrained from giving goodness and gifts. He is holding back from us what He has’. Their hands were restrained from doing goodness and they were removed from Allah’s mercy because of this statement of theirs. But in fact Allah’s Hands are wide open in goodness and generosity. He spends as He wills. He gives and He withholds. No one can stop Him or force Him. That which has been revealed to you, O Messenger, only increases the Jews in disobedience and disbelief because of their envy. He placed enmity and hatred between the various groups of the Jews. Whenever they gather to conspire for war and made preparation for it, Allah broke their unity and took away their strength. They continuously strive to do that which causes corruption in the earth by their attempts to wipe out Islam and by their plots against it.

Beneficial Points:

1. The verses condemn the practice of the hypocrites who profess outside that they have faith while keeping disbelief and hatred for Islam and the Muslims hidden within themselves.
2. The verses condemn the scholar who remains silent in the face of the sins of his people and who does not denounce their evil actions and warn them against such behaviour.
3. The Jews were ill-mannered with Allah when they described His Hands as being ‘tied’ and withholding good.
4. In Allah’s hands lie all things and He is the most generous and most giving, may He be glorified.
5. The verses make reference to the differences and hatred between the various Jewish sects as a result of their disbelief and leaving the truth.

وَلَوۡ أَنَّ أَهۡلَ ٱلۡكِتَٰبِ ءَامَنُواْ وَٱتَّقَوۡاْ لَكَفَّرۡنَا عَنۡهُمۡ
سَيِّـَٔاتِهِمۡ وَلَأَدۡخَلۡنَٰهُمۡ جَنَّٰتِ ٱلنَّعِيمِ ٦٥ وَلَوۡ أَنَّهُمۡ أَقَامُواْ
ٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَ وَمَآ أُنزِلَ إِلَيۡهِم مِّن رَّبِّهِمۡ لَأَكَلُواْ
مِن فَوۡقِهِمۡ وَمِن تَحۡتِ أَرۡجُلِهِمۚ مِّنۡهُمۡ أُمَّةٞ مُّقۡتَصِدَةٞۖ
ثلاثة أرباع الحزب ١٢ وَكَثِيرٞ مِّنۡهُمۡ سَآءَ مَا يَعۡمَلُونَ ٦٦ ۞ يَٰٓأَيُّهَا ٱلرَّسُولُ
بَلِّغۡ مَآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَۖ وَإِن لَّمۡ تَفۡعَلۡ فَمَا بَلَّغۡتَ
رِسَالَتَهُۥۚ وَٱللَّهُ يَعۡصِمُكَ مِنَ ٱلنَّاسِۗ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ
ٱلۡكَٰفِرِينَ ٦٧ قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَسۡتُمۡ عَلَىٰ شَيۡءٍ حَتَّىٰ
تُقِيمُواْ ٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَ وَمَآ أُنزِلَ إِلَيۡكُم مِّن رَّبِّكُمۡۗ
وَلَيَزِيدَنَّ كَثِيرٗا مِّنۡهُم مَّآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ طُغۡيَٰنٗا وَكُفۡرٗاۖ
فَلَا تَأۡسَ عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ ٦٨ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ
هَادُواْ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ مَنۡ ءَامَنَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ
وَعَمِلَ صَٰلِحٗا فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ٦٩ لَقَدۡ أَخَذۡنَا
مِيثَٰقَ بَنِيٓ إِسۡرَٰٓءِيلَ وَأَرۡسَلۡنَآ إِلَيۡهِمۡ رُسُلٗاۖ كُلَّمَا جَآءَهُمۡ رَسُولُۢ
بِمَا لَا تَهۡوَىٰٓ أَنفُسُهُمۡ فَرِيقٗا كَذَّبُواْ وَفَرِيقٗا يَقۡتُلُونَ ٧٠

(65) If the Jews and the Christians accepted what was brought by Muhammad (peace be upon him) and were mindful of Allah by leaving sins, I would have forgiven the sins they committed, even if they were many, and I would have entered them on the Day of Judgement into gardens of delight, in which they would enjoy delights that will never end.

(66) If the Jews had practiced what was in the Torah, and the Christians practiced what was in the Gospel, and if all of them had practiced what was revealed to them in the Qur'ān, then I would have made the means of provision easy for them by sending down rain and growing vegetation. From amongst the People of the Scripture are those who are moderate and firm on the truth; but the actions of many of them are evil, because they do not have faith in what was brought by Muhammad (peace be upon him).

(67) O Messenger, communicate what has been revealed to you from your Lord completely and do not hide anything of it. If you do hide anything, then you are not one who conveys the message of His Lord.

The Prophet (peace be upon him) communicated everything he was instructed to. Anyone who claims anything to the contrary has spoken a great lie about Allah.

Allah will protect you from people and they will not be able to harm you. Your duty is only to communicate the divine message. Allah will not bless with guidance those who disbelieve and who have no desire to be guided.

(68) Say, O Messenger: You – Jews and Christians – have no religious basis, unless you practice what is in the Torah and the Gospel and practice the Qur'ān that has been revealed to you. Your faith is not valid until you have faith in it and practice it.

That which has been revealed to you from your Lord will increase the disobedience and disbelief of many of the People of the Scripture because of their envy. So do not be sad over these disbelievers: In the believers who follow you there is sufficient goodness.

(69) The believers in Muhammad, and the Jews, Sabians and Christians before Muhammad – whichever of them believes Allah and the Last Day and does good actions – they will have no fear for the future and will not be sad over that which they missed in the worldly life.

(70) I took firm promises from the Israelites that they will listen and follow. But they broke their promises and followed their desires by ignoring what their messengers brought and by disbelieving some and murdering others.

Beneficial Points:

1. Following what Allah revealed is a means of expiating evil actions and gaining entry into Paradise as well as securing vast provision in the worldly life.
2. Those who call to Allah are reminded that the propagation that is correct and worthy of consideration is the one that is complete without deletion or alteration and that which is done according to revelation.
3. No belief is worthy of consideration, unless the person who holds such a belief can prove that it is from Allah.

وَحَسِبُوٓاْ أَلَّا تَكُونَ فِتۡنَةٞ فَعَمُواْ وَصَمُّواْ ثُمَّ تَابَ ٱللَّهُ عَلَيۡهِمۡ ثُمَّ
عَمُواْ وَصَمُّواْ كَثِيرٞ مِّنۡهُمۡۚ وَٱللَّهُ بَصِيرُۢ بِمَا يَعۡمَلُونَ ٧١
لَقَدۡ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلۡمَسِيحُ ٱبۡنُ مَرۡيَمَۖ وَقَالَ ٱلۡمَسِيحُ
يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱعۡبُدُواْ ٱللَّهَ رَبِّي وَرَبَّكُمۡۖ إِنَّهُۥ مَن يُشۡرِكۡ
بِٱللَّهِ فَقَدۡ حَرَّمَ ٱللَّهُ عَلَيۡهِ ٱلۡجَنَّةَ وَمَأۡوَىٰهُ ٱلنَّارُۖ وَمَا
لِلظَّٰلِمِينَ مِنۡ أَنصَارٖ ٧٢ لَّقَدۡ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ
ثَالِثُ ثَلَٰثَةٖۘ وَمَا مِنۡ إِلَٰهٍ إِلَّآ إِلَٰهٞ وَٰحِدٞۚ وَإِن لَّمۡ يَنتَهُواْ
عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُواْ مِنۡهُمۡ عَذَابٌ أَلِيمٌ ٧٣
أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسۡتَغۡفِرُونَهُۥۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٧٤
مَّا ٱلۡمَسِيحُ ٱبۡنُ مَرۡيَمَ إِلَّا رَسُولٞ قَدۡ خَلَتۡ مِن قَبۡلِهِ ٱلرُّسُلُ وَأُمُّهُۥ
صِدِّيقَةٞۖ كَانَا يَأۡكُلَانِ ٱلطَّعَامَۗ ٱنظُرۡ كَيۡفَ نُبَيِّنُ لَهُمُ ٱلۡأٓيَٰتِ
ثُمَّ ٱنظُرۡ أَنَّىٰ يُؤۡفَكُونَ ٧٥ قُلۡ أَتَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا
يَمۡلِكُ لَكُمۡ ضَرّٗا وَلَا نَفۡعٗاۚ وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ٧٦ قُلۡ
يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَا تَغۡلُواْ فِي دِينِكُمۡ غَيۡرَ ٱلۡحَقِّ وَلَا تَتَّبِعُوٓاْ أَهۡوَآءَ
قَوۡمٖ قَدۡ ضَلُّواْ مِن قَبۡلُ وَأَضَلُّواْ كَثِيرٗا وَضَلُّواْ عَن سَوَآءِ ٱلسَّبِيلِ ٧٧

(71) They thought that no harm would come to them for their breaking promises and covenants and for disbelieving and killing their prophets. But the result of their actions was that they became blind and deaf to the truth and misled from guidance. Then Allah turned towards them out of His grace. They again then became blind and deaf to the truth. This happened to many of them. Allah sees what they do. Nothing is hidden from Him and He will repay them for their actions.

(72) The Christians who say that 'Allah is the Messiah, Jesus, son of Mary' have committed disbelief, as they have attributed Lordship to someone other than Allah. The Messiah, Jesus, son of Mary, himself said to them, 'O Israelites, worship Allah alone. He is my Lord and your Lord. We are all His servants'. Whoever ascribes anything as a partner to Allah, then Allah will not allow them to ever enter Paradise and their place will be the fire of Hell. They will have no one to help or assist them before Allah and no one to save them from the punishment that awaits them.

(73) The Christians who say that 'Allah is part of the Trinity: Father, Son and Holy Spirit' have committed disbelief. Allah is far above such a statement. Allah is not many, but He is only One Allah Who has no partner. If they do not stop saying such things, a painful punishment will afflict them.

(74) Will these people not retract this statement, repent to Allah and ask His forgiveness for the idolatry they committed? Allah is Forgiving towards the one who repents, whatever may have been the sin, even if it was disbelief. Allah is Compassionate to the believers.

(75) The Messiah, Jesus, son of Mary, was only a messenger like other messengers. Just as death occurs to other messengers, it will occur to him as well. His mother, Mary, was a truthful and sincere woman. Both of them were in need of and used to consume food. How can they be Allahs when they were in need of food? Look, O Messenger, and think about how I make clear to them the signs indicating My Oneness and the falsehood of their extremism in attributing Lordship to others besides Me. Despite this, they do not recognise these signs. Then look and think about how they are misled from the truth, despite these clear signs indicating My Oneness.

(76) Say, O Messenger, as an argument against their worship of others besides Allah: Do you worship that which can bring you no benefit and which cannot protect you from any harm? Such a Allah is in reality very weak! Whilst Allah is High above any state of weakness. Allah alone is the One Who hears your statements and knows your actions. Nothing remains hidden from Him and He will repay you accordingly.

(77) Say, O Messenger, to the Christians: Do not overstep the boundaries of the instruction you were given to follow the truth. Do not be excessive in reverence of those whom you were instructed to revere, such as prophets, regarding them to be divine as you have done with respect to Jesus, son of Mary. You did this because of following your predecessors who were astray, who led many other people astray and who were far from the path of truth.

Beneficial Points:

1. Some Jewish sects used to murder prophets and break their covenants. 2. The disbelief of the Christians who claimed Lordship for the Messiah (peace be upon him) is explained. 3. Belief in the Trinity is refuted by explaining its falseness and warning against embracing such a belief. The verses also call for repentance from such a belief. 4. One of the proofs that the Messiah and his mother were human is that they used to eat food and do the actions that arise from that. 5. The inability to protect from harm and to bring benefit is one of the clearest proofs that those being worshipped besides Allah were not entitled to Lordship, as they are helpless. 6. Extremism and overstepping the limits of the sacred law when dealing with the righteous servants of Allah is prohibited.

لُعِنَ ٱلَّذِينَ كَفَرُوا۟ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ
دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟
يَعْتَدُونَ ﴿٧٨﴾ كَانُوا۟ لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ ۚ
لَبِئْسَ مَا كَانُوا۟ يَفْعَلُونَ ﴿٧٩﴾ تَرَىٰ كَثِيرًا مِّنْهُمْ
يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُوا۟ ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ
أَنفُسُهُمْ أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ وَفِى ٱلْعَذَابِ هُمْ
خَٰلِدُونَ ﴿٨٠﴾ وَلَوْ كَانُوا۟ يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِىِّ وَمَآ
أُنزِلَ إِلَيْهِ مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ وَلَٰكِنَّ كَثِيرًا
مِّنْهُمْ فَٰسِقُونَ ﴿٨١﴾ ۞ لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً الجزء ٧ الحزب ١٣
لِّلَّذِينَ ءَامَنُوا۟ ٱلْيَهُودَ وَٱلَّذِينَ أَشْرَكُوا۟ ۖ وَلَتَجِدَنَّ
أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَٰرَىٰ ۚ
ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ
لَا يَسْتَكْبِرُونَ ﴿٨٢﴾ وَإِذَا سَمِعُوا۟ مَآ أُنزِلَ إِلَى
ٱلرَّسُولِ تَرَىٰٓ أَعْيُنَهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ مِمَّا عَرَفُوا۟
مِنَ ٱلْحَقِّ ۖ يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ﴿٨٣﴾

(78) Allah, may He be glorified, tells us that He distanced the disbelievers of the Israelites from His mercy in the scripture He revealed to David, namely the Psalms, and in the scripture He revealed to Jesus, son of Mary, namely the Gospel. He did this because of the sins they committed and due to their violation of the things Allah made sacred.

(79) They did not forbid the sinner from amongst them from committing sin. Instead, the sinners used to commit sins and evil openly because no one would disapprove of it. How evil was the action of not forbidding the evil that they used to do!

(80) You will see, O Messenger, many of the disbelieving Jews forming alliances with the idolators and opposing you and those who believe in Allah's oneness. How evil is their action of taking disbelievers as allies! This will cause Allah's anger and lead them into the Fire, where they will live eternally, never to leave.

(81) If these Jews had true faith in Allah and His Prophet, they would not have taken the idolaters as their allies instead of the believers, because they were prohibited from taking disbelievers as friends. But most of these Jews do not obey Allah nor do they side with Him and the believers.

(82) You will find, O Messenger, that the people with the most hostility towards those who have faith in you and that which you brought are the Jews, due to their malice, jealousy and pride, as well as the idol worshippers and others who associate partners with Allah.

You will also find that the people who are closest in affection to those who have faith in you and that which you brought are those who call themselves Christians.

The verse explains that the reason for these people being close to the believers is that there are scholars, ascetics and worshippers among them who are humble and not proud. Good does not enter the heart of a proud person.

(83) The hearts of these Christians are soft. When they listen to any part of the Qur'ān that has been revealed, they cry in submission, because they recognise that it is the truth because of their knowing that which Jesus (peace be with him) brought. They say: Our Lord, we accept what You have revealed to Your Messenger, Muhammad (peace be upon him). So record us, Our Lord, among those of the nation who will be witnesses against people on the Day of Rising.

وَمَا لَنَا لَا نُؤۡمِنُ بِٱللَّهِ وَمَا جَآءَنَا مِنَ ٱلۡحَقِّ وَنَطۡمَعُ أَن يُدۡخِلَنَا
رَبُّنَا مَعَ ٱلۡقَوۡمِ ٱلصَّٰلِحِينَ ٨٤ فَأَثَٰبَهُمُ ٱللَّهُ بِمَا قَالُواْ جَنَّٰتٖ
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ وَذَٰلِكَ جَزَآءُ
ٱلۡمُحۡسِنِينَ ٨٥ وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ
أَصۡحَٰبُ ٱلۡجَحِيمِ ٨٦ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحَرِّمُواْ
طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمۡ وَلَا تَعۡتَدُوٓاْۚ إِنَّ ٱللَّهَ لَا يُحِبُّ
ٱلۡمُعۡتَدِينَ ٨٧ وَكُلُواْ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلٗا طَيِّبٗاۚ
وَٱتَّقُواْ ٱللَّهَ ٱلَّذِيٓ أَنتُم بِهِۦ مُؤۡمِنُونَ ٨٨ لَا يُؤَاخِذُكُمُ ٱللَّهُ
بِٱللَّغۡوِ فِيٓ أَيۡمَٰنِكُمۡ وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ ٱلۡأَيۡمَٰنَۖ
فَكَفَّٰرَتُهُۥٓ إِطۡعَامُ عَشَرَةِ مَسَٰكِينَ مِنۡ أَوۡسَطِ مَا تُطۡعِمُونَ
أَهۡلِيكُمۡ أَوۡ كِسۡوَتُهُمۡ أَوۡ تَحۡرِيرُ رَقَبَةٖۖ فَمَن لَّمۡ يَجِدۡ فَصِيَامُ
ثَلَٰثَةِ أَيَّامٖۚ ذَٰلِكَ كَفَّٰرَةُ أَيۡمَٰنِكُمۡ إِذَا حَلَفۡتُمۡۚ وَٱحۡفَظُوٓاْ
أَيۡمَٰنَكُمۡۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ تَشۡكُرُونَ ٨٩
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلۡخَمۡرُ وَٱلۡمَيۡسِرُ وَٱلۡأَنصَابُ وَٱلۡأَزۡلَٰمُ
رِجۡسٞ مِّنۡ عَمَلِ ٱلشَّيۡطَٰنِ فَٱجۡتَنِبُوهُ لَعَلَّكُمۡ تُفۡلِحُونَ ٩٠

(84) What prevents us from having faith in Allah and the truth that He has revealed to Muhammad (peace be upon him)? We hope that we will enter Paradise together with the prophets and their followers who obeyed Allah and feared His punishment.

(85) Allah rewarded them for their faith and their acceptance of the truth with gardens that have palaces and trees overlooking flowing streams, where they will live eternally. That is the reward of those who do good by following the truth and submitting to it, without any restriction or condition.

(86) Those who disbelieve in Allah and His Messenger, and reject the verses Allah revealed to His Messenger, they are the companions of the Fire, which they will enter and never leave.

(87) O you who have faith in Allah and follow His Messenger, do not regard as unlawful the good food, drink and women that Allah has made lawful for you. Do not treat these things as unlawful in an attempt to practise asceticism and devotion. Do not overstep the limits of that which Allah has forbidden to you, because Allah does not love those who overstep His limits; rather, He hates them.

(88) Consume the lawful and pure things that Allah gives to you from His provision. But do not consume the unlawful, such as something that is taken wrongfully or is impure. Be mindful of Allah by obeying His instructions and avoiding His prohibitions, because He is the one you have faith in and it requires you to be mindful of Him.

(89) Allah will not take you to account, O believers, for the oaths that you speak unintentionally. He will take you to account for those oaths that you break after making them with a firm intention in your hearts. The atonement for such oaths is one of three options: feeding ten poor people with the average food of your city, by giving each poor person half a ṣā‘ of food; or clothing them with what society considers to be a suit of clothing; or freeing a believing slave. If the person required to make atonement does not find any of these three things, then the required atonement is fasting for three days. That is the atonement of your oaths, O believers, when you break them. Guard your oaths from being taken falsely in Allah's name and from breaking them, unless it is better to do so. If it is better to break your oath, then do so and give the atonement.

Just as Allah has explained to you the atonement for oaths, He also explains to you His laws, which make clear what is lawful and what is unlawful, so that you might thank Allah for having taught you what you did not know.

Allah will not take you to account, O believers, for the oaths that you speak unintentionally. He will take you to account for those oaths that you break after making them with a firm intention in your hearts. The atonement for such oaths is one of three options: feeding ten poor people with the average food of your city, by giving each poor person half a ṣā‘ of food; or clothing them with what society considers to be a suit of clothing; or freeing a believing slave. If the person required to make atonement does not find any of these three things, then the required atonement is fasting for three days. That is the atonement of your oaths, O believers, when you break them. Guard your oaths from being taken falsely in Allah's name and from breaking them, unless it is better to do so. If it is better to break your oath, then do so and give the atonement.

Just as Allah has explained to you the atonement for oaths, He also explains to you His laws, which make clear what is lawful and what is unlawful, so that you might thank Allah for having taught you what you did not know.

(90) O you who have faith in Allah and follow His Messenger, intoxicants that affect the mind, gambling with a consideration from both sides, stone alters on which the idolaters offer sacrifices or which they erect for worship, and arrows by which they used to draw lots – these are all acts of sin that Satan has made attractive. Avoid such acts, so that you successfully achieve the Paradise that you desire and are saved from the Fire that you fear.

Beneficial Points 1. We are instructed to look for pure provisions and to leave out the impure. 2. A person will not be taken to task for an oath that is taken unintentionally but will be taken to task for an oath taken, to do or not to do something, with a firm intention in the heart. 3. The atonement for a broken oath is to feed or clothe ten poor people, or free a believing slave. If a person is unable to do any of these things, then he must atone for his oath by fasting for three days.

إِنَّمَا يُرِيدُ ٱلشَّيۡطَٰنُ أَن يُوقِعَ بَيۡنَكُمُ ٱلۡعَدَٰوَةَ وَٱلۡبَغۡضَآءَ
فِي ٱلۡخَمۡرِ وَٱلۡمَيۡسِرِ وَيَصُدَّكُمۡ عَن ذِكۡرِ ٱللَّهِ وَعَنِ
ٱلصَّلَوٰةِۖ فَهَلۡ أَنتُم مُّنتَهُونَ (٩١) وَأَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ
ٱلرَّسُولَ وَٱحۡذَرُواْۚ فَإِن تَوَلَّيۡتُمۡ فَٱعۡلَمُوٓاْ أَنَّمَا عَلَىٰ رَسُولِنَا
ٱلۡبَلَٰغُ ٱلۡمُبِينُ (٩٢) لَيۡسَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
جُنَاحٞ فِيمَا طَعِمُوٓاْ إِذَا مَا ٱتَّقَواْ وَّءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
ثُمَّ ٱتَّقَواْ وَّءَامَنُواْ ثُمَّ ٱتَّقَواْ وَّأَحۡسَنُواْۚ وَٱللَّهُ يُحِبُّ
ٱلۡمُحۡسِنِينَ (٩٣) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَيَبۡلُوَنَّكُمُ ٱللَّهُ بِشَيۡءٖ
مِّنَ ٱلصَّيۡدِ تَنَالُهُۥٓ أَيۡدِيكُمۡ وَرِمَاحُكُمۡ لِيَعۡلَمَ ٱللَّهُ مَن يَخَافُهُۥ
بِٱلۡغَيۡبِۚ فَمَنِ ٱعۡتَدَىٰ بَعۡدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٞ (٩٤) يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُواْ لَا تَقۡتُلُواْ ٱلصَّيۡدَ وَأَنتُمۡ حُرُمٞۚ وَمَن قَتَلَهُۥ
مِنكُم مُّتَعَمِّدٗا فَجَزَآءٞ مِّثۡلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ يَحۡكُمُ بِهِۦ ذَوَا
عَدۡلٖ مِّنكُمۡ هَدۡيَۢا بَٰلِغَ ٱلۡكَعۡبَةِ أَوۡ كَفَّٰرَةٞ طَعَامُ مَسَٰكِينَ
أَوۡ عَدۡلُ ذَٰلِكَ صِيَامٗا لِّيَذُوقَ وَبَالَ أَمۡرِهِۦۗ عَفَا ٱللَّهُ عَمَّا
سَلَفَۚ وَمَنۡ عَادَ فَيَنتَقِمُ ٱللَّهُ مِنۡهُۚ وَٱللَّهُ عَزِيزٞ ذُو ٱنتِقَامٍ (٩٥)

(91) By making alcohol and gambling seem attractive, Satan's only intention is to create hatred between hearts and to turn them away from Allah's remembrance and from the prayer. Will you, O believers, leave these evil acts? Without doubt, leaving these acts is the right thing to do, so avoid them.

(92) Follow Allah and follow the Messenger by fulfilling the instructions of the Sacred Law and avoiding its prohibitions. Be careful of breaking the law. If you turn away from this, know that the duty of Messenger is only to convey to you what Allah has instructed him to, and He has already done so. If you come on to the right path it is for your own good. If you do wrong it will be to your detriment. When the prohibition of wine was revealed some believers desired to know the condition of their brothers who had passed away as Muslims prior to the prohibition. The following verse was then revealed.

(93) There is no sin on those who have faith in Allah, and do good actions to gain closeness to Him, for drinking alcohol before it was made unlawful, as long as they now stay away from it, being mindful of Allah's anger, having faith in Him and doing good actions, and then increase in their awareness of Allah until they worship Him as if they see Him. Allah loves those who worship Him as if they see Him, because they are aware that Allah is always watching them. This leads believers to improve their actions.

(94) O you who have faith in Allah and follow His Messenger, Allah will certainly test you by giving you land game when you are in the state of Ihram. You will be able to hold the smaller game with your hands and the bigger ones with your spears. Allah will do this to show who fears his Creator, without having seen Him. Reward and punishment in the Afterlife will be based on people's actions. Nothing is hidden from Allah. Whoever oversteps the limits, and hunts in the state of Ihram for Hajj or Umrah, he shall receive a painful punishment on the Day of Rising because of violating Allah's prohibition.

(95) O you who accept Allah and practise on His laws, do not kill land game when you are in the state of pilgrim sanctity for Hajj or Umra. Whoever of you does so deliberately shall be liable for a punishment equivalent to the game they killed from camels, cattle or sheep. This will be judged by two men who are known to be upright amongst the Muslims. The animal that they decide shall be treated as an offering is treated, and shall be sent to Makkah to be slaughtered in the Sanctuary. Another option for the atonement is that the equivalent value should be distributed to the poor within the Sanctuary, every poor person should receive half a sa` of grain, or the fast of one day should be kept for every half sa` of grain. Allah has overlooked the game of the Sanctuary which were killed in the past, and the person who hunted land game in the state of pilgrim sanctity prior to the prohibition. If anyone repeats this, after the prohibition, then Allah will take retribution from them by punishing them for the same. Allah is Mighty and Powerful. He has the ability to take retribution on the one who goes against Him if He wishes. Nothing can stop Him from doing so.

Beneficial Points

1. The consequences of all the actions of a servant – whether the good of obedience or the harm of sin –return to the servant alone.
2. A person will not be sinful for performing something before it was forbidden or if he was unaware of the prohibition.
3. Hunting is unlawful for a person in the state of pilgrim sanctity for Hajj or Umrah.
4. One reason for Allah making certain things unlawful is so that He can test whether the servants will obey or not.
5. The verses explain the atonement if a person in the state of pilgrim sanctity kills game.
6. One reason for the rules of atonement is to punish the offenders and to stop them from repeating the sin.

أُحِلَّ لَكُمۡ صَيۡدُ ٱلۡبَحۡرِ وَطَعَامُهُۥ مَتَٰعٗا لَّكُمۡ وَلِلسَّيَّارَةِۖ
وَحُرِّمَ عَلَيۡكُمۡ صَيۡدُ ٱلۡبَرِّ مَا دُمۡتُمۡ حُرُمٗاۗ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِيٓ
إِلَيۡهِ تُحۡشَرُونَ (٩٦) ۞جَعَلَ ٱللَّهُ ٱلۡكَعۡبَةَ ٱلۡبَيۡتَ ٱلۡحَرَامَ
قِيَٰمٗا لِّلنَّاسِ وَٱلشَّهۡرَ ٱلۡحَرَامَ وَٱلۡهَدۡيَ وَٱلۡقَلَٰٓئِدَۚ ذَٰلِكَ لِتَعۡلَمُوٓاْ
أَنَّ ٱللَّهَ يَعۡلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ وَأَنَّ ٱللَّهَ بِكُلِّ
شَيۡءٍ عَلِيمٌ (٩٧) ٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ وَأَنَّ ٱللَّهَ
غَفُورٞ رَّحِيمٞ (٩٨) مَّا عَلَى ٱلرَّسُولِ إِلَّا ٱلۡبَلَٰغُۗ وَٱللَّهُ يَعۡلَمُ مَا
تُبۡدُونَ وَمَا تَكۡتُمُونَ (٩٩) قُل لَّا يَسۡتَوِي ٱلۡخَبِيثُ وَٱلطَّيِّبُ
وَلَوۡ أَعۡجَبَكَ كَثۡرَةُ ٱلۡخَبِيثِۚ فَٱتَّقُواْ ٱللَّهَ يَٰٓأُوْلِي ٱلۡأَلۡبَٰبِ
لَعَلَّكُمۡ تُفۡلِحُونَ (١٠٠) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَسۡـَٔلُواْ عَنۡ
أَشۡيَآءَ إِن تُبۡدَ لَكُمۡ تَسُؤۡكُمۡ وَإِن تَسۡـَٔلُواْ عَنۡهَا حِينَ يُنَزَّلُ
ٱلۡقُرۡءَانُ تُبۡدَ لَكُمۡ عَفَا ٱللَّهُ عَنۡهَاۗ وَٱللَّهُ غَفُورٌ حَلِيمٞ (١٠١)
قَدۡ سَأَلَهَا قَوۡمٞ مِّن قَبۡلِكُمۡ ثُمَّ أَصۡبَحُواْ بِهَا كَٰفِرِينَ (١٠٢) مَا جَعَلَ
ٱللَّهُ مِنۢ بَحِيرَةٖ وَلَا سَآئِبَةٖ وَلَا وَصِيلَةٖ وَلَا حَامٖ وَلَٰكِنَّ ٱلَّذِينَ
كَفَرُواْ يَفۡتَرُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَۖ وَأَكۡثَرُهُمۡ لَا يَعۡقِلُونَ (١٠٣)

ربع الحزب ١٣

(96) Allah has permitted you to catch aquatic animals and what the sea throws out, dead or alive, as a benefit for a resident or to nourish a traveller. He has prohibited hunting land game as long as you are in the state of Ihram for Hajj or Umrah. Be mindful of Allah by carrying out His instructions and avoiding His prohibitions. You will return to Him on the Day of Rising; and He will repay your actions.
(97) Allah has made the Kaaba, the Sanctified House, an establishment for people, which secures their religious interests (such as prayer, Hajj and Umrah) and their worldly interests (such as security in the Sanctuary and the import of different fruits). He has also made the sacred months (Dhū Al-Qa‘dah, Dhū Al-Ḥijjah, Muḥarram and Rajab) an establishment for people in that they are secure in these months from anyone fighting against them. Then He has made the sacrificial animals, and the garlands that indicate that they are being driven to the Sanctuary, an establishment for people in that their owners are secure from anyone harming them. All of this is Allah's favour to you, so that you are aware that Allah knows everything in the heavens and the earth. His creation of such laws – that secure your interests and protect you from harm – is proof that He knows what is best for His servants.
(98) Know, O people, that Allah's punishment for those who go against Him is severe; and that He is Forgiving and Compassionate towards those who repent to Him.
(99) The duty of the Messenger is only to convey what Allah has instructed him to. It is not his duty to make people accept the guidance: that is only in Allah's Hands. Allah knows what you reveal and what you keep hidden, whether guidance or misguidance, and He will repay your actions. (100) Say, O Messenger: Bad is not the same as good, even if the bad is a large amount that impresses you. A large amount of something does not mean that it is best. Be mindful of Allah, O people of intellect, by leaving the bad and doing the good, so that you successfully achieve Paradise and are saved from the fire of Hell. (101) O you who have faith in Allah, follow His Messenger and practise His laws, do not ask your Messenger about things which you do not in need, and which will not be of any help to you in your religion. If you were told of such things, they would upset you because of the difficulty in them. If, despite the prohibition, you ask about these things, then know that revelation is coming down to the Prophet and they will be made clear to you. That is easy for Allah. Allah has not said certain things in the Qur'ān, so do not ask about them. If you ask about them, you will have to follow the law that is then revealed.
(102) A nation before you had asked about things not initially revealed to them. When they were then commanded to do them, they did not carry out the order; and became disbelievers as a result. (103) Allah has made livestock lawful for you to consume. He has not made unlawful what the idolaters declared unlawful for themselves when dedicating them to their idols, such as: baḥīrah, a she-camel whose ear is cut after it gives birth to a certain number; or sā'ibah, a she-camel that is left for the idols after it reaches a certain age; or waṣīlah, a she-camel that gives birth to one female after another; or ḥāmī, a male camel stud that mates with other camels and produces a given number of offspring. Allah did not make any of these; but the disbelievers falsely claimed that Allah had forbidden these things. Most of the disbelievers do not differentiate between truth and falsehood and between the lawful and the unlawful.

Beneficial Points 1. It is permitted to eat animals that the sea throws out whether they are alive or dead. 2. The principle is that Allah's symbols have come to secure benefits for His servants in this world and the Hearafter, and to remove harm from them. 3. The duty of a caller to Allah is to convey the message clearly. Giving of guidance is entrusted to Allah. 4. A person should not be impressed with abundance. The abundance of something is not an indication of its permissibility or purity. The indication for such is contained only in the Sacred Law. 5. When asking for a legal verdict (fatwa), the question should be restricted to the important facts, without adding unnecessary details. 6. The verses condemn the practice of the idolaters in declaring certain livestock – such as the baḥīrah, sā'ibah, waṣīlah and ḥāmī – to be unlawful.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ قَالُوا۟ حَسْبُنَا
مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ ۚ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْلَمُونَ
شَيْـًٔا وَلَا يَهْتَدُونَ ١٠٤ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ عَلَيْكُمْ أَنفُسَكُمْ ۖ
لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ ۚ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ١٠٥ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَٰدَةُ
بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ حِينَ ٱلْوَصِيَّةِ ٱثْنَانِ ذَوَا
عَدْلٍ مِّنكُمْ أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِى ٱلْأَرْضِ
فَأَصَٰبَتْكُم مُّصِيبَةُ ٱلْمَوْتِ ۚ تَحْبِسُونَهُمَا مِنۢ بَعْدِ ٱلصَّلَوٰةِ
فَيُقْسِمَانِ بِٱللَّهِ إِنِ ٱرْتَبْتُمْ لَا نَشْتَرِى بِهِۦ ثَمَنًا وَلَوْ كَانَ ذَا
قُرْبَىٰ ۙ وَلَا نَكْتُمُ شَهَٰدَةَ ٱللَّهِ إِنَّآ إِذًا لَّمِنَ ٱلْءَاثِمِينَ ١٠٦ فَإِنْ عُثِرَ
عَلَىٰٓ أَنَّهُمَا ٱسْتَحَقَّآ إِثْمًا فَـَٔاخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ ٱلَّذِينَ
ٱسْتَحَقَّ عَلَيْهِمُ ٱلْأَوْلَيَٰنِ فَيُقْسِمَانِ بِٱللَّهِ لَشَهَٰدَتُنَآ أَحَقُّ مِن
شَهَٰدَتِهِمَا وَمَا ٱعْتَدَيْنَآ إِنَّآ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ١٠٧ ذَٰلِكَ أَدْنَىٰٓ
أَن يَأْتُوا۟ بِٱلشَّهَٰدَةِ عَلَىٰ وَجْهِهَآ أَوْ يَخَافُوٓا۟ أَن تُرَدَّ أَيْمَٰنٌۢ بَعْدَ
أَيْمَٰنِهِمْ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱسْمَعُوا۟ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ١٠٨

(104) When it is said to these people who make up lies about Allah, with respect to forbidding certain livestock: Come towards the Qur'ān that Allah revealed and to the path of the Messenger (peace be upon him), so that you can learn the lawful and the unlawful – they say: The beliefs, statements and actions we have taken and inherited from our predecessors is enough for us.
How could this be enough for them when their predecessors did not know anything and were not guided to the truth? Only the person who is more ignorant and misguided than them follows them.
(105) O you who faith in Allah, follow His Messenger and practise His laws, you are only responsible for your own souls, so only do that which benefits them. Those people who are misguided, and who do not respond to you, will not harm you if you are on the right path. Being on the right path includes encouraging good and forbidding evil. On the Day of Rising, all of you will return to Allah only and He will tell you about what you used to do in the world and repay your actions.
(106) O you who faith in Allah, follow His Messenger and practise His laws, when death approaches any of you, with the appearance its signs, then call to witness the bequest two upright Muslim men, or two men from the disbelievers (if the need arises due to there being no Muslims; for example, if you are travelling at that time). If there is any doubt regarding their testimony, keep them back after one of the prayers and let them both take an oath in Allah's name saying, 'We will not sell our share from Allah for any amount, such as by preferring a relative. Also, we will not conceal any testimony for Allah that is with us'. Tell them that if they are not truthful, they will be sinners who go against Allah.
(107) If, after the oath is taken, it is established that the witnesses lied in their testimony or in the oath, then let two others who are closest to the deceased take an oath on the truth in their place. These new witnesses should take an oath by Allah saying, 'Our testimony about their lying and deceit is closer to the truth than their testimony about their honesty and trustworthiness. We have not taken a false oath. If we do so, we will be from the wrongdoers who overstep Allah's limits'.
(108) These various oaths to be taken by the witnesses after the prayer (when you doubt their testimony) and the rejection of their testimony increases the likelihood that they will testify in the way required by the sacred law, without them distorting the facts deceitfully. Witnesses are more likely to give true testimony for fear that they will be disgraced if the heirs give conflicting testimony.
Be mindful of Allah by not lying or being deceitful in your testimony and oath. Listen to what you are instructed to do and obey. Allah does not guide those who go against Him.

Beneficial Points:

1. If a person firmly adheres to following Allah, instructing what is right and forbidding what is wrong, according to their ability the misguidance of anyone will not harm them. They will not be questioned about other people, especially those who are astray.
2. Writing a bequest and calling upright persons to witness the same is encouraged.
3. The verses explain how witnesses to a bequest are to be questioned according to the sacred law.

نصف الحزب ١٣

۞يَوۡمَ يَجۡمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبۡتُمۡۖ قَالُواْ لَا عِلۡمَ لَنَآۖ
إِنَّكَ أَنتَ عَلَّٰمُ ٱلۡغُيُوبِ (١٠٩) إِذۡ قَالَ ٱللَّهُ يَٰعِيسَى ٱبۡنَ مَرۡيَمَ
ٱذۡكُرۡ نِعۡمَتِي عَلَيۡكَ وَعَلَىٰ وَٰلِدَتِكَ إِذۡ أَيَّدتُّكَ بِرُوحِ
ٱلۡقُدُسِ تُكَلِّمُ ٱلنَّاسَ فِي ٱلۡمَهۡدِ وَكَهۡلٗاۖ وَإِذۡ عَلَّمۡتُكَ
ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَۖ وَإِذۡ تَخۡلُقُ
مِنَ ٱلطِّينِ كَهَيۡـَٔةِ ٱلطَّيۡرِ بِإِذۡنِي فَتَنفُخُ فِيهَا فَتَكُونُ
طَيۡرَۢا بِإِذۡنِيۖ وَتُبۡرِئُ ٱلۡأَكۡمَهَ وَٱلۡأَبۡرَصَ بِإِذۡنِيۖ وَإِذۡ تُخۡرِجُ
ٱلۡمَوۡتَىٰ بِإِذۡنِيۖ وَإِذۡ كَفَفۡتُ بَنِيٓ إِسۡرَٰٓءِيلَ عَنكَ إِذۡ
جِئۡتَهُم بِٱلۡبَيِّنَٰتِ فَقَالَ ٱلَّذِينَ كَفَرُواْ مِنۡهُمۡ إِنۡ هَٰذَآ
إِلَّا سِحۡرٞ مُّبِينٞ (١١٠) وَإِذۡ أَوۡحَيۡتُ إِلَى ٱلۡحَوَارِيِّـۧنَ أَنۡ ءَامِنُواْ
بِي وَبِرَسُولِي قَالُوٓاْ ءَامَنَّا وَٱشۡهَدۡ بِأَنَّنَا مُسۡلِمُونَ (١١١)
إِذۡ قَالَ ٱلۡحَوَارِيُّونَ يَٰعِيسَى ٱبۡنَ مَرۡيَمَ هَلۡ يَسۡتَطِيعُ رَبُّكَ
أَن يُنَزِّلَ عَلَيۡنَا مَآئِدَةٗ مِّنَ ٱلسَّمَآءِۖ قَالَ ٱتَّقُواْ ٱللَّهَ إِن كُنتُم
مُّؤۡمِنِينَ (١١٢) قَالُواْ نُرِيدُ أَن نَّأۡكُلَ مِنۡهَا وَتَطۡمَئِنَّ قُلُوبُنَا
وَنَعۡلَمَ أَن قَدۡ صَدَقۡتَنَا وَنَكُونَ عَلَيۡهَا مِنَ ٱلشَّٰهِدِينَ (١١٣)

(109) Remember, O people, the Day of Rising when Allah will gather all the messengers and ask them how their communities had responded to them? They will assign the answer to that question to Allah and say, ‘I have no knowledge. You have all knowledge, our Lord. You are the only one Who knows all things that are present or absent’.

(110) Remember when Allah addressed Jesus (peace be upon him) and told him to remember Allah’s favour to him when He created him without a father; to his mother, Mary (peace be upon her), when He chose her over all the women of her time; and upon him when He strengthened him with Gabriel (peace be upon him.). Allah told him that he used to speak to people as a baby, calling them to Allah; and that he used to speak to them in his adulthood, telling them what Allah had sent him with. Allah reminded him of the favour of being taught how to write; and that He taught him the Torah that He had revealed to Moses (peace be upon him) and the Gospel that He revealed to him. He was reminded of the favour of being taught the secrets of the sacred law and its benefits and wisdom. Allah reminded him of how he would make the shape of a bird from clay, blow into it and it used to become a living bird. He used to cure the person who was born blind, and he would treat the leper and heal his skin. He also used to bring the dead to life by praying to Allah to give them life. All of this happened with Allah’s permission. Another favour that Allah reminded him about was that Allah protected him from the Israelites when they intended to kill him after he brought to them clear miracles. The only thing they could do was to deny them; and they said, ‘Jesus has brought nothing but plain sorcery’.

(111) Another favour that Allah reminded him about was that Allah created assistants for him when He inspired the disciples to have faith in Him and in Jesus. They submitted to that and responded saying, ‘I believe. Be a witness, O our Lord, that we submit to You in devotion’.

(112) Remember when the disciples said, ‘Can you call on your Lord to send down a table from the sky?’ Jesus (peace be upon him) responded to them by telling them to be mindful of Allah and not to ask for such a thing, as it may prove to be a trial for them. He said to them, ‘Place your trust in your Lord in seeking provision, if you are truly believers’.

(113) The disciples said to Jesus, ‘We want to eat from this table, so that our hearts are satisfied about Allah’s perfect power and that you are His Messenger: to know for certain that you have told us the truth about what you have brought from Allah and to be witnesses to it for those people who are not present’.

Beneficial Points:

1. Allah will gather the entire creation, whether honourable or not, on the Day of Judgement.
2. Jesus (peace be with him) was human and he performed physical miracles such as bringing the dead to life and curing the person who was born blind and the leper.
3. The aim of the miracles of the prophets is to strengthen their followers and to silence their opponents. But it must be remembered that these miracles are not from the prophets themselves, but occur only with Allah’s permission.

قَالَ عِيسَى ٱبۡنُ مَرۡيَمَ ٱللَّهُمَّ رَبَّنَآ أَنزِلۡ عَلَيۡنَا مَآئِدَةٗ مِّنَ ٱلسَّمَآءِ
تَكُونُ لَنَا عِيدٗا لِّأَوَّلِنَا وَءَاخِرِنَا وَءَايَةٗ مِّنكَۖ وَٱرۡزُقۡنَا وَأَنتَ
خَيۡرُ ٱلرَّٰزِقِينَ ١١٤ قَالَ ٱللَّهُ إِنِّي مُنَزِّلُهَا عَلَيۡكُمۡۖ فَمَن يَكۡفُرۡ بَعۡدُ
مِنكُمۡ فَإِنِّيٓ أُعَذِّبُهُۥ عَذَابٗا لَّآ أُعَذِّبُهُۥٓ أَحَدٗا مِّنَ ٱلۡعَٰلَمِينَ ١١٥
وَإِذۡ قَالَ ٱللَّهُ يَٰعِيسَى ٱبۡنَ مَرۡيَمَ ءَأَنتَ قُلۡتَ لِلنَّاسِ ٱتَّخِذُونِي
وَأُمِّيَ إِلَٰهَيۡنِ مِن دُونِ ٱللَّهِۖ قَالَ سُبۡحَٰنَكَ مَا يَكُونُ لِيٓ أَنۡ أَقُولَ
مَا لَيۡسَ لِي بِحَقٍّۚ إِن كُنتُ قُلۡتُهُۥ فَقَدۡ عَلِمۡتَهُۥۚ تَعۡلَمُ مَا فِي نَفۡسِي
وَلَآ أَعۡلَمُ مَا فِي نَفۡسِكَۚ إِنَّكَ أَنتَ عَلَّٰمُ ٱلۡغُيُوبِ ١١٦ مَا قُلۡتُ لَهُمۡ
إِلَّا مَآ أَمَرۡتَنِي بِهِۦٓ أَنِ ٱعۡبُدُواْ ٱللَّهَ رَبِّي وَرَبَّكُمۡۚ وَكُنتُ عَلَيۡهِمۡ
شَهِيدٗا مَّا دُمۡتُ فِيهِمۡۖ فَلَمَّا تَوَفَّيۡتَنِي كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيۡهِمۡۚ
وَأَنتَ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ ١١٧ إِن تُعَذِّبۡهُمۡ فَإِنَّهُمۡ عِبَادُكَۖ وَإِن
تَغۡفِرۡ لَهُمۡ فَإِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ١١٨ قَالَ ٱللَّهُ هَٰذَا يَوۡمُ يَنفَعُ
ٱلصَّٰدِقِينَ صِدۡقُهُمۡۚ لَهُمۡ جَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ
فِيهَآ أَبَدٗاۖ رَّضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ١١٩ لِلَّهِ
مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا فِيهِنَّۚ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرُۢ ١٢٠

(114) Jesus gave in to their request and prayed to Allah saying, 'Our Lord, send down to us a table of food, so that we can hold a festival on the day it comes down in order to honour You out of gratitude. It will also be a sign and proof of Your Oneness and of the truth of what I have been sent with. Give us such provision that will help us worship You. You, O our Lord, are the best provider'.

(115) Allah answered the prayer of Jesus (peace be upon him) and said that He would send down the table that they had requested. He also told him that if anyone disbelieves after the table is sent down then they should blame only themselves, and that Allah will punish them with a severe punishment, unlike any other: due to them seeing an overwhelming proof and any denial being the result of stubbornness. Allah fulfilled His promise and sent down the table to them.

(116) Remember that Allah will address Jesus son of Mary (peace be with him) on the Day of Rising and ask him whether he told people to worship him and his mother besides Allah. Jesus will reply, declaring Allah's purity, 'It was not right for me to tell them anything but the truth. If I had said that You would know it, because nothing is hidden from You. You know what I keep hidden within myself, but I do not know what is with You. You are the only one who knows everything that is hidden and everything that is apparent'.

(117) Jesus will say to His Lord, 'I only told people what you instructed me to tell them: to worship You alone. For as long as I remained amongst them I watched over what they were saying. When my term ended and I was raised to the sky alive, You, O Lord, were watching their actions. You are a witness to everything and nothing is hidden from You; so You know what I said to them and what they said after me'.

(118) If you punish them, O Lord, they are your servants and You can do with them as You wish. If You graciously forgive those of them who had faith, nothing can stop You from doing so because You are the Mighty, Who cannot be overpowered, and the Wise in Your handling of matters.

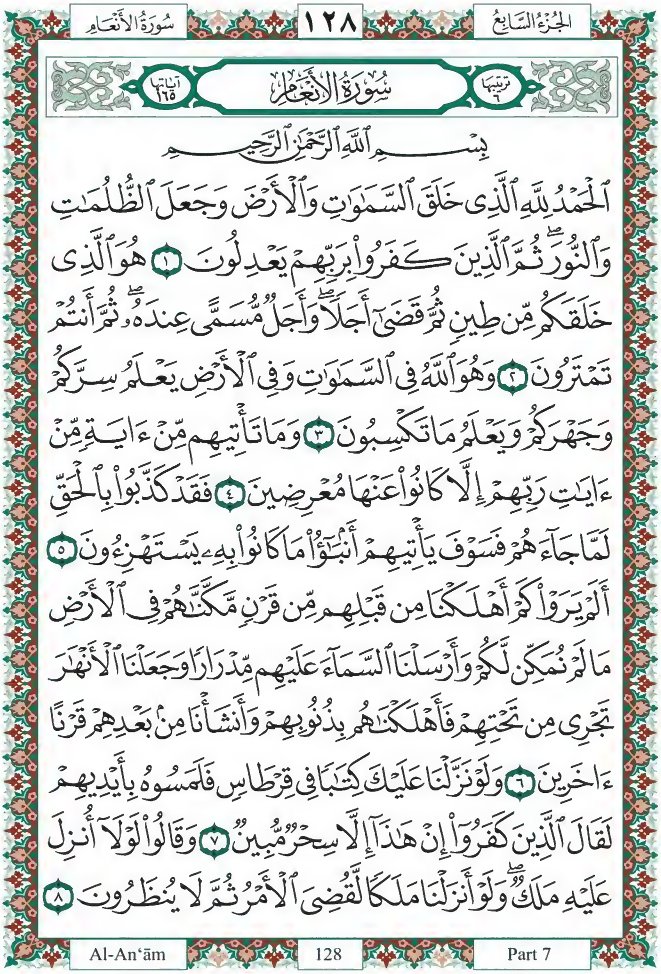
(119) Allah will say to Jesus (peace be with him) that the Day of Rising is a day on which the truthfulness of those who were true in their intentions, statements and actions will be of benefit to them. They will receive gardens with palaces and trees overlooking flowing streams, in which they will live eternally, with death never coming to them. Allah will be pleased with them and will never become angry with them. They will pleased with Allah because of the everlasting delight they have received. Such reward and pleasure is the supreme success, which cannot be equalled by any other.

(120) Allah alone controls the heavens and the earth, and everything within them. He is their Creator and the One Who handles their affairs. He has power over everything and nothing can overpower Him.

Beneficial Points:

1. Allah warns those who persist in disbelief and stubbornness after clear proof has been established against them.
2. The Messiah (peace be with him) is declared innocent of the claim of the Christians that he informed them that he is Allah or the son of Allah or that he claimed lordship or divinity.
3. On the Day of Rising, Allah will question even the prophets who were the most noble and the greatest amongst people, so what about those who are below them in rank?
4. The verses show the great virtue of truthfulness and Allah's praise for those who are truthful. They also show the benefit that truthfulness will bring on the Day of Judgement for those who were truthful.

Livestock (Sūrah Al-An‘ām)



ترتيبها ٦ سُورَةُ الأَنْعَامِ آياتها ١٦٥

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَجَعَلَ ٱلظُّلُمَٰتِ
وَٱلنُّورَ ۖ ثُمَّ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ يَعْدِلُونَ ١ هُوَ ٱلَّذِى
خَلَقَكُم مِّن طِينٍ ثُمَّ قَضَىٰٓ أَجَلًا ۖ وَأَجَلٌ مُّسَمًّى عِندَهُۥ ۖ ثُمَّ أَنتُمْ
تَمْتَرُونَ ٢ وَهُوَ ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَفِى ٱلْأَرْضِ ۖ يَعْلَمُ سِرَّكُمْ
وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ٣ وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ
ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ ٤ فَقَدْ كَذَّبُوا۟ بِٱلْحَقِّ
لَمَّا جَآءَهُمْ ۖ فَسَوْفَ يَأْتِيهِمْ أَنۢبَٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ٥
أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ
مَا لَمْ نُمَكِّن لَّكُمْ وَأَرْسَلْنَا ٱلسَّمَآءَ عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا ٱلْأَنْهَٰرَ
تَجْرِى مِن تَحْتِهِمْ فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ وَأَنشَأْنَا مِنۢ بَعْدِهِمْ قَرْنًا
ءَاخَرِينَ ٦ وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَٰبًا فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ
لَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ٧ وَقَالُوا۟ لَوْلَآ أُنزِلَ
عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِىَ ٱلْأَمْرُ ثُمَّ لَا يُنظَرُونَ ٨

Themes of the Sūrah

The rational proof for the belief of monotheism and a refutation of idolatry in beliefs is explained.

Explanation

① Only Allah, Who created the heavens and the earth from nothing, is described with perfection and praised with the noblest of qualities, and love is only due to Him. He created the night and the day, which follow one another. He created the night for darkness and the day for light. Despite all this, some of His servants disbelieve Him and associate partners with Him. Allah is far above what they say.

② He, may He be glorified, is the One Who created you, O people, from clay when He created your father, Adam (peace be upon him) from it. Then He, may He be glorified, fixed a period for your stay in the life of the world. He also fixed another term, which only He knows, when He will raise you back to life on the Day of Rising. Despite this, you still doubt about His ability to raise you back to life.

③ He, may He be glorified, is the One worthy of worship in the heavens and the earth. He knows the intentions, statements and actions you keep hidden and those you make public; and He will judge you about them.

④ No proof or miracle from their Lord comes to the idolaters except that they ignore it without paying any attention. Clear evidences and proof of the Oneness of Allah, as well as miracles proving the truthfulness of the messengers, have now come to them; yet despite this, they turned away and paid no attention to these signs and miracles.

⑤ While they have turned away from these clear evidences and proofs, they had previously turned away from something even clearer: they denied the Qur’ān that Muhammad (peace be upon him) brought. They will soon realise, when they see the punishment on the Day of Rising, that what they used to mock and what he brought to them was in fact the truth.

⑥ Do these disbelievers not know Allah’s custom of destroying communities who do wrong? Allah had destroyed, prior to them, many communities whom He had established in the earth with more stability than them. Allah sent down successive rains upon them and made rivers flow beneath their homes; yet they then went against Him, so He destroyed them because of the sins they committed. Then, after them, He established other communities.

⑦ If we had sent down to you, O Messenger, a book written on paper and they had seen it with their eyes, they would not have accepted it out of stubbornness and denial; and they would have said, ‘What you have brought is nothing more than clear magic; and we will never believe in it’.

⑧ These disbelievers said, ‘We will believe if Allah sends down an angel with Muhammad (peace be upon him) who speaks to us and bears witness that he is a messenger’. If we send down an angel of the kind they wish, we will destroy them if they do not believe; and they will not be given time to repent.

Beneficial Points:

1. The verses show the extreme stubbornness of the disbelievers and their persistence in disbelief despite the establishment of proof against them by means of tangible evidence.
2. Humankind is reminded of how Allah dealt with past people in order to know the causes of their destruction, so as to avoid doing the same.

وَلَوۡ جَعَلۡنَٰهُ مَلَكٗا لَّجَعَلۡنَٰهُ رَجُلٗا وَلَلَبَسۡنَا عَلَيۡهِم مَّا
يَلۡبِسُونَ ٩ وَلَقَدِ ٱسۡتُهۡزِئَ بِرُسُلٖ مِّن قَبۡلِكَ فَحَاقَ بِٱلَّذِينَ
سَخِرُواْ مِنۡهُم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ١٠ قُلۡ سِيرُواْ
فِي ٱلۡأَرۡضِ ثُمَّ ٱنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُكَذِّبِينَ
١١ قُل لِّمَن مَّا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ قُل لِّلَّهِۚ كَتَبَ عَلَىٰ
نَفۡسِهِ ٱلرَّحۡمَةَۚ لَيَجۡمَعَنَّكُمۡ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ لَا رَيۡبَ
فِيهِۚ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمۡ فَهُمۡ لَا يُؤۡمِنُونَ ١٢ ۞ وَلَهُۥ
مَا سَكَنَ فِي ٱلَّيۡلِ وَٱلنَّهَارِۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ١٣ قُلۡ
أَغَيۡرَ ٱللَّهِ أَتَّخِذُ وَلِيّٗا فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَهُوَ
يُطۡعِمُ وَلَا يُطۡعَمُۗ قُلۡ إِنِّيٓ أُمِرۡتُ أَنۡ أَكُونَ أَوَّلَ مَنۡ أَسۡلَمَۖ
وَلَا تَكُونَنَّ مِنَ ٱلۡمُشۡرِكِينَ ١٤ قُلۡ إِنِّيٓ أَخَافُ إِنۡ عَصَيۡتُ
رَبِّي عَذَابَ يَوۡمٍ عَظِيمٖ ١٥ مَّن يُصۡرَفۡ عَنۡهُ يَوۡمَئِذٖ فَقَدۡ رَحِمَهُۥۚ
وَذَٰلِكَ ٱلۡفَوۡزُ ٱلۡمُبِينُ ١٦ وَإِن يَمۡسَسۡكَ ٱللَّهُ بِضُرّٖ فَلَا كَاشِفَ
لَهُۥٓ إِلَّا هُوَۖ وَإِن يَمۡسَسۡكَ بِخَيۡرٖ فَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ
١٧ وَهُوَ ٱلۡقَاهِرُ فَوۡقَ عِبَادِهِۦۚ وَهُوَ ٱلۡحَكِيمُ ٱلۡخَبِيرُ ١٨

ثلاثة أرباع الحزب ١٣

⑨ If I had sent an angel to them, I would have made him in the form of a man, so that they could listen and learn from him, as they would not be able to learn from an angel in the original form that I created him. If I had made him in the form of a man, they would have been confused about him.

⑩ If these people poke fun at you by asking for an angel to be sent down with you, then communities in the past also poked fun at their messengers. Then the punishment, which they used to deny and mock when they were warned about it, surrounded them.

⑪ Say, O Messenger, to these people who deny and mock you: Travel on earth and then think about what happened to those who disbelieved in Allah's messengers. Allah's punishment fell upon them after they were in a position of strength and power.

⑫ Say to them, O Messenger, 'To whom does dominion of the heavens and the earth, and whatever is between them, belong?' Say: Their total control belongs to Allah. He has established mercy upon Himself out of grace for His servants, and will therefore not rush to punish them. If they do not repent, He will gather them together on the Day of Rising, a day about which there is no doubt. Those who have lost their souls by bringing them to the point of destruction, due to their disbelief in Allah, will not believe and rescue their souls from loss.

⑬ To Allah alone belongs dominion of everything. Whatever rests hidden in the night and whatever moves about openly in the day are all His servants and His creation: they are all under His domination and control. He hears their statements and knows their actions, and will judge by them.

⑭ Say, O Messenger, to the idolaters who worship idols and other things together with Allah: Does it make sense that I take any one other than Allah as a guardian and a protector from whom I seek help? Allah is the One Who created the heavens and the earth without any precedent. There was no Creator before Him. He is the One Who gives provision to whichever of His servants He wishes, and none of His servants provide for Him. He is not in any need of His servants, but His servants are in need of Him. Say, O Messenger: My Lord has instructed me to be the first one from this nation to submit and be humble. He has prohibited me from being of those who associate others as partners with Him.

⑮ Say, O Messenger: If I go against Allah by committing that which He has prohibited (such as associating partners with Him) or by leaving out what He has instructed me to do (such as having faith and doing good actions), then I fear that He will punish me with a severe punishment on the Day of Rising.

⑯ The person from whom Allah keeps away and removes the punishment on the Day of Rising has attained success through the mercy of Allah. Such salvation and safety from the punishment is a clear victory which no other victory can equal.

⑰ If any calamity from Allah afflicts you, O son of Adam, there is no one who can remove it from you besides Allah. If any good from Him comes to you, there is no one who can stop Him from that. There is no one who can hold back Allah's grace. He has power over everything and nothing can overpower Him.

⑱ He is the One Who is powerful and dominant and nothing can overpower or defeat Him: everything is subservient to Him. He is above His servants as His appropriate for Him, may He be glorified. His is the Wise in His creating, handling of matters and institution of laws. He is the Aware and nothing is hidden from Him.

Beneficial Points:

1. The wisdom of Allah's sending messengers of the same species as those to whom they were sent is that it is more effective with respect to their listening, paying heed and accepting the message. 2. People are called to consider that a repetition of the ways of the people of the past with regards to disobedience may result in a repetition of Allah's system of dealing with them in the form of punishment. 3. It is necessary to be afraid of sin and its consequences. 4. Only Allah can remove a calamity that affects a person and only Allah can stop any good from reaching a person.There is no one who can hold back Allah's grace and no one who can stop His favour.

قُلۡ أَيُّ شَيۡءٍ أَكۡبَرُ شَهَٰدَةٗۖ قُلِ ٱللَّهُۖ شَهِيدُۢ بَيۡنِي وَبَيۡنَكُمۡۚ وَأُوحِيَ إِلَيَّ هَٰذَا
ٱلۡقُرۡءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَۚ أَئِنَّكُمۡ لَتَشۡهَدُونَ أَنَّ مَعَ ٱللَّهِ ءَالِهَةً
أُخۡرَىٰۚ قُل لَّآ أَشۡهَدُۚ قُلۡ إِنَّمَا هُوَ إِلَٰهٞ وَٰحِدٞ وَإِنَّنِي بَرِيٓءٞ مِّمَّا تُشۡرِكُونَ
١٩ ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَعۡرِفُونَهُۥ كَمَا يَعۡرِفُونَ أَبۡنَآءَهُمُۘ ٱلَّذِينَ
خَسِرُوٓاْ أَنفُسَهُمۡ فَهُمۡ لَا يُؤۡمِنُونَ ٢٠ وَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى
ٱللَّهِ كَذِبًا أَوۡ كَذَّبَ بِـَٔايَٰتِهِۦٓۚ إِنَّهُۥ لَا يُفۡلِحُ ٱلظَّٰلِمُونَ ٢١ وَيَوۡمَ نَحۡشُرُهُمۡ
جَمِيعٗا ثُمَّ نَقُولُ لِلَّذِينَ أَشۡرَكُوٓاْ أَيۡنَ شُرَكَآؤُكُمُ ٱلَّذِينَ كُنتُمۡ تَزۡعُمُونَ ٢٢
ثُمَّ لَمۡ تَكُن فِتۡنَتُهُمۡ إِلَّآ أَن قَالُواْ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشۡرِكِينَ ٢٣
ٱنظُرۡ كَيۡفَ كَذَبُواْ عَلَىٰٓ أَنفُسِهِمۡۚ وَضَلَّ عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ ٢٤
وَمِنۡهُم مَّن يَسۡتَمِعُ إِلَيۡكَۖ وَجَعَلۡنَا عَلَىٰ قُلُوبِهِمۡ أَكِنَّةً أَن يَفۡقَهُوهُ
وَفِيٓ ءَاذَانِهِمۡ وَقۡرٗاۚ وَإِن يَرَوۡاْ كُلَّ ءَايَةٖ لَّا يُؤۡمِنُواْ بِهَاۖ حَتَّىٰٓ إِذَا
جَآءُوكَ يُجَٰدِلُونَكَ يَقُولُ ٱلَّذِينَ كَفَرُوٓاْ إِنۡ هَٰذَآ إِلَّآ أَسَٰطِيرُ
ٱلۡأَوَّلِينَ ٢٥ وَهُمۡ يَنۡهَوۡنَ عَنۡهُ وَيَنۡـَٔوۡنَ عَنۡهُۖ وَإِن يُهۡلِكُونَ إِلَّآ
أَنفُسَهُمۡ وَمَا يَشۡعُرُونَ ٢٦ وَلَوۡ تَرَىٰٓ إِذۡ وُقِفُواْ عَلَى ٱلنَّارِ فَقَالُواْ
يَٰلَيۡتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا وَنَكُونَ مِنَ ٱلۡمُؤۡمِنِينَ ٢٧

⑲ Say, O Messenger, to the idolaters who deny you: Which thing is greatest and most honoured as a witness to my truthfulness? Say: Allah is the greatest and most honoured witness to my truthfulness. He is a witness between you and me. He knows what I have brought to you and how you respond. Allah has revealed this Qur'ān to me to warn you by it and to warn any human or jinn it reaches. You, O idolaters, believe that there are others worthy of worship together with Allah. Say, O Messenger: I do not bear witness to what you have acknowledged as it is false. Allah is only one Allah: He has no partner. I am free from all that you associate as partners with Him.

⑳ The Jews who were given the Torah and the Christians who were given the Gospel recognise the Prophet Muhammad (peace be upon him) completely, just as they recognise their own children from other children. They are the ones who have lost their own souls by making them enter the fire of Hell, and they will not believe.

㉑ The greatest wrongdoer is the person who attributes a partner to Allah and worships him together with Allah, or the person who denies Allah's words that He revealed to His Messenger. Those who do wrong by ascribing partners to Allah and denying His verses will never succeed if they do not repent.

㉒ Remember the Day of Rising when I will gather them all together, not leaving any one of them out, and criticise those who worshipped others besides Allah: 'Where are your partners that you used to claim were partners to Allah?'

㉓ After this test, they will have no excuse and they will declare themselves free of what they worshipped, by dishonestly saying: By Allah, our Lord, we did not associate partners with You in the world; but we had faith in You and we accepted Your Oneness.

㉔ Look, O Muhammad, how these people lied about themselves by denying that they associated partners with Allah. The partners that they set-up with Allah in this worldly life have disappeared and deserted them.

㉕ Some of the idolaters listen to you, O Messenger, when you recite the Qur'ān, but they do not benefit from what they hear because I have placed covers on their hearts so that they cannot understand the Qur'ān. I did this due to their stubbornness and their turning away. I have made their ears deaf to beneficial listening. Despite the clear indications and glaring evidences that they see, they still do not believe, such that when they come to you they present false arguments against the truth and say: What you have brought has simply been taken from the books of the earlier people.

㉖ These idolaters forbid people from accepting the Messenger as they themselves stay away from doing so: they do not let others benefit in the same way that they themselves do not benefit. By acting like this, they only destroy themselves; but they fail to realise that they are bringing about destruction.

㉗ If you, O Messenger, could only see them when they will be exposed to the fire of Hell on the Day of Rising, and they will regretfully say, 'If only we could be sent back to the world, not deny Allah's words and be from those who had faith in Allah', then you would see a remarkable sight of their trouble.

Beneficial Points:

1. The verses explain the wisdom behind sending the Prophet (s) with the Qur'ān in order to convey and explain the message. Calling towards Allah's oneness was the most significant part of this.
2. The verses negate Allah having any partner and refutes the fabrications of the idolaters in this regard.
3. The verses explain that the Jews and Christians actually recognised the Prophet (peace be upon him), despite their external rejection and disbelief.

بَلۡ بَدَا لَهُم مَّا كَانُواْ يُخۡفُونَ مِن قَبۡلُۖ وَلَوۡ رُدُّواْ لَعَادُواْ لِمَا نُهُواْ عَنۡهُ
وَإِنَّهُمۡ لَكَٰذِبُونَ ٢٨ وَقَالُوٓاْ إِنۡ هِيَ إِلَّا حَيَاتُنَا ٱلدُّنۡيَا وَمَا نَحۡنُ
بِمَبۡعُوثِينَ ٢٩ وَلَوۡ تَرَىٰٓ إِذۡ وُقِفُواْ عَلَىٰ رَبِّهِمۡۚ قَالَ أَلَيۡسَ هَٰذَا
بِٱلۡحَقِّۚ قَالُواْ بَلَىٰ وَرَبِّنَاۚ قَالَ فَذُوقُواْ ٱلۡعَذَابَ بِمَا كُنتُمۡ تَكۡفُرُونَ
٣٠ قَدۡ خَسِرَ ٱلَّذِينَ كَذَّبُواْ بِلِقَآءِ ٱللَّهِۖ حَتَّىٰٓ إِذَا جَآءَتۡهُمُ ٱلسَّاعَةُ
بَغۡتَةٗ قَالُواْ يَٰحَسۡرَتَنَا عَلَىٰ مَا فَرَّطۡنَا فِيهَا وَهُمۡ يَحۡمِلُونَ أَوۡزَارَهُمۡ
عَلَىٰ ظُهُورِهِمۡۚ أَلَا سَآءَ مَا يَزِرُونَ ٣١ وَمَا ٱلۡحَيَوٰةُ ٱلدُّنۡيَآ
إِلَّا لَعِبٞ وَلَهۡوٞۖ وَلَلدَّارُ ٱلۡأٓخِرَةُ خَيۡرٞ لِّلَّذِينَ يَتَّقُونَۚ أَفَلَا تَعۡقِلُونَ
٣٢ قَدۡ نَعۡلَمُ إِنَّهُۥ لَيَحۡزُنُكَ ٱلَّذِي يَقُولُونَۖ فَإِنَّهُمۡ لَا يُكَذِّبُونَكَ
وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجۡحَدُونَ ٣٣ وَلَقَدۡ كُذِّبَتۡ
رُسُلٞ مِّن قَبۡلِكَ فَصَبَرُواْ عَلَىٰ مَا كُذِّبُواْ وَأُوذُواْ حَتَّىٰٓ أَتَىٰهُمۡ
نَصۡرُنَاۚ وَلَا مُبَدِّلَ لِكَلِمَٰتِ ٱللَّهِۚ وَلَقَدۡ جَآءَكَ مِن نَّبَإِيْ ٱلۡمُرۡسَلِينَ
٣٤ وَإِن كَانَ كَبُرَ عَلَيۡكَ إِعۡرَاضُهُمۡ فَإِنِ ٱسۡتَطَعۡتَ أَن تَبۡتَغِيَ
نَفَقٗا فِي ٱلۡأَرۡضِ أَوۡ سُلَّمٗا فِي ٱلسَّمَآءِ فَتَأۡتِيَهُم بِـَٔايَةٖۚ وَلَوۡ شَآءَ
ٱللَّهُ لَجَمَعَهُمۡ عَلَى ٱلۡهُدَىٰۚ فَلَا تَكُونَنَّ مِنَ ٱلۡجَٰهِلِينَ ٣٥

㉘ Their saying that they would believe if sent back is a lie. Instead the statement that they used to keep hidden, which was 'By Allah, we were not idolaters,' has appeared to them when their limbs gave testimony against them. If they were supposedly sent back to the world, they would return to the disbelief and associating partners with Allah that they had been prohibited from. So they are lying in their promise that they will believe if they are sent back.

㉙ These idolaters say, 'There is no life but the life we presently have and we will not be raised to give account'.

㉚ If you, O Messenger, could only see when those who denied the resurrection will be made to stand before their Lord, you would see a remarkable sight of their trouble when Allah will say to them: Is this resurrection that you used to deny not the truth about which there is no doubt? They will say: I swear by our Lord Who created us, it is certainly true and there is no doubt about it. Allah will then say to them: Taste the punishment that is a result of your denial of this day, which you used to reject in the life of the world.

㉛ Those who deny the resurrection on the Day of Rising, and regard standing before Allah to be farfetched, are in utter loss. Until, when the Hour comes upon them suddenly without any prior knowledge, they will say, because of extreme regret: Alas for us and what disappointment, due to our having been neglectful of Allah by disbelieving Him and not preparing for the Day of Rising. They will carry their evil actions on their backs. How terrible are those evil actions that they carry!

㉜ The life of the world that you incline towards is nothing but a play and deception for a person who does not perform actions to please Allah. The home of the Afterlife is better for those who are mindful of Allah: doing what He has instructed them to do (such as having faith and following Him) and avoiding what He has prohibited (such as associating partners with Him and committing sin). Do you, idolaters, not understand this, so that you can believe and do good actions?

㉝ I know that their outer denial of you, O Messenger, upsets you. Know that inside they do not deny you, because they know your truthfulness and honesty. Instead, they are people who do wrong because of their rejection of Allah's words and they therefore dislike what you have brought and deny it on the outside.

㉞ Do not think that such a denial is only in relation to what you have brought. Messengers before you were also denied and harmed by their communities, but they faced this with patience in their calling towards Allah and striving in His path until help came to them from Allah. No one can hold back the help that Allah has written and promised to His messengers. Information about the messengers before you and the difficulties they faced in their communities, and information about the help that Allah gave them by destroying their enemies, has come to you, O Messenger.

㉟ If their denial and turning away from the truth you have brought is difficult for you, O Messenger, then see if you can find a tunnel into the ground or a ladder into the sky so that you may bring them more proof in addition to what I have already given you. If Allah willed to guide them to the guidance that you brought, He would have done so. However, He has not willed this because of His wisdom. So do not be among those who are ignorant of this and lose yourself in regret over their denial.

Beneficial Points:

1. Allah, in His justice, will gather the worshipper and the one worshipped as well as the follower and the one followed on the plains of resurrection to testify against one another. 2. Not every one who listens to the Qur'ān benefits from it. Sometimes there is an obstacle to this such as the sealing of the heart, deafness or the like. 3. The verses explain that even though the idolaters outwardly reject the Prophet (s), inwardly they are certain of his truthfulness. 4. The Prophet (peace be upon him) is consoled by being informed that the denial of his prophethood did not only occur to him, but previous idolaters acted in the same way with previous prophets as well.

الحزب ١٤

۞ إِنَّمَا يَسۡتَجِيبُ ٱلَّذِينَ يَسۡمَعُونَۘ وَٱلۡمَوۡتَىٰ يَبۡعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيۡهِ
يُرۡجَعُونَ ٣٦ وَقَالُواْ لَوۡلَا نُزِّلَ عَلَيۡهِ ءَايَةٞ مِّن رَّبِّهِۦۚ قُلۡ إِنَّ ٱللَّهَ
قَادِرٌ عَلَىٰٓ أَن يُنَزِّلَ ءَايَةٗ وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ٣٧ وَمَا
مِن دَآبَّةٖ فِي ٱلۡأَرۡضِ وَلَا طَٰٓئِرٖ يَطِيرُ بِجَنَاحَيۡهِ إِلَّآ أُمَمٌ أَمۡثَالُكُمۚ
مَّا فَرَّطۡنَا فِي ٱلۡكِتَٰبِ مِن شَيۡءٖۚ ثُمَّ إِلَىٰ رَبِّهِمۡ يُحۡشَرُونَ ٣٨
وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا صُمّٞ وَبُكۡمٞ فِي ٱلظُّلُمَٰتِۗ مَن يَشَإِ
ٱللَّهُ يُضۡلِلۡهُ وَمَن يَشَأۡ يَجۡعَلۡهُ عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٣٩ قُلۡ
أَرَءَيۡتَكُمۡ إِنۡ أَتَىٰكُمۡ عَذَابُ ٱللَّهِ أَوۡ أَتَتۡكُمُ ٱلسَّاعَةُ أَغَيۡرَ ٱللَّهِ
تَدۡعُونَ إِن كُنتُمۡ صَٰدِقِينَ ٤٠ بَلۡ إِيَّاهُ تَدۡعُونَ فَيَكۡشِفُ
مَا تَدۡعُونَ إِلَيۡهِ إِن شَآءَ وَتَنسَوۡنَ مَا تُشۡرِكُونَ ٤١ وَلَقَدۡ أَرۡسَلۡنَآ
إِلَىٰٓ أُمَمٖ مِّن قَبۡلِكَ فَأَخَذۡنَٰهُم بِٱلۡبَأۡسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمۡ
يَتَضَرَّعُونَ ٤٢ فَلَوۡلَآ إِذۡ جَآءَهُم بَأۡسُنَا تَضَرَّعُواْ وَلَٰكِن قَسَتۡ
قُلُوبُهُمۡ وَزَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ مَا كَانُواْ يَعۡمَلُونَ ٤٣ فَلَمَّا
نَسُواْ مَا ذُكِّرُواْ بِهِۦ فَتَحۡنَا عَلَيۡهِمۡ أَبۡوَٰبَ كُلِّ شَيۡءٍ حَتَّىٰٓ
إِذَا فَرِحُواْ بِمَآ أُوتُوٓاْ أَخَذۡنَٰهُم بَغۡتَةٗ فَإِذَا هُم مُّبۡلِسُونَ ٤٤

㊱ Only those who listen to the speech and understand it will respond to what you have brought. The disbelievers are dead and worthless because their hearts have died. Allah will raise the dead on the Day of Rising and then they will be returned to Him for Him to repay their actions.

㊲ The idolaters make stubborn demands and delay acceptance of faith, and say: Why has no extraordinary sign been sent down to Muhammad as a proof from His Lord about the truth of what he has brought? Say, O Messenger: Allah is able to send down a sign as you wish, but most of these idolaters, who demand that a sign be sent down, do not know that signs are only sent down in accordance with Allah's wisdom and not according to their demands. If He was to send it down and they still did not believe, then He would destroy them.

㊳ There is no animal on earth or any bird flying in the sky except that they are species like you, O children of Adam, with respect to their creation and provision. I have not left out anything in the Preserved Tablet. The knowledge of all of them is with Allah. Then they will all be gathered to their Lord on the Day of Rising for the final decision and each will be recompensed according to what they deserve.

㊴ Those who deny our verses are like those who are deaf and cannot hear, and like those who are dumb and cannot speak. Together with this they are in total darkness, in which they cannot see. So how can such a person be guided? Allah misguides whomever He wills from among people and guides whomever He wills by placing such a person on a straight path that has no crookedness.

㊵ Say, O Messenger, to these idolaters: Tell me, if a punishment from Allah comes to you or if the Hour that you have been promised comes to you, will you call on anyone besides Allah at that time to remove the calamity and difficulty that has come upon you? This is if you are truthful that those whom you worship can bring benefit and remove harm.

㊶ The truth is that when the Hour comes you not call anyone besides Allah Who created you, and He removes the calamity and takes away harm as He is worthy of that and able to do so, if He so wills. As for what you worshipped as Allahs, you will leave them because you know that they cannot bring benefit nor cause harm. ㊷ I sent messengers to many communities before you, O Messenger, but those communities denied their messengers and turned away from what they brought. I then tried them with poverty and sickness in order for them to submit and humble themselves before their Lord. ㊸ If only they had humbled themselves before Allah, when His calamity came to them, and begged Allah to remove the calamity, then He would have shown them mercy. But they did not do that. Instead, their hearts became hard and they did not take notice and learn a lesson. Satan made the disbelief and sins that they were committing seem good to them, so they continued with those actions. ㊹ When they ignored the warning of extreme poverty and sickness, and did not follow Allah's instructions, He enticed them further away from the truth by opening the doors of provision to them, and giving them wealth after they were poor. He also blessed them with good health after they had suffered sickness. This continued until they were steeped in their pride and enjoyment of life; then His punishment came upon them suddenly, and they were overtaken by despair and lost all hope.

Beneficial Points:

1. The disbelievers are likened to those who are dead because life in reality is the life of the heart when it accepts the truth and follows the path of guidance. 2. Part of Allah's wisdom with respect to calamities is that He sends them down on those who disobey Him in order to soften their hearts and bring them back to their Lord. 3. The possession of wealth and blessings by those who are astray does not indicate that Allah loves them. It is merely a means of His enticing them and a test for them as well as others besides them. 4. A proof of Allah's lordship is that if Allah took away people's hearing and sight, they would not be able to restore them.

فَقُطِعَ دَابِرُ ٱلۡقَوۡمِ ٱلَّذِينَ ظَلَمُواْۚ وَٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٤٥
قُلۡ أَرَءَيۡتُمۡ إِنۡ أَخَذَ ٱللَّهُ سَمۡعَكُمۡ وَأَبۡصَٰرَكُمۡ وَخَتَمَ عَلَىٰ قُلُوبِكُم
مَّنۡ إِلَٰهٌ غَيۡرُ ٱللَّهِ يَأۡتِيكُم بِهِۗ ٱنظُرۡ كَيۡفَ نُصَرِّفُ ٱلۡأٓيَٰتِ
ثُمَّ هُمۡ يَصۡدِفُونَ ٤٦ قُلۡ أَرَءَيۡتَكُمۡ إِنۡ أَتَىٰكُمۡ عَذَابُ ٱللَّهِ
بَغۡتَةً أَوۡ جَهۡرَةً هَلۡ يُهۡلَكُ إِلَّا ٱلۡقَوۡمُ ٱلظَّٰلِمُونَ ٤٧ وَمَا
نُرۡسِلُ ٱلۡمُرۡسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَۖ فَمَنۡ ءَامَنَ وَأَصۡلَحَ
فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ٤٨ وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا
يَمَسُّهُمُ ٱلۡعَذَابُ بِمَا كَانُواْ يَفۡسُقُونَ ٤٩ قُل لَّآ أَقُولُ لَكُمۡ
عِندِي خَزَآئِنُ ٱللَّهِ وَلَآ أَعۡلَمُ ٱلۡغَيۡبَ وَلَآ أَقُولُ لَكُمۡ إِنِّي مَلَكٌۖ
إِنۡ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّۚ قُلۡ هَلۡ يَسۡتَوِي ٱلۡأَعۡمَىٰ وَٱلۡبَصِيرُۚ
أَفَلَا تَتَفَكَّرُونَ ٥٠ وَأَنذِرۡ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحۡشَرُوٓاْ إِلَىٰ
رَبِّهِمۡ لَيۡسَ لَهُم مِّن دُونِهِۦ وَلِيٌّ وَلَا شَفِيعٌ لَّعَلَّهُمۡ يَتَّقُونَ
٥١ وَلَا تَطۡرُدِ ٱلَّذِينَ يَدۡعُونَ رَبَّهُم بِٱلۡغَدَوٰةِ وَٱلۡعَشِيِّ يُرِيدُونَ
وَجۡهَهُۥۖ مَا عَلَيۡكَ مِنۡ حِسَابِهِم مِّن شَيۡءٍ وَمَا مِنۡ حِسَابِكَ
عَلَيۡهِم مِّن شَيۡءٍ فَتَطۡرُدَهُمۡ فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ ٥٢

㊺ The last of the disbelievers was cut off by being wiped out altogether when the help came to Allah's messengers. Thanks and praise is only for Allah, the Lord of the Worlds, for destroying His enemies and helping His friends.

㊻ Say, O Messenger, to these idolaters: Tell me, if Allah has to make you deaf by taking away your hearing, make you blind by taking away your sight, and seal your hearts so that you do not understand anything, what other being deserving worship is there that will bring all of these back to you? Think, O Messenger, about how we explain the evidence to them in various ways, yet they still turn away from it.

㊼ Tell me, if Allah's punishment comes to you suddenly without your realizing it, or if it comes to you openly before your eyes, then is it not so that only those who do wrong by disbelieving Allah and His messengers will be destroyed, and only those who have faith in Allah and follow His messengers will be saved.

㊽ I send our messengers only to inform the people of faith and obedience of the glad tidings of everlasting delight that will never end, and to warn the people of disbelief and sin of My severe punishment. Whoever accepts the messengers and sets right his actions, they will have no fear for what awaits them in the Afterlife, nor will they grieve over the pleasures of the world that they missed.

㊾ Those who deny our signs will be afflicted by the punishment because they opposed Allah. If they had not gone against Him, but fulfilled His instructions and stayed away from His prohibitions, then the punishment would not have afflicted them.

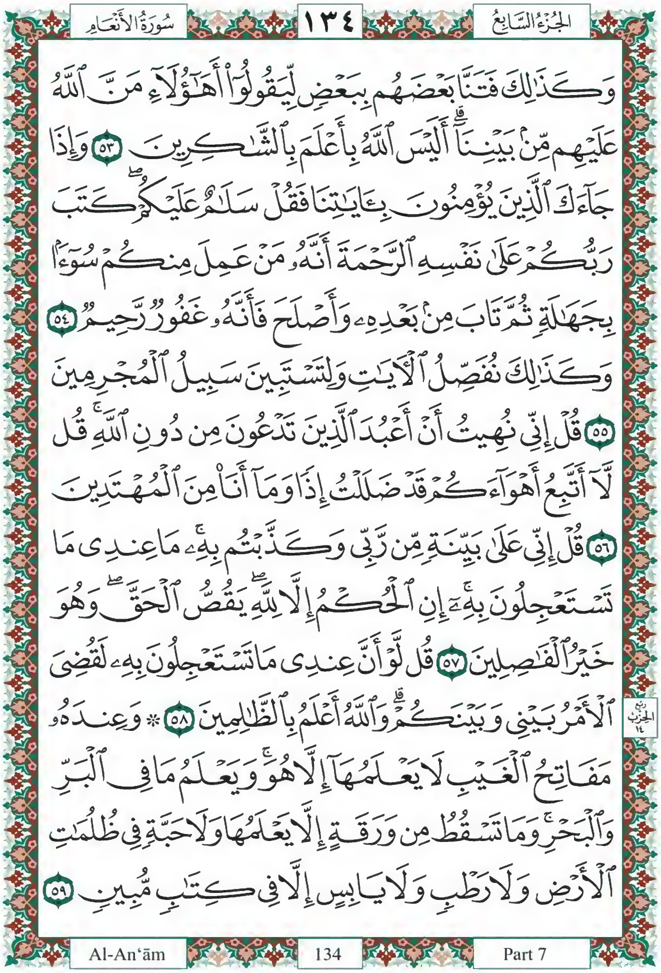
㊿ Say, O Messenger, to these idolaters: I do not say to you that I have with me Allah's treasures of provision and that I can do with them as I please. I also do not say to you that I know the Ghaib, besides the revelation that Allah has shown me. I also do not say to you that I am an angel. I am the Messenger of Allah and I only follow what is revealed to me. I do not claim that which is not right for me. Is the disbeliever whose sight is blind to the truth equal to the believer who sees the truth and has faith in it? Do you, idolaters, then not think about the signs around you?

(51) Warn, O Messenger, with this Qur'ān those who fear that they will be gathered to their Lord on the Day of Rising, when they will have no friend besides Allah to bring them any benefit, nor any intercessor to remove harm from them, so that they may be mindful of Allah by fulfilling His instructions and avoiding His prohibitions. These are the people who will benefit from the Qur'ān.

(52) O Messenger, do not remove from your gathering those poor Muslims who sincerely worship Allah in the beginning and at the end of the day. Do not chase them away in order to win favour with the leaders of the idolaters. You are in no way accountable for these poor people. It is only Allah Who will take them to account. They, too, are in no way accountable for you. If you drive them away from your gathering, you will be of those who overstep Allah's limits.

Beneficial Points:

1. Prophets are human beings and have no attributes of lordship whatsoever. Their task is to convey the message. They have no control over the creation, nor do they know the unseen. They also have no control over the treasures of provision and the like.
2. A caller to Allah must show concern for his followers, especially those weak ones amongst them who only seek the truth. He must bring them close and must not distance them in order to please the disbelievers.



وَكَذَٰلِكَ فَتَنَّا بَعۡضَهُم بِبَعۡضٖ لِّيَقُولُوٓاْ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ
عَلَيۡهِم مِّنۢ بَيۡنِنَآۗ أَلَيۡسَ ٱللَّهُ بِأَعۡلَمَ بِٱلشَّٰكِرِينَ ٥٣ وَإِذَا
جَآءَكَ ٱلَّذِينَ يُؤۡمِنُونَ بِـَٔايَٰتِنَا فَقُلۡ سَلَٰمٌ عَلَيۡكُمۡۖ كَتَبَ
رَبُّكُمۡ عَلَىٰ نَفۡسِهِ ٱلرَّحۡمَةَ أَنَّهُۥ مَنۡ عَمِلَ مِنكُمۡ سُوٓءَۢا
بِجَهَٰلَةٖ ثُمَّ تَابَ مِنۢ بَعۡدِهِۦ وَأَصۡلَحَ فَأَنَّهُۥ غَفُورٞ رَّحِيمٞ ٥٤
وَكَذَٰلِكَ نُفَصِّلُ ٱلۡأٓيَٰتِ وَلِتَسۡتَبِينَ سَبِيلُ ٱلۡمُجۡرِمِينَ
٥٥ قُلۡ إِنِّي نُهِيتُ أَنۡ أَعۡبُدَ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ ٱللَّهِۚ قُل
لَّآ أَتَّبِعُ أَهۡوَآءَكُمۡ قَدۡ ضَلَلۡتُ إِذٗا وَمَآ أَنَا۠ مِنَ ٱلۡمُهۡتَدِينَ
٥٦ قُلۡ إِنِّي عَلَىٰ بَيِّنَةٖ مِّن رَّبِّي وَكَذَّبۡتُم بِهِۦۚ مَا عِندِي مَا
تَسۡتَعۡجِلُونَ بِهِۦٓۚ إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِۖ يَقُصُّ ٱلۡحَقَّۖ وَهُوَ
خَيۡرُ ٱلۡفَٰصِلِينَ ٥٧ قُل لَّوۡ أَنَّ عِندِي مَا تَسۡتَعۡجِلُونَ بِهِۦ لَقُضِيَ
ٱلۡأَمۡرُ بَيۡنِي وَبَيۡنَكُمۡۗ وَٱللَّهُ أَعۡلَمُ بِٱلظَّٰلِمِينَ ٥٨ ۞ وَعِندَهُۥ
مَفَاتِحُ ٱلۡغَيۡبِ لَا يَعۡلَمُهَآ إِلَّا هُوَۚ وَيَعۡلَمُ مَا فِي ٱلۡبَرِّ
وَٱلۡبَحۡرِۚ وَمَا تَسۡقُطُ مِن وَرَقَةٍ إِلَّا يَعۡلَمُهَا وَلَا حَبَّةٖ فِي ظُلُمَٰتِ
ٱلۡأَرۡضِ وَلَا رَطۡبٖ وَلَا يَابِسٍ إِلَّا فِي كِتَٰبٖ مُّبِينٖ ٥٩

ربع الحزب ١٤

(53) So I tested them by means of one another. I made some of them rich and others poor. I made them different with respect to their worldly fortunes. I tested them in this way so that the rich disbelievers say about the poor believers: Are these poor people the ones whom Allah has favoured with guidance from amongst us? If this faith was any good, then they would not have beaten us to it, because we are the people who come first.
Does Allah not know those who are thankful for His favours, so He guides them to faith, from those who deny these favours, so He abandons them to disbelief? Certainly, Allah knows about them.

(54) When those who accept My signs that indicate the truth of what you have brought come to you, O Messenger, then reply to their greeting of peace in honour of them and tell them the good news of My mercy. I have gracefully made mercy obligatory on Myself. If anyone among you commits sin, out of ignorance and foolishness, and then repents from that sin and sets their actions right, then I will forgive them, for I am Forgiving and Compassionate to the servant who repents to Me.

(55) So just as I have explained what was previously mentioned, I explain to you the Qur'ān to make the truth clear for the sake of practicing it; and to make clear the path of the guilty ones, so that it can be avoided.

(56) Say, O Messenger, 'Allah has prohibited me from worshipping those whom you worship besides Him'. Say, O Messenger: I do not follow your desires in worshipping other than Allah. If I had followed your desires, I would go astray from the path of truth and I would not be guided to it. This is the condition of any person who follows his desires without any proof from Allah.

(57) Say, O Messenger, to these idolaters: I stand on clear evidence from my Lord, not on vain desires, yet you have denied this evidence. I do not have the punishment and the extraordinary signs that you demand and that you are in such haste to bring about. That is only in Allah's control. The decision for anything, including what you demand, is only Allah's. He speaks the truth and decides accordingly. Allah, may He be glorified, is the best of those who decide between truth and falsehood.

(58) O Messenger, say to them: If I had in my possession the punishment that you are in such haste to bring about, I would have brought it down on you. If that happens, the matter between us will be settled. Allah knows best about the duration of respite for those who do wrong and He knows best when to punish them.

(59) The treasures of the Ghaib are with Allah alone: no one besides Him knows them. He knows all the created things in the land, such as animals, plants and inanimate objects. He knows whatever animals or plants there are in the sea. No leaf falls in any place, nor is there any seed of grain hidden in the earth, nor any thing moist or dry, except that it is recorded in a clear book which is the Preserved Tablet.

❁ Beneficial Points:

1. Allah makes some of His servants a test for others and they therefore differ in their levels of provision and in their disbelief and faith. Disbelief and faith are not related to the abundance of provision or the lack thereof.
2. One of the qualities of a caller to Allah is that he has a cheerful countenance and that he brings cheer and happiness to his companions.
3. A caller to Allah must avoid following lowly desires as regards to his belief, method and conduct.
4. Only Allah has knowledge of the Ghaib and His knowledge in this regard is vast: He misses nothing and nothing of His creation is hidden from Him. Everything is recorded with Him, including the smallest details.

وَهُوَ ٱلَّذِي يَتَوَفَّىٰكُم بِٱلَّيۡلِ وَيَعۡلَمُ مَا جَرَحۡتُم بِٱلنَّهَارِ ثُمَّ
يَبۡعَثُكُمۡ فِيهِ لِيُقۡضَىٰٓ أَجَلٞ مُّسَمّٗىۖ ثُمَّ إِلَيۡهِ مَرۡجِعُكُمۡ ثُمَّ
يُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ٦٠ وَهُوَ ٱلۡقَاهِرُ فَوۡقَ عِبَادِهِۦۖ
وَيُرۡسِلُ عَلَيۡكُمۡ حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلۡمَوۡتُ تَوَفَّتۡهُ
رُسُلُنَا وَهُمۡ لَا يُفَرِّطُونَ ٦١ ثُمَّ رُدُّوٓاْ إِلَى ٱللَّهِ مَوۡلَىٰهُمُ ٱلۡحَقِّۚ
أَلَا لَهُ ٱلۡحُكۡمُ وَهُوَ أَسۡرَعُ ٱلۡحَٰسِبِينَ ٦٢ قُلۡ مَن يُنَجِّيكُم مِّن
ظُلُمَٰتِ ٱلۡبَرِّ وَٱلۡبَحۡرِ تَدۡعُونَهُۥ تَضَرُّعٗا وَخُفۡيَةٗ لَّئِنۡ أَنجَىٰنَا مِنۡ
هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ٦٣ قُلِ ٱللَّهُ يُنَجِّيكُم مِّنۡهَا وَمِن كُلِّ كَرۡبٖ
ثُمَّ أَنتُمۡ تُشۡرِكُونَ ٦٤ قُلۡ هُوَ ٱلۡقَادِرُ عَلَىٰٓ أَن يَبۡعَثَ عَلَيۡكُمۡ عَذَابٗا مِّن
فَوۡقِكُمۡ أَوۡ مِن تَحۡتِ أَرۡجُلِكُمۡ أَوۡ يَلۡبِسَكُمۡ شِيَعٗا وَيُذِيقَ بَعۡضَكُم
بَأۡسَ بَعۡضٍۗ ٱنظُرۡ كَيۡفَ نُصَرِّفُ ٱلۡأٓيَٰتِ لَعَلَّهُمۡ يَفۡقَهُونَ ٦٥ وَكَذَّبَ
بِهِۦ قَوۡمُكَ وَهُوَ ٱلۡحَقُّۚ قُل لَّسۡتُ عَلَيۡكُم بِوَكِيلٖ ٦٦ لِّكُلِّ نَبَإٖ
مُّسۡتَقَرّٞۚ وَسَوۡفَ تَعۡلَمُونَ ٦٧ وَإِذَا رَأَيۡتَ ٱلَّذِينَ يَخُوضُونَ فِيٓ ءَايَٰتِنَا
فَأَعۡرِضۡ عَنۡهُمۡ حَتَّىٰ يَخُوضُواْ فِي حَدِيثٍ غَيۡرِهِۦۚ وَإِمَّا يُنسِيَنَّكَ
ٱلشَّيۡطَٰنُ فَلَا تَقۡعُدۡ بَعۡدَ ٱلذِّكۡرَىٰ مَعَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ٦٨

(60) Allah is the One Who temporarily takes away your souls at night as you sleep, and He is the One Who knows the actions you do during the day when you are awake. He then raises you in the day, after taking away your souls through sleep, so that you may carry out your tasks. This will continue until the fixed period of your lives, as known to Allah, is over. Then you will return to Him alone when He will raise you on the Day of Rising. He will then tell you about what you used to do in the life of the world and will repay your actions.

(61) And Allah is the Dominant and Irresistible to Whom everything is subjugated. He is above His servants in a manner that befits His majesty, may He be glorified. He sends over you, O people, honourable angels who record your actions. This will continue until a person's life is brought to an end by the angel of death and his aides take away their souls. The angel of death and his aides never fail to carry out what they are instructed to do.

(62) Then all those whose souls were taken away will be returned to Allah, their real master, for Him to repay their actions. To Him belongs the effectual decision and fair judgement between them. He is the swiftest of those who take account as He will take all of them to account in one day.

(63) Say, O Messenger, to these idolaters: Who rescues you and saves you from the calamity? You call on Him alone, humbling yourselves in secret and in public saying: If our Lord delivers us from this destruction we will certainly be of those who show thanks for His favours on us and we will not worship anyone besides Him.

(64) Say to them, O Messenger, 'Allah is the One Who rescues you from it and delivers you from every distress. Then you still associate others as partners with Him when you are in good times. What can be more wrong than this?

(65) Say to them, O Messenger: Allah is the One able to send upon you a punishment that will come to you from above, such as stones, thunder-bolts and floods, or that will come to you from below, such as earthquakes and sinking into the ground. He can also cause disunity between your hearts, making each person follow their desire and making you fight one another.

Think, O Messenger, about how I explain to them the evidence in various ways, so that they realise that what you have brought to them is the truth and what they have is false.

(66) Your people have denied this Qur'ān, yet it is the truth about which there is no doubt that it is from Allah. Say to them, O Messenger: I am not responsible for your actions. I am only to warn you before a severe punishment.

(67) Everything has a time in which it occurs and an end point which it reaches. This includes your end results. You will soon come to know them when you are raised on the Day of Rising.

(68) When you, O Messenger, see the idolaters speaking about My verses mockingly, then do not sit with them until they enter into a discussion free of such mockery. If Satan makes you forget, and you do sit with them and afterwards remember, then leave that gathering and do not sit with those who overstep the limits.

Beneficial Points:

1. Sleep is a form of death and souls are taken away at the time of sleep and are returned upon awakening.
2. Allah's divinity is proved by innate nature. The disbelievers, by their natural inclination, believe in Allah and return to Him at the time of extreme need and sure destruction, and then ask of Him alone.
3. The conduct of the idolaters is used as a proof against them and evidence is established against the transformation in their nature by their seeking Allah's assistance at sea at the time of difficulty and thereafter associating partners with Him when He saves them and brings them to the shore.
4. It is not permissible to sit in the gatherings of the people of falsehood and nonsensical talk. A person must leave such company and not return to them until they stop such talk.

وَمَا عَلَى ٱلَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِم مِّن شَيْءٍ وَلَٰكِن
ذِكْرَىٰ لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾ وَذَرِ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَهُمْ
لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ وَذَكِّرْ بِهِۦٓ أَن
تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ لَيْسَ لَهَا مِن دُونِ ٱللَّهِ وَلِىٌّ
وَلَا شَفِيعٌ وَإِن تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَآ ۗ أُو۟لَٰٓئِكَ
ٱلَّذِينَ أُبْسِلُوا۟ بِمَا كَسَبُوا۟ ۖ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ
وَعَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾ قُلْ أَنَدْعُوا۟ مِن دُونِ
ٱللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰٓ أَعْقَابِنَا بَعْدَ إِذْ
هَدَىٰنَا ٱللَّهُ كَٱلَّذِى ٱسْتَهْوَتْهُ ٱلشَّيَٰطِينُ فِى ٱلْأَرْضِ
حَيْرَانَ لَهُۥٓ أَصْحَٰبٌ يَدْعُونَهُۥٓ إِلَى ٱلْهُدَى ٱئْتِنَا ۗ قُلْ إِنَّ
هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۖ وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٧١﴾ وَأَنْ
أَقِيمُوا۟ ٱلصَّلَوٰةَ وَٱتَّقُوهُ ۚ وَهُوَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾ وَهُوَ
ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۖ وَيَوْمَ يَقُولُ كُن
فَيَكُونُ ۚ قَوْلُهُ ٱلْحَقُّ ۚ وَلَهُ ٱلْمُلْكُ يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ
عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ﴿٧٣﴾

(69) Those who are mindful of Allah by fulfilling His instructions and avoiding things He has not prohibited are in no way responsible for anything in the account of these wrongdoers. Their duty is only to prohibit them from the evil they are doing, so that they also may become mindful of Allah by fulfilling His instructions and avoiding things He has not allowed.

(70) Leave, O Messenger, these idolaters who have made their religion a thing of play and distraction and who mock and poke fun at it. The life of the world with its temporary pleasures has deceived them. Advise people, O Prophet, using this Qur’ān, so that no soul is delivered to destruction because of the evil actions it has done. If it so acts, it will have no one to help it nor any intercessor to protect it against Allah’s punishment on the Day of Rising. If it has to offer any ransom to be saved from Allah’s punishment, such will not be accepted from it. Those are the ones who have been delivered to their destruction because of the sins they committed. On the Day of Rising, they will have a drink that will be extremely hot and a painful punishment because of their disbelief.

(71) Say, O Messenger, to these idolaters: Shall we worship, besides Allah, idols that have no ability to benefit us, nor can they harm us with? Shall we turn back from faith after Allah has guided us to it? If we do so, we will be like the one whom satans have misled: leaving him confused, not knowing the right path; and where he has companions on the straight path who call him to the truth, but he refuses to respond to their call.
Say to them, O Messenger: Allah’s guidance is the true guidance, and He has instructed us to submit to Him, may He be glorified, by being firm in our belief in His Oneness and by worshipping Him alone, because He is the Lord of the Worlds.

(72) I have been instructed to establish the prayer in a complete way. I have also been instructed to be mindful of Allah by fulfilling His instructions and staying away from things He has prohibited. He, alone, is the One Who will gather the servants before Him on the Day of Rising, in order to judge them for their actions.

(73) He is the One Who created the heavens and the earth for a purpose. On the day when Allah will say to something ‘Be’ and it will become, refers to the Day of Rising when Allah will say ‘Rise’ and they will all rise. His word is the truth that will most certainly occur. On the Day of Rising, when the angel Isrāfīl will blow the trumpet for a second time, all control will be Allah’s alone. He knows what is hidden and what can be seen. He is Wise in His creating and handling of matters. He is Aware about the hidden just as He knows the apparent, and nothing is hidden from Him.

Beneficial Points:

1. A caller to Allah is not responsible for taking anyone to account. Their duty is only to convey the message and to remind.
2. One of the evidences for monotheism is that something which has no control over any benefit or harm can obviously not be entitled to being worshipped as a Allah besides Allah.

نصف الحزب ١٤

۞وَإِذۡ قَالَ إِبۡرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصۡنَامًا ءَالِهَةً إِنِّيٓ
أَرَىٰكَ وَقَوۡمَكَ فِي ضَلَٰلٖ مُّبِينٖ ٧٤ وَكَذَٰلِكَ نُرِيٓ إِبۡرَٰهِيمَ
مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَلِيَكُونَ مِنَ ٱلۡمُوقِنِينَ
٧٥ فَلَمَّا جَنَّ عَلَيۡهِ ٱلَّيۡلُ رَءَا كَوۡكَبٗاۖ قَالَ هَٰذَا رَبِّيۖ فَلَمَّآ أَفَلَ
قَالَ لَآ أُحِبُّ ٱلۡأٓفِلِينَ ٧٦ فَلَمَّا رَءَا ٱلۡقَمَرَ بَازِغٗا قَالَ هَٰذَا
رَبِّيۖ فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمۡ يَهۡدِنِي رَبِّي لَأَكُونَنَّ مِنَ ٱلۡقَوۡمِ
ٱلضَّآلِّينَ ٧٧ فَلَمَّا رَءَا ٱلشَّمۡسَ بَازِغَةٗ قَالَ هَٰذَا رَبِّي هَٰذَآ
أَكۡبَرُۖ فَلَمَّآ أَفَلَتۡ قَالَ يَٰقَوۡمِ إِنِّي بَرِيٓءٞ مِّمَّا تُشۡرِكُونَ
٧٨ إِنِّي وَجَّهۡتُ وَجۡهِيَ لِلَّذِي فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ
حَنِيفٗاۖ وَمَآ أَنَا۠ مِنَ ٱلۡمُشۡرِكِينَ ٧٩ وَحَآجَّهُۥ قَوۡمُهُۥۚ قَالَ
أَتُحَٰٓجُّوٓنِّي فِي ٱللَّهِ وَقَدۡ هَدَىٰنِۚ وَلَآ أَخَافُ مَا تُشۡرِكُونَ بِهِۦٓ
إِلَّآ أَن يَشَآءَ رَبِّي شَيۡـٔٗاۗ وَسِعَ رَبِّي كُلَّ شَيۡءٍ عِلۡمًاۚ أَفَلَا
تَتَذَكَّرُونَ ٨٠ وَكَيۡفَ أَخَافُ مَآ أَشۡرَكۡتُمۡ وَلَا تَخَافُونَ
أَنَّكُمۡ أَشۡرَكۡتُم بِٱللَّهِ مَا لَمۡ يُنَزِّلۡ بِهِۦ عَلَيۡكُمۡ سُلۡطَٰنٗاۚ
فَأَيُّ ٱلۡفَرِيقَيۡنِ أَحَقُّ بِٱلۡأَمۡنِۖ إِن كُنتُمۡ تَعۡلَمُونَ ٨١

(74) Remember, O Messenger, when Abraham (peace be upon him) said to his father, Āzar, who was a idolater: O father, do you make the idols into Allahs that you worship besides Allah? I think that you and your people who worship idols are clearly misguided from and confused about the path of truth because of your worship of others besides Allah. Allah is the only Being that deserves to be worshipped, and nothing else has a right to be worshipped.

(75) In the same way I showed Abraham the misguidance of his father and his people, I also showed him the vast kingdom of the heavens and the earth, so that he could use that as an indication of Allah's Oneness and of His being the only One deserving of worship. This also made him certain that Allah is One without any partner and that He has power over everything.

(76) When the darkness of the night came over Abraham, he began to debate with his people in order to bring them from idolatry to monotheism. His people used to worship the stars, so when he saw a star he said, 'This is my Lord', with the aim of convincing his people. When the star disappeared, he said, 'I do not like that which disappears, because the true Allah is always present and never disappears'. The belief of his people was that Allahs do not go away and disappear, so he used this same belief of theirs as an argument against them.

(77) When Abraham saw the moon rising, he said to his people, 'This is my Lord', continuing his argument against them. When it disappeared, he said, 'If Allah does not guide me to His Oneness and worship I will certainly become one of the people who are astray from His religion and who worship others besides Him'.

(78) When he saw the sun rising, he said to his people, 'This thing that is rising is my Lord. It is bigger than the star and the moon', further continuing his plan of argument and proof against them. When it disappeared, he said, 'O my people, I am free of what you associate as partners with Allah'.

After he had disassociated himself from everything they worshipped besides Allah, it was as if they asked him, 'What, then, do you worship?' He therefore said:

(79) I have devoted my religion to Allah Who created the heavens and the earth without any precedent, throwing off idolatry and embracing pure monotheism. I am not one of the idolaters who worship others besides Allah.

(80) Abraham's people, who were idolaters, disputed with him with respect to Allah's Oneness and they threatened him with their idols. He said to them: Do you argue with me about Allah's Oneness and worshipping Him alone when my Lord has guided me to it? I do not have any fear of your idols, because they have no ability to harm or benefit, unless Allah wills. Whatever Allah wills happens. Allah's knowledge covers everything and nothing in the earth or in the heaven is hidden from Him. Will you, then, not be mindful, O people, and stop your disbelief and associating of partners with Allah and believe in Him alone?

(81) How can I be fearful of the idols you worship besides Allah when you have no fear of your associating as partners with Allah things that He created, without having any proof for doing so? Which of the two groups, the monotheists or the idolaters, is more deserving of safety and security? If you know which group is more deserving, then follow that group. The more deserving group is undoubtedly the group of the believers who are monotheists.

Beneficial Points:

1. Abraham's debate with his community demonstrate true nature of Allah, His oneness, Lordship and Divinity.
2. It is permissible to debate and use logical arguments against one's opponent.
3. It is permissible to put forward arguments that agree with the convictions of an opponent and then use them to make the opponent return to given facts, which are accepted as proceeding from that point, to establish matters of faith.

ٱلَّذِينَ ءَامَنُواْ وَلَمۡ يَلۡبِسُوٓاْ إِيمَٰنَهُم بِظُلۡمٍ أُوْلَٰٓئِكَ لَهُمُ ٱلۡأَمۡنُ
وَهُم مُّهۡتَدُونَ ٨٢ وَتِلۡكَ حُجَّتُنَآ ءَاتَيۡنَٰهَآ إِبۡرَٰهِيمَ عَلَىٰ
قَوۡمِهِۦۚ نَرۡفَعُ دَرَجَٰتٖ مَّن نَّشَآءُۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٞ ٨٣
وَوَهَبۡنَا لَهُۥٓ إِسۡحَٰقَ وَيَعۡقُوبَۚ كُلًّا هَدَيۡنَاۚ وَنُوحًا هَدَيۡنَا
مِن قَبۡلُۖ وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيۡمَٰنَ وَأَيُّوبَ وَيُوسُفَ
وَمُوسَىٰ وَهَٰرُونَۚ وَكَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ ٨٤
وَزَكَرِيَّا وَيَحۡيَىٰ وَعِيسَىٰ وَإِلۡيَاسَۖ كُلّٞ مِّنَ ٱلصَّٰلِحِينَ
٨٥ وَإِسۡمَٰعِيلَ وَٱلۡيَسَعَ وَيُونُسَ وَلُوطٗاۚ وَكُلّٗا فَضَّلۡنَا عَلَى
ٱلۡعَٰلَمِينَ ٨٦ وَمِنۡ ءَابَآئِهِمۡ وَذُرِّيَّٰتِهِمۡ وَإِخۡوَٰنِهِمۡۖ وَٱجۡتَبَيۡنَٰهُمۡ
وَهَدَيۡنَٰهُمۡ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٨٧ ذَٰلِكَ هُدَى ٱللَّهِ يَهۡدِي
بِهِۦ مَن يَشَآءُ مِنۡ عِبَادِهِۦۚ وَلَوۡ أَشۡرَكُواْ لَحَبِطَ عَنۡهُم مَّا كَانُواْ
يَعۡمَلُونَ ٨٨ أُوْلَٰٓئِكَ ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ وَٱلۡحُكۡمَ
وَٱلنُّبُوَّةَۚ فَإِن يَكۡفُرۡ بِهَا هَٰٓؤُلَآءِ فَقَدۡ وَكَّلۡنَا بِهَا قَوۡمٗا لَّيۡسُواْ
بِهَا بِكَٰفِرِينَ ٨٩ أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُۖ فَبِهُدَىٰهُمُ ٱقۡتَدِهۡۗ
قُل لَّآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًاۖ إِنۡ هُوَ إِلَّا ذِكۡرَىٰ لِلۡعَٰلَمِينَ ٩٠

(82) Those who believe in Allah follow His laws and did not pollute their faith with polytheism, they will be the ones who will be safe and secure. They are the ones to whom their Lord has shown the path of guidance.

(83) The argument of the setting of the star, moon and sun, which Abraham used to defeat his people in the debate, is My argument, which I showed and gave him to use against his people. I raise in rank whichever of My servants I wish in this world and the Afterlife. Your Lord, O Messenger, is Wise in His creation and handling of matters, and He knows about His servants.

(84) I blessed Abraham with his son Isaac and his grandson Jacob, and I guided each of them to the straight path. Before them, I guided to the path of truth Noah; and from the descendants of Noah, I guided David, his son Solomon, Job, Joseph, Moses and his brother Aaron (peace be upon them). Just as I gave the prophets a reward for doing good, I will give a similar reward to all those who do good, even if they are not prophets.

(85) In a similar way, I guided Zachariah, John, Jesus son of Mary and Elijah (peace be upon them). All these prophets were of the righteous, who were chosen by Allah to be messengers.

(86) In a similar way, I guided Ishmael, Elisha, Jonah, and Lot (peace be upon them). I favoured all of them with prophethood, with Muhammad (peace be upon him) being the best of them, superior to all other people.

(87) I also guided some of their forefathers, descendants and brothers, whom I had willed to guide. I selected them and made them take the straight path: the path of Allah's Oneness and His obedience.

(88) The guidance they received was Allah's guidance, which He grants to whomever of His servants He wills. If they had associated others as partners to Allah, then their actions would be void, because associating partners with Allah nullifies good actions.

(89) The prophets mentioned are the ones to whom I had given divine scriptures, wisdom and prophethood. If your people deny any of these things which I have given to them, then I have prepared other people who do not disbelieve, but who accept and hold firm onto it. They are the Emigrants (Muhājirūn) and the Helpers (Anṣār), and all those who follow them in good until the Day of Reward.

(90) Those prophets and their forefathers, descendants and brothers mentioned are truly the people of guidance, so follow and imitate them. Say, O Messenger, to your people: I do not want any reward from you for conveying this Qur'ān. The Qur'ān is simply an advice for the human beings and jinn of the worlds, so that they can be guided to the straight path by it.

Beneficial Points:

1. One of the virtues of monotheism is that it guarantees safety for the servant, especially in the afterlife at a time when people will be terrified.
2. The verses establish that all the previous prophets conveyed their message through Allah's grace and not by their abilities.
3. All prophets are unanimous in inviting towards Allah's oneness, despite their differences in sacred laws relating to worship.
4. Following the prophets is a praiseworthy practice, especially with respect to the core of monotheism.

وَمَا قَدَرُواْ ٱللَّهَ حَقَّ قَدۡرِهِۦٓ إِذۡ قَالُواْ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرٖ مِّن شَيۡءٖۗ
قُلۡ مَنۡ أَنزَلَ ٱلۡكِتَٰبَ ٱلَّذِي جَآءَ بِهِۦ مُوسَىٰ نُورٗا وَهُدٗى
لِّلنَّاسِۖ تَجۡعَلُونَهُۥ قَرَاطِيسَ تُبۡدُونَهَا وَتُخۡفُونَ كَثِيرٗاۖ وَعُلِّمۡتُم
مَّا لَمۡ تَعۡلَمُوٓاْ أَنتُمۡ وَلَآ ءَابَآؤُكُمۡۖ قُلِ ٱللَّهُۖ ثُمَّ ذَرۡهُمۡ فِي خَوۡضِهِمۡ
يَلۡعَبُونَ ٩١ وَهَٰذَا كِتَٰبٌ أَنزَلۡنَٰهُ مُبَارَكٞ مُّصَدِّقُ ٱلَّذِي بَيۡنَ
يَدَيۡهِ وَلِتُنذِرَ أُمَّ ٱلۡقُرَىٰ وَمَنۡ حَوۡلَهَاۚ وَٱلَّذِينَ يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ
يُؤۡمِنُونَ بِهِۦۖ وَهُمۡ عَلَىٰ صَلَاتِهِمۡ يُحَافِظُونَ ٩٢ وَمَنۡ أَظۡلَمُ مِمَّنِ
ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوۡ قَالَ أُوحِيَ إِلَيَّ وَلَمۡ يُوحَ إِلَيۡهِ شَيۡءٞ
وَمَن قَالَ سَأُنزِلُ مِثۡلَ مَآ أَنزَلَ ٱللَّهُۗ وَلَوۡ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِي
غَمَرَٰتِ ٱلۡمَوۡتِ وَٱلۡمَلَٰٓئِكَةُ بَاسِطُوٓاْ أَيۡدِيهِمۡ أَخۡرِجُوٓاْ أَنفُسَكُمُۖ
ٱلۡيَوۡمَ تُجۡزَوۡنَ عَذَابَ ٱلۡهُونِ بِمَا كُنتُمۡ تَقُولُونَ عَلَى ٱللَّهِ غَيۡرَ
ٱلۡحَقِّ وَكُنتُمۡ عَنۡ ءَايَٰتِهِۦ تَسۡتَكۡبِرُونَ ٩٣ وَلَقَدۡ جِئۡتُمُونَا
فُرَٰدَىٰ كَمَا خَلَقۡنَٰكُمۡ أَوَّلَ مَرَّةٖ وَتَرَكۡتُم مَّا خَوَّلۡنَٰكُمۡ وَرَآءَ
ظُهُورِكُمۡۖ وَمَا نَرَىٰ مَعَكُمۡ شُفَعَآءَكُمُ ٱلَّذِينَ زَعَمۡتُمۡ أَنَّهُمۡ فِيكُمۡ
شُرَكَٰٓؤُاْۚ لَقَد تَّقَطَّعَ بَيۡنَكُمۡ وَضَلَّ عَنكُم مَّا كُنتُمۡ تَزۡعُمُونَ ٩٤

(91) The idolaters did not venerate Allah as He should be venerated when they said to their prophet, Muhammad (peace be upon him), ‘Allah has not sent down any revelation to any human being’. Say to them, O Messenger: Who is the One who sent down the Torah to Moses, as a light and guidance for his people? The Jews put it into sheets; and they show what agrees with their desires and conceal what does not, such as the description of Muhammad (peace be upon him).

You, O Arabs, were taught the Qur’ān, which neither you nor your predecessors knew. Say to them, O Messenger, ‘Allah sent it down’, then leave them to their ignorance and misguidance, until the most certain thing – death – comes to them.

(92) And this Qur’ān is a book that I revealed to you, O Prophet. It is a blessed book that confirms the heavenly scriptures that came before it, and was revealed to you so that you could warn the people of Mecca and all the people in the East and West to come to the right path. Those who believe in the life of the Hereafter accept this Qur’ān, practice it and guard their prayer by maintaining its requirements, essentials and recommended acts at the times set in the sacred law.

(93) The greatest wrongdoer is the person who makes up lies about Allah by saying, ‘Allah has not revealed anything to any human being’; or by falsely saying, ‘Allah has sent revelation to me’, when Allah did not send any revelation to him; or by saying, ‘I will reveal the like of the Qur’ān that Allah has revealed’.

O Messenger, you would see a terrible sight if you could see these wrongdoers at the time of death; and when the angels will stretch out their hands to punish and beat them, and reprimand them by saying: Remove your souls because we are here to take them. Today you will be repaid with a punishment that will disgrace and humiliate you because of the lies that you used to say about Allah by claiming prophethood, revelation or the ability to reveal what Allah has revealed, and because of your being too proud to accept His signs.

(94) They will be told on the Day of Resurrection: You have come to us today individually. Now you do not have any wealth or leadership, and you have come to Me just as I had created you the first time: barefoot, naked and uncircumcised. You have reluctantly left behind what I had given you in the world. I do not see with you today your idols, which you claimed will intercede for you and that they are Allah’s partners with respect to their being deserving of worship. All links between you have been cut. Your claim of their intercession and that they are Allah’s partners has vanished from you.

Beneficial Points:

1. Revelation of scriptures to prophets is Allah’s practice with respect to those sent with the message. The Prophet (s) is also one of them.
2. The worst liar is the one who lies about Allah and attributes or negates something with respect to Allah without any proper evidence.
3. Every person will be raised on the Day of Judgement alone, stripped of all positions and titles, and each will be taken to account seperately.

ثلاثة أرباع الحزب ١٤

۞ إِنَّ ٱللَّهَ فَالِقُ ٱلۡحَبِّ وَٱلنَّوَىٰۖ يُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَمُخۡرِجُ
ٱلۡمَيِّتِ مِنَ ٱلۡحَيِّۚ ذَٰلِكُمُ ٱللَّهُۖ فَأَنَّىٰ تُؤۡفَكُونَ ﴿٩٥﴾ فَالِقُ ٱلۡإِصۡبَاحِ
وَجَعَلَ ٱلَّيۡلَ سَكَنٗا وَٱلشَّمۡسَ وَٱلۡقَمَرَ حُسۡبَانٗاۚ ذَٰلِكَ تَقۡدِيرُ
ٱلۡعَزِيزِ ٱلۡعَلِيمِ ﴿٩٦﴾ وَهُوَ ٱلَّذِي جَعَلَ لَكُمُ ٱلنُّجُومَ لِتَهۡتَدُواْ
بِهَا فِي ظُلُمَٰتِ ٱلۡبَرِّ وَٱلۡبَحۡرِۗ قَدۡ فَصَّلۡنَا ٱلۡأٓيَٰتِ لِقَوۡمٖ يَعۡلَمُونَ
﴿٩٧﴾ وَهُوَ ٱلَّذِيٓ أَنشَأَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ فَمُسۡتَقَرّٞ وَمُسۡتَوۡدَعٞۗ
قَدۡ فَصَّلۡنَا ٱلۡأٓيَٰتِ لِقَوۡمٖ يَفۡقَهُونَ ﴿٩٨﴾ وَهُوَ ٱلَّذِيٓ أَنزَلَ مِنَ
ٱلسَّمَآءِ مَآءٗ فَأَخۡرَجۡنَا بِهِۦ نَبَاتَ كُلِّ شَيۡءٖ فَأَخۡرَجۡنَا مِنۡهُ
خَضِرٗا نُّخۡرِجُ مِنۡهُ حَبّٗا مُّتَرَاكِبٗا وَمِنَ ٱلنَّخۡلِ مِن طَلۡعِهَا قِنۡوَانٞ
دَانِيَةٞ وَجَنَّٰتٖ مِّنۡ أَعۡنَابٖ وَٱلزَّيۡتُونَ وَٱلرُّمَّانَ مُشۡتَبِهٗا وَغَيۡرَ
مُتَشَٰبِهٍۗ ٱنظُرُوٓاْ إِلَىٰ ثَمَرِهِۦٓ إِذَآ أَثۡمَرَ وَيَنۡعِهِۦٓۚ إِنَّ فِي ذَٰلِكُمۡ
لَأٓيَٰتٖ لِّقَوۡمٖ يُؤۡمِنُونَ ﴿٩٩﴾ وَجَعَلُواْ لِلَّهِ شُرَكَآءَ ٱلۡجِنَّ وَخَلَقَهُمۡۖ
وَخَرَقُواْ لَهُۥ بَنِينَ وَبَنَٰتِۭ بِغَيۡرِ عِلۡمٖۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَصِفُونَ
﴿١٠٠﴾ بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ أَنَّىٰ يَكُونُ لَهُۥ وَلَدٞ وَلَمۡ تَكُن لَّهُۥ
صَٰحِبَةٞۖ وَخَلَقَ كُلَّ شَيۡءٖۖ وَهُوَ بِكُلِّ شَيۡءٍ عَلِيمٞ ﴿١٠١﴾

(95) Allah alone is the One who splits open the seed, from which crops emerge, and the date-stone, from which the date palm sprouts. He creates the living from the dead, just as man and all other animals are formed from sperm; and He creates the dead from the living, just as sperm comes out of a human being and an egg is laid by a chicken. The Being who does this is Allah, the One Who created you. How are you, idolaters, then misled from the truth, despite your witnessing His marvellous creation?

(96) He, may He be glorified, splits the light of dawn from the darkness of the night. He is the One Who has made the night still, in which people can take rest from the tiring and hard work of the day. He is the One Who has made the sun and the moon move according to a precise measure. That marvellous creation is the determination of the Mighty, Whom none can overpower, the One Who knows what is best for His creation.

(97) He, may He be glorified, is the One who created for you, O children of Adam, the stars in the sky, so that you may be guided by them during your travels when the routes on the land and sea are unclear. I have explained the proofs and evidences that indicate My power for a people who reflect and take benefit from them.

(98) He, may He be glorified, is the One Who created you from one soul, which was the soul of your father, Adam. He began your creation by forming your father, Adam, from clay and then He created you from him. He also created for you a place for you to settle in, which is the wombs of your mothers, and a depository in which you are stored, which is the loins of your fathers. I have explained the signs to a people who can understand the words of Allah.

(99) He, may He be glorified, is the One Who sent down rain water from the sky and then with it He caused all types of vegetation to grow. From the vegetation He brought out crops and green trees, from which He produces grain that is packed one of top of the other, as it is found in spikes. From the spathe of the date-palm come clusters that are close to any person standing or sitting. He also brought out grape orchards; and produces olives and pomegranates, the leaves of which are similar but the fruit are different. Look, O people, at the fruit when it first appears and when it ripens. O people, in that there are clear proofs of Allah's power for a people who believe in Allah. Such people are the ones who will benefit from these proofs.

(100) Yet the idolaters made the jinn partners with Allah in worship believing that the jinn can independently bring benefit and cause harm, whilst Allah alone had created them, so He is most worthy of being worshipped. And out of their ignorance they attributed sons to Allah – as the Jews did with respect to 'Uzayr', and the Christians with respect to Jesus – and also daughters. Allah is free and above what the people of falsehood claim about Him.

(101) He, may He be glorified, is the Creator of the heavens and the earth without any precedent. How can he have a child when he has no wife? He created everything and knows everything. Nothing is hidden from Him.

Beneficial Points:

1. Using the evidence of creation and provision (creation of vegetation, its growth, transformation of its form and size and the falling of rain) to prove Allah's oneness in His Lordship and His entitlement to divinity is something clear and apparent.
2. Using the evidence of motion (motion within orbits and the arrangement and precision of such movement) to prove Allah's oneness in His Lordship and His entitlement to divinity is also something clear and apparent.
3. The verses show the misguidance and foolishness of the idolaters in worshipping the jinn.

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ خَٰلِقُ كُلِّ شَىْءٍ فَٱعْبُدُوهُ
وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿١٠٢﴾ لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ
يُدْرِكُ ٱلْأَبْصَٰرَ ۖ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٠٣﴾ قَدْ جَآءَكُم
بَصَآئِرُ مِن رَّبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِۦ ۖ وَمَنْ عَمِىَ فَعَلَيْهَا ۚ
وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ﴿١٠٤﴾ وَكَذَٰلِكَ نُصَرِّفُ ٱلْءَايَٰتِ
وَلِيَقُولُوا۟ دَرَسْتَ وَلِنُبَيِّنَهُۥ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾ ٱتَّبِعْ
مَآ أُوحِىَ إِلَيْكَ مِن رَّبِّكَ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ
﴿١٠٦﴾ وَلَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكُوا۟ ۗ وَمَا جَعَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ۖ
وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿١٠٧﴾ وَلَا تَسُبُّوا۟ ٱلَّذِينَ يَدْعُونَ
مِن دُونِ ٱللَّهِ فَيَسُبُّوا۟ ٱللَّهَ عَدْوًۢا بِغَيْرِ عِلْمٍ ۗ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ
عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا۟ يَعْمَلُونَ
﴿١٠٨﴾ وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَتْهُمْ ءَايَةٌ لَّيُؤْمِنُنَّ
بِهَا ۚ قُلْ إِنَّمَا ٱلْءَايَٰتُ عِندَ ٱللَّهِ ۖ وَمَا يُشْعِرُكُمْ أَنَّهَآ إِذَا جَآءَتْ
لَا يُؤْمِنُونَ ﴿١٠٩﴾ وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَٰرَهُمْ كَمَا لَمْ
يُؤْمِنُوا۟ بِهِۦٓ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١١٠﴾

(102) O people, the Being that has those divine attributes is your Lord. You have no lord besides Him, and there is no one worthy of worship besides Him. He is the Creator of everything, so worship Him alone as He is the only one deserving of worship. He takes care of everything.

(103) Vision cannot encompass Him, but His Vision covers and encompasses all things. He is the One Who is Subtle with His righteous servants and is Aware of them.

(104) Clear proofs from your Lord have come to you, O people. Whoever understands them and is mindful, the benefit of that will return to him. Whoever is blind to them and unmindful, it will only be to his loss. It is not my duty to watch over you and record your actions: I am only a messenger from my Lord. He is the One Who watches over you.

(105) Just as I explained the various types of proofs of My Power, I also explain the various types of ayahs containing promises, threats and advice. And so the idolaters will say: This is not revelation: it is merely something you learnt from the People of the Scripture before you. And I did this in order to explain the truth to the believers of the nation of Muhammad (peace be upon them), as they are the ones who accept the truth and follow it.

(106) Follow, O Messenger, the truth that your Lord reveals to you. There is no one worthy of worship besides Him, may He be glorified. Let your heart not be concerned with the disbelievers and their stubbornness, as their matter is left to Allah.

(107) If Allah willed for them not to associate any one as partner with Him, they would not have done so. I have not made you, O Messenger, a guardian to record their actions, nor are you in charge of them. You are only a messenger and your duty is only to convey the message.

(108) O believers, do not insult the idols that they worship alongside Allah, even though they be deserving of that, for then the idolaters due to ignorance would insult Allah unknowingly, may He be glorified. Just as He made their misguidance fair seeming to them, He makes the behaviour of every nation, be it good or bad, seem good to them and so they act accordingly. Then their return on the Day of Rising is to their Lord, Who will inform them about what they used to do in the world and repay their actions.

(109) The idolaters swear by Allah, with their strongest oaths, that if Muhammad (peace be upon him) brings them one of the signs they asked for, then they will believe. Say to them, O Messenger: I do not have signs so that I may bring them: they are only with Allah, Who sends them down as He wills.
And what will inform you, O believers, that if these signs come, as they request, they still will not believe? Instead, they will persist in their denial and stubbornness, because they in fact do not want to be guided.

(110) And I will turn their hearts and vision, by intervening between them and preventing their guidance to the truth, just as I intervened between them and faith in the Qur'ān the first time because of their stubbornness. I will leave them in their misguidance and rebellion against their Lord, confused and wandering.

Beneficial Points:

1.Allah is exalted from the injustice that the belief of fatalism (jabr) entails. The verses explain that those who disbelieve or associate partners with Allah do so out of free choice. 2. It is not within the capacity of any prophet to bring a sign (miracle) by himself, or whenever he wishes. Instead, this is a matter that rests with Allah. He alone has the ability to do this. He is Wise and determines the type of miracle and the time of its appearance. 3. Insulting the Allahs of the idolaters is prohibited for fear of the greater evil that this may lead to, namely their responding by throwing insults at the Lord of all people. 4. Sometimes Allah intervenes between a servant and guidance, and turns his sight and heart away from obedience, as a punishment for his choosing disbelief.

* وَلَوۡ أَنَّنَا نَزَّلۡنَآ إِلَيۡهِمُ ٱلۡمَلَٰٓئِكَةَ وَكَلَّمَهُمُ ٱلۡمَوۡتَىٰ وَحَشَرۡنَا
عَلَيۡهِمۡ كُلَّ شَيۡءٖ قُبُلٗا مَّا كَانُواْ لِيُؤۡمِنُوٓاْ إِلَّآ أَن يَشَآءَ ٱللَّهُ
وَلَٰكِنَّ أَكۡثَرَهُمۡ يَجۡهَلُونَ ﴿١١١﴾ وَكَذَٰلِكَ جَعَلۡنَا لِكُلِّ نَبِيٍّ
عَدُوّٗا شَيَٰطِينَ ٱلۡإِنسِ وَٱلۡجِنِّ يُوحِي بَعۡضُهُمۡ إِلَىٰ بَعۡضٖ
زُخۡرُفَ ٱلۡقَوۡلِ غُرُورٗاۚ وَلَوۡ شَآءَ رَبُّكَ مَا فَعَلُوهُۖ فَذَرۡهُمۡ وَمَا
يَفۡتَرُونَ ﴿١١٢﴾ وَلِتَصۡغَىٰٓ إِلَيۡهِ أَفۡـِٔدَةُ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ
وَلِيَرۡضَوۡهُ وَلِيَقۡتَرِفُواْ مَا هُم مُّقۡتَرِفُونَ ﴿١١٣﴾ أَفَغَيۡرَ ٱللَّهِ أَبۡتَغِي
حَكَمٗا وَهُوَ ٱلَّذِيٓ أَنزَلَ إِلَيۡكُمُ ٱلۡكِتَٰبَ مُفَصَّلٗاۚ
وَٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَعۡلَمُونَ أَنَّهُۥ مُنَزَّلٞ مِّن رَّبِّكَ
بِٱلۡحَقِّۖ فَلَا تَكُونَنَّ مِنَ ٱلۡمُمۡتَرِينَ ﴿١١٤﴾ وَتَمَّتۡ كَلِمَتُ رَبِّكَ
صِدۡقٗا وَعَدۡلٗاۚ لَّا مُبَدِّلَ لِكَلِمَٰتِهِۦۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ
﴿١١٥﴾ وَإِن تُطِعۡ أَكۡثَرَ مَن فِي ٱلۡأَرۡضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِۚ إِن
يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنۡ هُمۡ إِلَّا يَخۡرُصُونَ ﴿١١٦﴾ إِنَّ رَبَّكَ هُوَ
أَعۡلَمُ مَن يَضِلُّ عَن سَبِيلِهِۦۖ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ﴿١١٧﴾ فَكُلُواْ
مِمَّا ذُكِرَ ٱسۡمُ ٱللَّهِ عَلَيۡهِ إِن كُنتُم بِـَٔايَٰتِهِۦ مُؤۡمِنِينَ ﴿١١٨﴾

(111) If I had responded to them by bringing what they requested – by sending down the angels for them to see, and made the dead speak to them about the truth of what you brought, and gathered everything they asked for before their eyes – they still would not have believed in what you brought, unless Allah willed for them to be guided. However, most of them are ignorant of this and do not turn to Allah to grant them guidance.

(112) Just as I tested you with the hostility of these idolaters towards you, I tested every prophet before you. I made for each of them enemies of rebellious men and jinn, who used to whisper evil in the hearts of one another, beautifying falsehood in order to deceive them. If I willed them not to do so, they would not have done that; but I willed it as a test for them. So leave them to their fabrications of disbelief and falsehood, and pay no attention to them.

(113) This is so that the hearts of those who do not accept the Afterlife may incline towards what they whisper to one another, happily accepting such things for themselves, and that they persist in committing the sins and wrongs they were doing.

(114) Say, O Messenger, to these idolaters who worship others together with Allah: Does it make sense for me to accept anyone other than Allah as a judge between us whilst Allah is the One Who has revealed the Qur'ān which sufficiently explains everything.
The Jews, to whom I gave the Torah, and the Christians, to whom I gave the Gospel, know that the Qur'ān has been revealed to you, because the proof of that is found in their scriptures. So do not be of those who doubt about what I revealed to you.

(115) The word of your Lord – namely the Qur'ān – is complete in the truthfulness of its statements and the justice of its instructions and prohibitions. There is no one who can alter His words. He is the One Who hears and knows the statements of His servants. Nothing is hidden from him and He will repay their actions.

(116) If you, O Messenger, supposedly followed most of the people on earth, they would mislead you from Allah's religion. Allah's custom has always been that the truth is with the minority. Most people follow nothing but speculation that has no basis and they think that those whom they worship will bring them close to Allah, whereas they are completely wrong in believing this.

(117) Your Lord, O Messenger, knows best those people who are misled from His path; and He knows best those who are rightly guided to it. Nothing of that is hidden from Him.

(118) Eat, O people, from that which was slaughtered while using Allah's name, if you truly accept His clear proofs.

Beneficial Points:

1. The main goal of a servant is to follow the truth, to look for it in the ways that Allah has explained, to practise on it, to hope for the Lord's assistance in following it and not to rely on one's self, strength or ability.
2. In fairness to the knowledgeable believing minority the Qur'ān attributes ignorance and misguidance to the majority of creation.
3. One of Allah's practices amongst the creation is the existence of enemies, from amongst humans and the jinn, for the prophets and their followers because truth is recognised through falsehood which is its opposite.
4. The Qur'ān is truthful in its narrations and just in its laws. Nothing contrary to reality will be found in its narrations and nothing contrary to the truth will be found in its laws.

وَمَا لَكُمۡ أَلَّا تَأۡكُلُواْ مِمَّا ذُكِرَ ٱسۡمُ ٱللَّهِ عَلَيۡهِ وَقَدۡ فَصَّلَ
لَكُم مَّا حَرَّمَ عَلَيۡكُمۡ إِلَّا مَا ٱضۡطُرِرۡتُمۡ إِلَيۡهِۗ وَإِنَّ كَثِيرٗا
لَّيُضِلُّونَ بِأَهۡوَآئِهِم بِغَيۡرِ عِلۡمٍۚ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِٱلۡمُعۡتَدِينَ
١١٩ وَذَرُواْ ظَٰهِرَ ٱلۡإِثۡمِ وَبَاطِنَهُۥٓۚ إِنَّ ٱلَّذِينَ يَكۡسِبُونَ ٱلۡإِثۡمَ
سَيُجۡزَوۡنَ بِمَا كَانُواْ يَقۡتَرِفُونَ ١٢٠ وَلَا تَأۡكُلُواْ مِمَّا لَمۡ
يُذۡكَرِ ٱسۡمُ ٱللَّهِ عَلَيۡهِ وَإِنَّهُۥ لَفِسۡقٞۗ وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ
إِلَىٰٓ أَوۡلِيَآئِهِمۡ لِيُجَٰدِلُوكُمۡۖ وَإِنۡ أَطَعۡتُمُوهُمۡ إِنَّكُمۡ لَمُشۡرِكُونَ
١٢١ أَوَمَن كَانَ مَيۡتٗا فَأَحۡيَيۡنَٰهُ وَجَعَلۡنَا لَهُۥ نُورٗا يَمۡشِي بِهِۦ
فِي ٱلنَّاسِ كَمَن مَّثَلُهُۥ فِي ٱلظُّلُمَٰتِ لَيۡسَ بِخَارِجٖ مِّنۡهَاۚ كَذَٰلِكَ
زُيِّنَ لِلۡكَٰفِرِينَ مَا كَانُواْ يَعۡمَلُونَ ١٢٢ وَكَذَٰلِكَ جَعَلۡنَا
فِي كُلِّ قَرۡيَةٍ أَكَٰبِرَ مُجۡرِمِيهَا لِيَمۡكُرُواْ فِيهَاۖ وَمَا
يَمۡكُرُونَ إِلَّا بِأَنفُسِهِمۡ وَمَا يَشۡعُرُونَ ١٢٣ وَإِذَا جَآءَتۡهُمۡ
ءَايَةٞ قَالُواْ لَن نُّؤۡمِنَ حَتَّىٰ نُؤۡتَىٰ مِثۡلَ مَآ أُوتِيَ رُسُلُ ٱللَّهِۘ ٱللَّهُ
أَعۡلَمُ حَيۡثُ يَجۡعَلُ رِسَالَتَهُۥۗ سَيُصِيبُ ٱلَّذِينَ أَجۡرَمُواْ صَغَارٌ
عِندَ ٱللَّهِ وَعَذَابٞ شَدِيدُۢ بِمَا كَانُواْ يَمۡكُرُونَ ١٢٤

(119) What is it that prevents you, O believers, from eating that which was slaughtered in Allah's name, when Allah has made clear what is unlawful for you. It is therefore necessary for you to leave that which is forbidden, unless you are forced by necessity to eat it, in which case it will be lawful.

Many of the misguided idolaters mislead their followers with their incorrect views. They consider lawful that which Allah has made unlawful (such as carrion), and they consider unlawful that which Allah has made lawful (such as the baḥīrah, waṣīlah, ḥāmī, etc.).

Your Lord, O Messenger, knows best those who overstep His limits and He will repay them for their transgression.

(120) O people, avoid committing sins openly or in secret. Those who commit sins, secret or open, will be repaid by Allah for what they did.

(121) O Muslims, do not eat that which was not slaughtered in the name of Allah, whether the name of someone other than Allah was mentioned over it or not. Eating such forbidden food is to abandon obedience to Allah in favour of disobedience.

The satans whisper to their friends, inspiring them with doubts, so that they argue with you about eating carrion. If you, O Muslims, were to follow them in the doubts they present for the lawfulness of carrion, then you would be equal to them in associating partners with Allah.

(122) Is the one who was dead prior to receiving Allah's guidance – due to his disbelief, ignorance and sins, and then He gave him life by guiding him to faith, knowledge and obedience – equal to the one who cannot leave the darkness of disbelief, ignorance and sins, and to whom the paths have become unclear and dark? Just as polytheism, the consumption of carrion, and false arguments were made fair seeming to these idolaters, the sins of the disbelievers were made to seem good to them, so that they are repaid for them on the Day of Rising with a painful punishment.

(123) Just as what transpired with those leaders of Mecca who committed polytheism and barred others from the Way of Allah, He has placed leaders and influential people in every town who use various means and schemes to call towards the path of Satan and oppose the messengers and their followers. In reality, their scheming and planning will eventually only harm them, but they do realise this due to their ignorance and their following of desires.

(124) And when there comes to any of these leaders a verse or a sign which Allah reveals to His Prophet proving his truthfulness, they say: We will never accept this until Allah bestows upon us the Prophethood as He did to those Prophets aforetime.

Allah refutes them by saying that He knows best who is most suitable to be appointed to carry out the duties of the mission and He only selects the finest people for prophethood and messengership. These transgressors will be afflicted with disgrace and humiliation because of their arrogance against the truth, and with a severe punishment because of their scheming.

Beneficial Points:

1. The default with respect to all things including food is permissibility. If the Sacred Law has not declared something unlawful it remains permissible.
2. Any person who says something about religion without knowledge or calls people to something about which he does not know whether it is true or false, is a transgressor who is wronging himself and wronging others by misguiding them. The same applies to a person who issues a religious verdict without being qualified to do so.
3. The servant must leave all wrong that will place him in sin and difficulty, whether this relates to Allah's rights of the rights of Allah's servants.
4. The benefit of a believer is not restricted to himself, but extends to other people as well.

فَمَن يُرِدِ ٱللَّهُ أَن يَهۡدِيَهُۥ يَشۡرَحۡ صَدۡرَهُۥ لِلۡإِسۡلَٰمِۖ وَمَن
يُرِدۡ أَن يُضِلَّهُۥ يَجۡعَلۡ صَدۡرَهُۥ ضَيِّقًا حَرَجٗا كَأَنَّمَا
يَصَّعَّدُ فِي ٱلسَّمَآءِۚ كَذَٰلِكَ يَجۡعَلُ ٱللَّهُ ٱلرِّجۡسَ عَلَى ٱلَّذِينَ
لَا يُؤۡمِنُونَ ١٢٥ وَهَٰذَا صِرَٰطُ رَبِّكَ مُسۡتَقِيمٗاۗ قَدۡ فَصَّلۡنَا
الحزب ١٥ ٱلۡأٓيَٰتِ لِقَوۡمٖ يَذَّكَّرُونَ ١٢٦ ۞ لَهُمۡ دَارُ ٱلسَّلَٰمِ عِندَ
رَبِّهِمۡۖ وَهُوَ وَلِيُّهُم بِمَا كَانُواْ يَعۡمَلُونَ ١٢٧ وَيَوۡمَ يَحۡشُرُهُمۡ
جَمِيعٗا يَٰمَعۡشَرَ ٱلۡجِنِّ قَدِ ٱسۡتَكۡثَرۡتُم مِّنَ ٱلۡإِنسِۖ وَقَالَ
أَوۡلِيَآؤُهُم مِّنَ ٱلۡإِنسِ رَبَّنَا ٱسۡتَمۡتَعَ بَعۡضُنَا بِبَعۡضٖ وَبَلَغۡنَآ
أَجَلَنَا ٱلَّذِيٓ أَجَّلۡتَ لَنَاۚ قَالَ ٱلنَّارُ مَثۡوَىٰكُمۡ خَٰلِدِينَ فِيهَآ
إِلَّا مَا شَآءَ ٱللَّهُۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٞ ١٢٨ وَكَذَٰلِكَ نُوَلِّي
بَعۡضَ ٱلظَّٰلِمِينَ بَعۡضَۢا بِمَا كَانُواْ يَكۡسِبُونَ ١٢٩
يَٰمَعۡشَرَ ٱلۡجِنِّ وَٱلۡإِنسِ أَلَمۡ يَأۡتِكُمۡ رُسُلٞ مِّنكُمۡ
يَقُصُّونَ عَلَيۡكُمۡ ءَايَٰتِي وَيُنذِرُونَكُمۡ لِقَآءَ يَوۡمِكُمۡ
هَٰذَاۚ قَالُواْ شَهِدۡنَا عَلَىٰٓ أَنفُسِنَاۖ وَغَرَّتۡهُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَا
وَشَهِدُواْ عَلَىٰٓ أَنفُسِهِمۡ أَنَّهُمۡ كَانُواْ كَٰفِرِينَ ١٣٠

(125) Whomever Allah wishes to guide to the right path, He opens their heart to Islam so they accept it willingly. Whomever He wishes to abandon and not guide, He makes their chest extremely narrow and unable to accept the truth, such that they become like a person climbing into the higher layers of the atmosphere while finding it increasingly difficult to breathe. Just as Allah made this extreme narrowness the condition of the person who goes astray, He will place the punishment on those who do not have faith in Him.

(126) This religion that I have given you, O Messenger, is My straight path, in which there is no crookedness. I have made the ayahs clear for the one who has understanding.

(127) Such people will be awarded Paradise on the Day of Judgement, in which they will be safe from every type of harm and discomfort. Allah will be their Friend, Protector, Supporter and Guardian. This will be their reward for the good actions they used to do.

(128) Remember, O Messenger, the day when Allah will gather both the jinn and humankind. He will address the jinn and tell them that they had misled many people and prevented them from Allah's path. Their followers among humankind will say in response to their Lord: O our Lord, we benefited from one another: the jinn benefited by having human beings follow them; and the human beings benefited by using the jinn to obtain their desires. And now we have reached the term that You have appointed for us and this is now the Day of Rising.
Allah will tell them that the fire of Hell will be their home, where they will live eternally, with the exception of those sinful monotheists whom Allah wills to remove from it. Your Lord, O Messenger, is Wise in His planning and handling of matters; He knows which of His servants deserves the punishment.

(129) Just as I gave some of the rebellious jinn the ability to mislead some people, I will give an authority and power to every evil sinner so that they may influence other sinners-prompting them to do evil and create a dislike in their hearts and turn them away from good. This is a just recompense for the sins they used to commit.

(130) On the Day of Rising, I will address jinn and humankind, and ask them if messengers from their own species had not come to them reciting to them what Allah had revealed to them and warning them that they will meet this day, which is the Day of Rising. They will say: Of course they did. Today we confess against ourselves that Your messengers did communicate Your message to us and we admit the meeting of this day; but we had rejected Your messengers and denied the meeting of this day.
The life of the world with its temporary beauty, decorations and luxuries had deceived them, and they will admit against themselves that they disbelieved in Allah and His messengers in the world. Yet this confession and acceptance will not be of any use to them, as the time for its usefulness would have already passed.

Beneficial Points:

1. Allah's system with respect to misguidance and guidance is that both of these come from Him and are created and brought into existence by Him. They occur by the action of the servant by his choice after Allah's will.
2. Allah's friendship and protection towards the believers is in accordance to their good actions. The more good actions they do the greater is Allah's friendship towards them.
3. Allah's custom is to give authority to one wrongdoer over another, so that they urge and encourage one another towards evil and to create a dislike and aversion in his heart for good.

ذَٰلِكَ أَن لَّمۡ يَكُن رَّبُّكَ مُهۡلِكَ ٱلۡقُرَىٰ بِظُلۡمٖ وَأَهۡلُهَا
غَٰفِلُونَ ١٣١ وَلِكُلّٖ دَرَجَٰتٞ مِّمَّا عَمِلُواْۚ وَمَا رَبُّكَ
بِغَٰفِلٍ عَمَّا يَعۡمَلُونَ ١٣٢ وَرَبُّكَ ٱلۡغَنِيُّ ذُو ٱلرَّحۡمَةِۚ
إِن يَشَأۡ يُذۡهِبۡكُمۡ وَيَسۡتَخۡلِفۡ مِنۢ بَعۡدِكُم مَّا
يَشَآءُ كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوۡمٍ ءَاخَرِينَ ١٣٣
إِنَّ مَا تُوعَدُونَ لَأٓتٖۖ وَمَآ أَنتُم بِمُعۡجِزِينَ ١٣٤ قُلۡ يَٰقَوۡمِ
ٱعۡمَلُواْ عَلَىٰ مَكَانَتِكُمۡ إِنِّي عَامِلٞۖ فَسَوۡفَ تَعۡلَمُونَ
مَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِۚ إِنَّهُۥ لَا يُفۡلِحُ ٱلظَّٰلِمُونَ ١٣٥
وَجَعَلُواْ لِلَّهِ مِمَّا ذَرَأَ مِنَ ٱلۡحَرۡثِ وَٱلۡأَنۡعَٰمِ نَصِيبٗا
فَقَالُواْ هَٰذَا لِلَّهِ بِزَعۡمِهِمۡ وَهَٰذَا لِشُرَكَآئِنَاۖ فَمَا كَانَ
لِشُرَكَآئِهِمۡ فَلَا يَصِلُ إِلَى ٱللَّهِۖ وَمَا كَانَ لِلَّهِ فَهُوَ
يَصِلُ إِلَىٰ شُرَكَآئِهِمۡۗ سَآءَ مَا يَحۡكُمُونَ ١٣٦ وَكَذَٰلِكَ
زَيَّنَ لِكَثِيرٖ مِّنَ ٱلۡمُشۡرِكِينَ قَتۡلَ أَوۡلَٰدِهِمۡ
شُرَكَآؤُهُمۡ لِيُرۡدُوهُمۡ وَلِيَلۡبِسُواْ عَلَيۡهِمۡ دِينَهُمۡۖ
وَلَوۡ شَآءَ ٱللَّهُ مَا فَعَلُوهُۖ فَذَرۡهُمۡ وَمَا يَفۡتَرُونَ ١٣٧

(131) The reason for sending messengers to mankind and jinn is so that no one is punished for the crimes they committed without a messenger having been sent to warn them and the invitation reaching them. I only punished a nation after sending messengers to them.

(132) Each one of them will have ranks in accordance to their actions. The person who did a great deal of evil will not be equal to the one who did less. The followers will not be equal to those who were followed. Similarly, the reward for those who do good will not be the same. Your Lord is not unaware of what they used to do. Instead, He is well aware of that. Nothing of it is hidden from Him and He will repay them for their actions.

(133) Your Lord, O Messenger, is Self-sufficient of His servants. He is not in need of them or their worship of Him. Their disbelief in Him does not harm Him. Despite His not being in need of them, He is Merciful towards them.If He wished to destroy you, O disobedient servants, He would destroy you with His punishment, and then after this He would bring others who would have faith in Him and obey Him, just as He created you from the progeny of other people who had come before you.

(134) The resurrection, rising, reckoning and punishment that you are promised, O disbelievers, will most certainly happen. You will not be able to escape from your Lord by running away: He will seize and punish you.

(135) Say, O Messenger: O my people, remain on your path of disbelief and misguidance if you choose, as I have fulfilled my obligation having established the evidence against you by communicating the message to you. I am therefore not concerned about your disbelief and misguidance. Instead, I will remain firm on the path of truth that I follow. Soon you will come to know who will be victorious in the world and inherit the earth, and who will receive the home of the Afterlife. The idolaters will not succeed, neither in this world nor the Afterlife. Their end result will be loss even though they may have some enjoyment in the world.

(136) The idolaters made innovations and false claims in their religion concerning Allah by assigning to Him a share of the crops and livestock that He created, and giving a share of what He created to their idols. Yet the share they gave to their partners does not reach the avenues that Allah requires them to be spent in, such as on the poor and destitute. But what they gave to Allah reaches the idols and is spent on them. How evil is their judgement and distribution!

(137) Just as Satan made this unfair judgement fair seeming to the idolaters, the devils –who were their partners and associates – made it seem good to them that they should kill their children out of the fear of poverty. The devils inspired them with this in order to destroy them by their committing the act of murder, which Allah had made unlawful, and to make their religion confusing for them such that they did not know anymore what Allah had commanded or prohibited for them. If Allah had willed for them not to do this, they would not have done so. However, He willed it out of His wisdom. So leave, O Messenger, these idolaters and their fabrications about Allah, because that will not harm you, and entrust their matter to Allah.

Beneficial Points:

1. The various levels of the creation with respect to acts of sin and obedience requires that their ranks with respect to the levels of punishment and reward also be different.
2. Allah rightly condemned the idolaters because of seven characteristics that they possessed: loss, foolishness, ignorance, making unlawful what Allah provided, fabricating against Allah, misguidance and not following the right path.

وَقَالُواْ هَٰذِهِۦٓ أَنۡعَٰمٞ وَحَرۡثٌ حِجۡرٞ لَّا يَطۡعَمُهَآ إِلَّا مَن نَّشَآءُ
بِزَعۡمِهِمۡ وَأَنۡعَٰمٌ حُرِّمَتۡ ظُهُورُهَا وَأَنۡعَٰمٞ لَّا يَذۡكُرُونَ
ٱسۡمَ ٱللَّهِ عَلَيۡهَا ٱفۡتِرَآءً عَلَيۡهِۚ سَيَجۡزِيهِم بِمَا كَانُواْ
يَفۡتَرُونَ ١٣٨ وَقَالُواْ مَا فِي بُطُونِ هَٰذِهِ ٱلۡأَنۡعَٰمِ خَالِصَةٞ
لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰٓ أَزۡوَٰجِنَاۖ وَإِن يَكُن مَّيۡتَةٗ
فَهُمۡ فِيهِ شُرَكَآءُۚ سَيَجۡزِيهِمۡ وَصۡفَهُمۡۚ إِنَّهُۥ حَكِيمٌ
عَلِيمٞ ١٣٩ قَدۡ خَسِرَ ٱلَّذِينَ قَتَلُوٓاْ أَوۡلَٰدَهُمۡ سَفَهَۢا بِغَيۡرِ
عِلۡمٖ وَحَرَّمُواْ مَا رَزَقَهُمُ ٱللَّهُ ٱفۡتِرَآءً عَلَى ٱللَّهِۚ قَدۡ ضَلُّواْ
وَمَا كَانُواْ مُهۡتَدِينَ ١٤٠ ۞ وَهُوَ ٱلَّذِيٓ أَنشَأَ جَنَّٰتٖ نصف الحزب ١٥
مَّعۡرُوشَٰتٖ وَغَيۡرَ مَعۡرُوشَٰتٖ وَٱلنَّخۡلَ وَٱلزَّرۡعَ مُخۡتَلِفًا
أُكُلُهُۥ وَٱلزَّيۡتُونَ وَٱلرُّمَّانَ مُتَشَٰبِهٗا وَغَيۡرَ مُتَشَٰبِهٖۚ
كُلُواْ مِن ثَمَرِهِۦٓ إِذَآ أَثۡمَرَ وَءَاتُواْ حَقَّهُۥ يَوۡمَ حَصَادِهِۦۖ
وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ١٤١ وَمِنَ ٱلۡأَنۡعَٰمِ
حَمُولَةٗ وَفَرۡشٗاۚ كُلُواْ مِمَّا رَزَقَكُمُ ٱللَّهُ وَلَا تَتَّبِعُواْ
خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ ١٤٢

(138) The idolaters said that certain animals and crops were banned, and only those whom they wish may eat of them, such as those who worship the idols and others, according to their claim and fabrication. They also said that the backs of certain animals were forbidden and that no one could ride or carry a load on those animals. Then they claimed that the name of Allah must not be mentioned over certain animals at the time of slaughter and the names of idols must be taken instead. They falsely attributed all of this to Allah. Allah will repay them with His punishment because of what they made up about Him.

(139) They said: The foetus in the wombs of these reserved animals, if born alive, is permitted for our males and forbidden to our women. If it is stillborn, then the males and females will share in it.
Allah will justly repay them for this statement. He is Wise in His sacred laws and in handling the affairs of His creation, and He knows full well about them.

(140) Those who killed their children due to their foolishness and ignorance, and made unlawful the animals that Allah provided for them, falsely attributing this to Allah, are ruined. They have strayed from the straight path and are not guided to it.

(141) Allah, may He be glorified, is the One Who created gardens raised above the ground by means of stems and trellises, and spread out gardens on the surface of the earth without any stems, He is the One Who created the date palm. He produced crops which differ in their shape and taste. He is the One Who created the olive and the pomegranate, the leaves of which are similar but their fruit is different. Eat, O people, from its fruit when it bears fruit and pay its Zakat on the day of its harvest. Do not overstep the limits of the sacred law with respect to eating and spending, because Allah does not love those who overstep His limits in this and other respects. Rather, He hates such people. The One Who created all of this is the One Who has made it lawful for His servants. Therefore, the idolaters have no right to declare it unlawful.

(142) He is the One Who produced for you some animals suitable for carrying loads (such as big camels) and other animals not suitable for that purpose (such as small camels, goats and sheep).
Eat, O people, of the permissible things that Allah has provided for you and do not follow the footsteps of Satan by considering as lawful what Allah has forbidden and making unlawful what Allah has permitted, as the idolaters do. O people, O people, Satan is your clear enemy as He wants you to oppose Allah by doing so.

Beneficial Points:

1. Ones own desires are the cause for making unlawful what Allah has permitted and considering as lawful what Allah has forbidden.
2. Zakat is due on crops and fruit when they are harvested. It is permissible to eat of them before paying the Zakat and this will not be included in the Zakat.
3. It is allowed to enjoy pure things without wastage and without overstepping the limits with respect to eating and spending.
4. Satan is man's enemy and he must not be followed in his instructions and prohibitions.

ثَمَٰنِيَةَ أَزۡوَٰجٖۖ مِّنَ ٱلضَّأۡنِ ٱثۡنَيۡنِ وَمِنَ ٱلۡمَعۡزِ ٱثۡنَيۡنِۗ
قُلۡ ءَآلذَّكَرَيۡنِ حَرَّمَ أَمِ ٱلۡأُنثَيَيۡنِ أَمَّا ٱشۡتَمَلَتۡ عَلَيۡهِ
أَرۡحَامُ ٱلۡأُنثَيَيۡنِۖ نَبِّـُٔونِي بِعِلۡمٍ إِن كُنتُمۡ صَٰدِقِينَ ١٤٣
وَمِنَ ٱلۡإِبِلِ ٱثۡنَيۡنِ وَمِنَ ٱلۡبَقَرِ ٱثۡنَيۡنِۗ قُلۡ ءَآلذَّكَرَيۡنِ
حَرَّمَ أَمِ ٱلۡأُنثَيَيۡنِ أَمَّا ٱشۡتَمَلَتۡ عَلَيۡهِ أَرۡحَامُ ٱلۡأُنثَيَيۡنِۖ
أَمۡ كُنتُمۡ شُهَدَآءَ إِذۡ وَصَّىٰكُمُ ٱللَّهُ بِهَٰذَاۚ فَمَنۡ
أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبٗا لِّيُضِلَّ ٱلنَّاسَ بِغَيۡرِ
عِلۡمٍۚ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ١٤٤ قُل لَّآ أَجِدُ
فِي مَآ أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٖ يَطۡعَمُهُۥٓ إِلَّآ أَن يَكُونَ
مَيۡتَةً أَوۡ دَمٗا مَّسۡفُوحًا أَوۡ لَحۡمَ خِنزِيرٖ فَإِنَّهُۥ رِجۡسٌ أَوۡ
فِسۡقًا أُهِلَّ لِغَيۡرِ ٱللَّهِ بِهِۦۚ فَمَنِ ٱضۡطُرَّ غَيۡرَ بَاغٖ وَلَا عَادٖ
فَإِنَّ رَبَّكَ غَفُورٞ رَّحِيمٞ ١٤٥ وَعَلَى ٱلَّذِينَ هَادُواْ حَرَّمۡنَا
كُلَّ ذِي ظُفُرٖۖ وَمِنَ ٱلۡبَقَرِ وَٱلۡغَنَمِ حَرَّمۡنَا عَلَيۡهِمۡ
شُحُومَهُمَآ إِلَّا مَا حَمَلَتۡ ظُهُورُهُمَآ أَوِ ٱلۡحَوَايَآ أَوۡ مَا ٱخۡتَلَطَ
بِعَظۡمٖۚ ذَٰلِكَ جَزَيۡنَٰهُم بِبَغۡيِهِمۡۖ وَإِنَّا لَصَٰدِقُونَ ١٤٦

(143) He created for you eight types: two types of sheep, male and female, and two types of goats. Say, O Messenger, to the idolaters: Did Allah make the two males unlawful because of their being male? If they say, 'Yes,' then ask them: Why do you regard the females as unlawful? Or did He make the two females unlawful because of their being female? If they say, 'Yes,' then ask them: Why do you regard the males as unlawful? Or did He make what the wombs of the two females contain unlawful because of being contained in the womb? If they say, 'Yes,' then ask them: Why do you differentiate between what the wombs contain by making the male unlawful sometimes and making the female unlawful at other times? Tell me, O idolaters, what proper knowledge do you base this on, if you are truthful in your claim that the prohibition for this is from Allah?

(144) The remainder of the eight types are a pair of camels and a pair of cattle. Say, O Messenger, to the idolaters: Did Allah make any of them unlawful due to their being male or female or due to being contained in the womb? Were you, O idolaters, present when Allah gave the instruction for the prohibition of the animals that you regard as unlawful, according to your claim?

There is no greater wrong and offence than a person who makes up lies about Allah, by attributing to Him the prohibition of that which He has not prohibited, in order to mislead people from the straight path without any basis. Allah does not guide to the right path those who do wrong by making up lies about Allah.

(145) Say, O Messenger: I do not find in what Allah has revealed to me anything forbidden except that which dies without being properly slaughtered, blood that is flowing, the meat of a pig – for that is impure and unlawful – or that which is slaughtered in the name of other than Allah (such as animals slaughtered in the name of idols). Whoever is forced by necessity to eat of these forbidden things due to extreme hunger, without looking for enjoyment by eating them and without exceeding the limit of necessity, there will be no sin on him in that. Your Lord, O Messenger, is Forgiving towards the person who is compelled to eat from that and is Compassionate towards such a person.

After Allah mentioned what He made unlawful for the nation, in the following verse He mentions what He had made unlawful for the Jews, to show that what the idolaters have declared unlawful is not based on anything that came from Allah and that they are merely following the dictates of Satan:

(146) I made unlawful for the Jews animals whose toes were not separated (such as camels and ostriches). I also made unlawful for them the fat of cattle and sheep, except for what was attached to their backs or on their intestines or what was mixed with bone (such as the rump or flank). I repaid them for their disobedience by making these things unlawful for them. I am truthful in all that I relate.

Beneficial Points:

1. The verses indicate to the validity of debate with respect to matters of knowledge and the validity of the use of reasoning and analogical deduction.
2. Revelation and what is inferred from it is the method to recognise the lawful and the unlawful.
3. It is wrong for a person to issue a verdict with respect to a religious matter unless he is reasonably sure that the verdict he issues is correct and will please Allah.
4. It is the mercy of Allah towards His servants that He permits them to consume things which are forbidden at the time of necessity.
5. All forbidden things are dirty and impure, and they are of the filthy things which Allah has made unlawful for His servants in order to protect and honour them.
6. One of the objectives of the sacred laws is to take into consideration religious and worldly interests and to guard the interests of the individual and that of society.

فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمۡ ذُو رَحۡمَةٖ وَٰسِعَةٖ وَلَا يُرَدُّ
بَأۡسُهُۥ عَنِ ٱلۡقَوۡمِ ٱلۡمُجۡرِمِينَ (١٤٧) سَيَقُولُ ٱلَّذِينَ أَشۡرَكُواْ
لَوۡ شَآءَ ٱللَّهُ مَآ أَشۡرَكۡنَا وَلَآ ءَابَآؤُنَا وَلَا حَرَّمۡنَا مِن شَيۡءٖۚ
كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبۡلِهِمۡ حَتَّىٰ ذَاقُواْ بَأۡسَنَاۗ
قُلۡ هَلۡ عِندَكُم مِّنۡ عِلۡمٖ فَتُخۡرِجُوهُ لَنَآۖ إِن تَتَّبِعُونَ إِلَّا
ٱلظَّنَّ وَإِنۡ أَنتُمۡ إِلَّا تَخۡرُصُونَ (١٤٨) قُلۡ فَلِلَّهِ ٱلۡحُجَّةُ ٱلۡبَٰلِغَةُۖ
فَلَوۡ شَآءَ لَهَدَىٰكُمۡ أَجۡمَعِينَ (١٤٩) قُلۡ هَلُمَّ شُهَدَآءَكُمُ
ٱلَّذِينَ يَشۡهَدُونَ أَنَّ ٱللَّهَ حَرَّمَ هَٰذَاۖ فَإِن شَهِدُواْ فَلَا تَشۡهَدۡ
مَعَهُمۡۚ وَلَا تَتَّبِعۡ أَهۡوَآءَ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا وَٱلَّذِينَ
لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ وَهُم بِرَبِّهِمۡ يَعۡدِلُونَ (١٥٠) ۞ قُلۡ ثلاثة أرباع الحزب ١٥
تَعَالَوۡاْ أَتۡلُ مَا حَرَّمَ رَبُّكُمۡ عَلَيۡكُمۡۖ أَلَّا تُشۡرِكُواْ
بِهِۦ شَيۡـٔٗاۖ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنٗاۖ وَلَا تَقۡتُلُوٓاْ أَوۡلَٰدَكُم
مِّنۡ إِمۡلَٰقٖ نَّحۡنُ نَرۡزُقُكُمۡ وَإِيَّاهُمۡۖ وَلَا تَقۡرَبُواْ ٱلۡفَوَٰحِشَ
مَا ظَهَرَ مِنۡهَا وَمَا بَطَنَۖ وَلَا تَقۡتُلُواْ ٱلنَّفۡسَ ٱلَّتِي حَرَّمَ ٱللَّهُ
إِلَّا بِٱلۡحَقِّۚ ذَٰلِكُمۡ وَصَّىٰكُم بِهِۦ لَعَلَّكُمۡ تَعۡقِلُونَ (١٥١)

(147) If they deny you, O Messenger, and do not accept what you brought from your Lord, then say to them in encouragement: Your Lord is One, possessor of vast mercy. It is because of His mercy that He has given you relief and has not yet taken you to task by punishing you. Also say to them as a warning: His punishment is not averted from those who commit sins.

(148) The idolaters will say, using Allah's will and decree as proof for their associating partners with Him: If Allah had willed that neither we nor our ancestors associate any partners with Him we would not have done so; and if He had willed that we do not make anything unlawful for ourselves we would not have done so.

Those before them also denied their messengers with similar worthless proofs saying: If Allah had willed that we do not prohibit them, we would not have done so.

So they persisted in their denial until they tasted My punishment that I sent down on them. Say, O Messenger, to these idolaters: Do you have any evidence that indicates that Allah is pleased that you associate others with Him, and that you make lawful what He has prohibited, and make unlawful what He has allowed? Just because you did these actions does not mean that He is pleased with them. You are following nothing but speculation with respect to this and speculation holds no weight against the truth. You are only lying.

(149) Say, O Messenger, to the idolaters: If you only have these weak arguments, then Allah has a decisive argument against which the excuses you present hold no weight and before which the doubts that you cling to will disappear. If Allah had willed to guide all of you to the truth, O idolaters, He would have done so.

(150) Say, O Messenger, to these idolaters who make unlawful what Allah has allowed and who claim that it is Allah who has made it unlawful: Bring your witnesses to testify that Allah has made these things unlawful. If they testify without any knowledge that Allah has made these things unlawful, then do not believe their testimony, O Messenger, because it is false testimony. Do not follow the desires of those who let their desires rule over them. They denied His verses when they made unlawful what Allah had allowed. Do not follow those who do not have faith in the Afterlife and who associate others with their Lord. How can a person who deals with his Lord in this way be followed?

(151) Say, O Messenger, to the people: Come! I will read to you what Allah has made unlawful. He has made it unlawful that you associate any creation as partner to Him; that you disobey your parents – for it is your duty to be good to them; that you kill your children due to poverty – as the people during the period of ignorance used to do – I provide for you and for them. He has also made it unlawful that you go near immoral acts, whether they are done openly or in secret; and that you kill the soul that Allah has prohibited you from killing, unless it is done rightfully (such as in the case of adultery and apostasy). He has instructed you with what was mentioned so that you understand Allah's instructions and prohibitions.

Beneficial Points:

1. The verses contain a warning against offences that lead to Allah's punishment because Allah's punishment, when He wills it, will not be averted from those who are guilty.
2. An argument must be based on knowledge and proof. If it based merely on speculation that holds no weight against the truth it is not valid.
3. Using the Divine decree as an argument for disobedience after Allah has given mankind free will is clearly wrong and based on stubbornness.
4. The verses indicate that a servant will carry out Allah's instructions in proportion to his or her understanding.
5. The prohibition of going near immoral acts is more profound than the prohibition of committing them because it includes a prohibition of those things that lead to those acts as well.

وَلَا تَقۡرَبُواْ مَالَ ٱلۡيَتِيمِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ حَتَّىٰ يَبۡلُغَ أَشُدَّهُۥۚ
وَأَوۡفُواْ ٱلۡكَيۡلَ وَٱلۡمِيزَانَ بِٱلۡقِسۡطِۖ لَا نُكَلِّفُ نَفۡسًا إِلَّا
وُسۡعَهَاۖ وَإِذَا قُلۡتُمۡ فَٱعۡدِلُواْ وَلَوۡ كَانَ ذَا قُرۡبَىٰۖ وَبِعَهۡدِ
ٱللَّهِ أَوۡفُواْۚ ذَٰلِكُمۡ وَصَّىٰكُم بِهِۦ لَعَلَّكُمۡ تَذَكَّرُونَ (١٥٢)
وَأَنَّ هَٰذَا صِرَٰطِي مُسۡتَقِيمًا فَٱتَّبِعُوهُۖ وَلَا تَتَّبِعُواْ ٱلسُّبُلَ
فَتَفَرَّقَ بِكُمۡ عَن سَبِيلِهِۦۚ ذَٰلِكُمۡ وَصَّىٰكُم بِهِۦ لَعَلَّكُمۡ
تَتَّقُونَ (١٥٣) ثُمَّ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ تَمَامًا عَلَى ٱلَّذِيٓ
أَحۡسَنَ وَتَفۡصِيلٗا لِّكُلِّ شَيۡءٖ وَهُدٗى وَرَحۡمَةٗ لَّعَلَّهُم بِلِقَآءِ
رَبِّهِمۡ يُؤۡمِنُونَ (١٥٤) وَهَٰذَا كِتَٰبٌ أَنزَلۡنَٰهُ مُبَارَكٞ فَٱتَّبِعُوهُ
وَٱتَّقُواْ لَعَلَّكُمۡ تُرۡحَمُونَ (١٥٥) أَن تَقُولُوٓاْ إِنَّمَآ أُنزِلَ ٱلۡكِتَٰبُ
عَلَىٰ طَآئِفَتَيۡنِ مِن قَبۡلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمۡ لَغَٰفِلِينَ
(١٥٦) أَوۡ تَقُولُواْ لَوۡ أَنَّآ أُنزِلَ عَلَيۡنَا ٱلۡكِتَٰبُ لَكُنَّآ أَهۡدَىٰ
مِنۡهُمۡۚ فَقَدۡ جَآءَكُم بَيِّنَةٞ مِّن رَّبِّكُمۡ وَهُدٗى وَرَحۡمَةٞۚ
فَمَنۡ أَظۡلَمُ مِمَّن كَذَّبَ بِـَٔايَٰتِ ٱللَّهِ وَصَدَفَ عَنۡهَاۗ سَنَجۡزِي ٱلَّذِينَ
يَصۡدِفُونَ عَنۡ ءَايَٰتِنَا سُوٓءَ ٱلۡعَذَابِ بِمَا كَانُواْ يَصۡدِفُونَ (١٥٧)

(152) He has prohibited you from becoming involved with the wealth of orphans – those who lose their father before maturity – until they became mature and are considered to be sensible, unless you do so in a manner that brings benefit and an increase in that wealth.

He has also prohibited you from giving short measure or weight; rather, it is necessary that you are fair and just when taking or giving anything in a purchase and sale transaction. He does not burden a soul more than it can bear, and you will not be taken to task for any increase or decrease in measure that is unintentional.

He has, likewise, prohibited you from saying that which is false when relating an incident or giving testimony, displaying unfair preference to a relative or friend.

He has, too, prohibited you from breaking Allah's pledge. If you make a pledge with Allah or in Allah's name, then such pacts must be fulfilled. Allah has instructed you with the above in the hope that you would ponder over the outcomes of your actions.

(153) He has prohibited you from following the paths of misguidance. You are required to follow Allah's straight path, in which there is no crookedness. The paths of misguidance will lead you far away from the path of truth. Allah instructs you to follow the straight path in the hope that you will become mindful of Him by fulfilling His instructions and staying away from His prohibitions.

(154) After all this, I relate to you that I gave the Torah to Moses as a completion of My favour and a reward for his good actions, to make everything required in religion clear, and as a mercy in the hope that they would have faith in the meeting with their Lord on the Day of Judgement and prepare for it with good actions.

(155) And this Qur'ān is a book that I have revealed and is full of blessings because of the religious and worldly benefits it contains. So follow what is revealed in it, and be mindful of going against it, in the hope that you will be shown mercy.

(156) This Book was revealed so that you, idolaters, do not say: Allah only revealed the Torah and the Gospel to the Jews and the Christians before us and He did not reveal any scripture to us. I do not know how to read their scriptures as they are in their language and not in ours.

(157) Likewise, I sent this Book so that you do not say: If Allah had revealed a scripture to us, just as He did to the Jews and Christians, we would have been more upright than them.

So now has Allah revealed the Book to your prophet, Muhammad (peace be upon him), in your language: a clear proof, guidance, and a mercy for the entire nation. Then do not offer false excuses and give invalid reasons for rejecting it. Surely the greatest wrongdoer is the person who denies Allah's ayahs and turns away from them. Allah will punish those who turn away from His words with a severe punishment, by causing them to enter the fire of Hell as a repayment for their turning away from and ignoring them.

Beneficial Points:

1. It is not permissible to transact in the wealth of orphans except within the limits of their best interests. Their wealth will only be given to them once they reach the age of discernment.
2. All orders of the sacred law, out of Allah's Mercy, are only charged according to ones ability.
3. Judges are required to be fair between disputants.
4. It is Allah's responsibility to provide sustenance for His creatures.
5. The paths of misguidance are many but it is only Allah's path that leads to salvation.
6. False excuses and weak arguments will never be of benefit to those who make use of them.

هَلۡ يَنظُرُونَ إِلَّآ أَن تَأۡتِيَهُمُ ٱلۡمَلَٰٓئِكَةُ أَوۡ يَأۡتِيَ رَبُّكَ أَوۡ يَأۡتِيَ بَعۡضُ
ءَايَٰتِ رَبِّكَۗ يَوۡمَ يَأۡتِي بَعۡضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفۡسًا إِيمَٰنُهَا
لَمۡ تَكُنۡ ءَامَنَتۡ مِن قَبۡلُ أَوۡ كَسَبَتۡ فِيٓ إِيمَٰنِهَا خَيۡرٗاۗ قُلِ ٱنتَظِرُوٓاْ
إِنَّا مُنتَظِرُونَ ١٥٨ إِنَّ ٱلَّذِينَ فَرَّقُواْ دِينَهُمۡ وَكَانُواْ شِيَعٗا لَّسۡتَ
مِنۡهُمۡ فِي شَيۡءٍۚ إِنَّمَآ أَمۡرُهُمۡ إِلَى ٱللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُواْ يَفۡعَلُونَ
١٥٩ مَن جَآءَ بِٱلۡحَسَنَةِ فَلَهُۥ عَشۡرُ أَمۡثَالِهَاۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ
فَلَا يُجۡزَىٰٓ إِلَّا مِثۡلَهَا وَهُمۡ لَا يُظۡلَمُونَ ١٦٠ قُلۡ إِنَّنِي هَدَىٰنِي رَبِّيٓ
إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ دِينٗا قِيَمٗا مِّلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۚ وَمَا كَانَ
مِنَ ٱلۡمُشۡرِكِينَ ١٦١ قُلۡ إِنَّ صَلَاتِي وَنُسُكِي وَمَحۡيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ ٱلۡعَٰلَمِينَ ١٦٢ لَا شَرِيكَ لَهُۥۖ وَبِذَٰلِكَ أُمِرۡتُ وَأَنَا۠ أَوَّلُ ٱلۡمُسۡلِمِينَ
١٦٣ قُلۡ أَغَيۡرَ ٱللَّهِ أَبۡغِي رَبّٗا وَهُوَ رَبُّ كُلِّ شَيۡءٖۚ وَلَا تَكۡسِبُ كُلُّ
نَفۡسٍ إِلَّا عَلَيۡهَاۚ وَلَا تَزِرُ وَازِرَةٞ وِزۡرَ أُخۡرَىٰۚ ثُمَّ إِلَىٰ رَبِّكُم
مَّرۡجِعُكُمۡ فَيُنَبِّئُكُم بِمَا كُنتُمۡ فِيهِ تَخۡتَلِفُونَ ١٦٤ وَهُوَ ٱلَّذِي جَعَلَكُمۡ
خَلَٰٓئِفَ ٱلۡأَرۡضِ وَرَفَعَ بَعۡضَكُمۡ فَوۡقَ بَعۡضٖ دَرَجَٰتٖ لِّيَبۡلُوَكُمۡ فِي
مَآ ءَاتَىٰكُمۡۗ إِنَّ رَبَّكَ سَرِيعُ ٱلۡعِقَابِ وَإِنَّهُۥ لَغَفُورٞ رَّحِيمُۢ ١٦٥

(158) Those who deny the truth are not waiting for anything but for the angel of death and his assistants to come to them in order to take away their souls in the world; or for their Lord to come on the Day of Decision in the Afterlife, O Messenger, in order to make the final decision about them; or for some of the Lord's signs that indicate the approach of the Final Hour. to come. On the day when some of your Lord's signs come – such as the rising of the sun in the West – the faith of a disbeliever will not be of any benefit to him, nor will the good action of a believer who did not do good previously be of benefit to him. Say, O Messenger, to these idolaters who deny this, 'Wait for one of these things; I am also waiting'.

(159) O Messenger, have nothing to do with those Jews and Christians who divided their religion, by taking part of it and leaving out another part, and turned into various sects. You are innocent of the misguidance that they adopt. Your duty is only to warn them. Their matter is entrusted to Allah and then, on the Day of Judgement, He will tell them about what they used to do in the world and repay them for that.

(160) Whoever of the believers brings a good action on the Day of Judgement, Allah will multiply it for them ten times. Whoever brings an evil action will only be punished with its equivalent amount, and not more than that. On the Day of Judgement, they will not be wronged by a reduction in the reward of good actions, nor by an increase in the punishment for evil actions.

(161) Say, O Messenger, to these idolaters who are in denial: My Lord has guided me to a straight path, which is the path of the religion that maintains the interests of this world and the Afterlife. It is the faith of Abraham who inclined to the truth and who was never one of those who associated others with Allah.

(162) Say, O Messenger: My prayer and sacrifice is for Allah and in His name, not for anyone else. My life and death is only for Allah, the Lord of all creation, and no one else has any share in that from me.

(163) He, may He be glorified, has no partner. There is no one else worthy of worship besides Him. Allah has instructed me to accept this pure monotheism and I am the first of those who acknowledge Him in this nation.

(164) Say, O Messenger, to these idolaters: Shall I search for someone other than Allah as a Lord when He, may He be glorified, is the Lord of everything? He is the Lord of those things that you worship besides Him. No innocent person will bear the sin of another. Then your return will be to your Lord alone on the Day of Judgement, and He will inform you about religious matters that you used to differ about when you were in the world.

(165) Allah is the One Who made you successors of those whom came before you on earth, so that you inhabit it after them. He has raised some of you in rank over others – in terms of physical form, livelihood and other aspects – in order to test you through what He has given you. Your Lord, O Messenger, is quick in delivering justice, since anything that is approaching is close. And He is also Forgiving and Compassionate towards those of His servants who repent to Him.

Beneficial Points:

1. Religion demands unity and solidarity, and prohibits disunity and division.
2. Procrastination in doing good deeds is not permissible as the time for doing good may suddenly end by death or by the appearance of the major signs of the Day of Rising.
3. Allah's perfect justice and kindness is that He repays an evil deed with its like and a good deed with ten times its like, which is the minimum that it may be multiplied.
4. The true and proper religion requires that all religious activities must be performed for Allah. The servant must turn only to Him in his prayer, worship, rites, sacrifices and all acts of good in his life, as well as the bequests he makes to be carried out after his death.

سُورَةُ الأَعۡرَافِ

آيَاتُهَا ٢٠٦
تَرۡتِيبُهَا ٧

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الحِزۡبُ ١٦

الٓمٓصٓ ﴿١﴾ كِتَٰبٌ أُنزِلَ إِلَيۡكَ فَلَا يَكُن فِي صَدۡرِكَ حَرَجٞ مِّنۡهُ
لِتُنذِرَ بِهِۦ وَذِكۡرَىٰ لِلۡمُؤۡمِنِينَ ﴿٢﴾ ٱتَّبِعُواْ مَآ أُنزِلَ إِلَيۡكُم
مِّن رَّبِّكُمۡ وَلَا تَتَّبِعُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَۗ قَلِيلٗا مَّا تَذَكَّرُونَ
﴿٣﴾ وَكَم مِّن قَرۡيَةٍ أَهۡلَكۡنَٰهَا فَجَآءَهَا بَأۡسُنَا بَيَٰتًا أَوۡ هُمۡ
قَآئِلُونَ ﴿٤﴾ فَمَا كَانَ دَعۡوَىٰهُمۡ إِذۡ جَآءَهُم بَأۡسُنَآ إِلَّآ أَن قَالُوٓاْ
إِنَّا كُنَّا ظَٰلِمِينَ ﴿٥﴾ فَلَنَسۡـَٔلَنَّ ٱلَّذِينَ أُرۡسِلَ إِلَيۡهِمۡ وَلَنَسۡـَٔلَنَّ
ٱلۡمُرۡسَلِينَ ﴿٦﴾ فَلَنَقُصَّنَّ عَلَيۡهِم بِعِلۡمٖۖ وَمَا كُنَّا غَآئِبِينَ ﴿٧﴾
وَٱلۡوَزۡنُ يَوۡمَئِذٍ ٱلۡحَقُّۚ فَمَن ثَقُلَتۡ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ هُمُ
ٱلۡمُفۡلِحُونَ ﴿٨﴾ وَمَنۡ خَفَّتۡ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓاْ
أَنفُسَهُم بِمَا كَانُواْ بِـَٔايَٰتِنَا يَظۡلِمُونَ ﴿٩﴾ وَلَقَدۡ مَكَّنَّٰكُمۡ
فِي ٱلۡأَرۡضِ وَجَعَلۡنَا لَكُمۡ فِيهَا مَعَٰيِشَۗ قَلِيلٗا مَّا تَشۡكُرُونَ
﴿١٠﴾ وَلَقَدۡ خَلَقۡنَٰكُمۡ ثُمَّ صَوَّرۡنَٰكُمۡ ثُمَّ قُلۡنَا لِلۡمَلَٰٓئِكَةِ
ٱسۡجُدُواْ لِأٓدَمَ فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ لَمۡ يَكُن مِّنَ ٱلسَّٰجِدِينَ ﴿١١﴾

The Heights (Sūrah Al-A‘rāf)

Themes of the Sūrah:

The sūrah elaborates on the struggle between faith and disbelief, and the consequences of the conflict, and how the prophets behaved with their people in such cases.

Explanation:

① This surah begins with the disconnected letters, the explanation for which has already preceded in Surah Baqarah.

② The noble Qur’ān is a scripture revealed by Allah to you, O Prophet, so do not let there be any distress or doubt in your heart about it. He revealed it to you to warn people by it and to be a proof, and to remind those who have faith through it, because it is they who benefit from being reminded.

③ Follow, O people, the Scripture which your Lord revealed to you, and the traditions of your Prophet. Do not follow the desires of those you imagine to be friends and protectors amongst the devils or evil scholars, turning to them and leaving what was revealed to you because of your desires. How little you remember! If you had remembered, you would not have preferred falsehood over the truth, and you would have followed what your Messenger came with, acting in obedience to it and leaving anything besides it.

④ How many cities Allah has destroyed through His punishment because they persisted in their disbelief and error! Allah sent His punishment down on them in their obliviousness at night or during the day: they could not do anything to avoid the punishment, and their false Allahs could do nothing to protect them from it.

⑤ All they could do when the punishment came down on them was to admit that they had done wrong through their disbelief in Allah.

⑥ Allah will certainly question the communities He sent messengers to on the Day of Judgement: about how they received the messengers. Also, He will certainly question the messengers about whether they delivered what they were instructed to deliver, and how their communities responded to it.

⑦ Allah will inform everyone about what they did in the world, through His knowledge, because He was always aware of whatever they did. Nothing is hidden from Him, and He was never, at any point, absent from them.

⑧ The weighing of what they did on the Day of Judgement will be with justice, with no one being wronged in the least. Those whose good actions weigh more than their bad actions have succeeded in reaching the goal and being saved from what they feared. ⑨ Those whose bad actions weigh more than their good actions are the people who have lost themselves, gaining their destruction on the Day of Judgement and being excluded from eternal bliss because of their rejection of Allah’s signs and verses. ⑩ Allah certainly established you, O children of Adam, on the earth, and gave you the means of making a living. You should be thankful to Allah for that, but you give little thanks.

⑪ O people, Allah created your father Adam, making him in the best of forms and the best of designs. Then He commanded the angels to bow down to him, honouring him, so they did so, all bowing down, except for Iblīs, the Satan, who refused to bow down out of pride and stubbornness.

Beneficial Points:

1. One of the aims of the revelation of the Qur’ān is to warn the disbelievers and proud ones, as well as to serve as a beneficial reminder for the believers. 2. Allah revealed the Qur’ān to the believers so that they would follow it and act according to it. If they do this the formation of their good character will be perfected, and the blessing upon them will be complete, and they will be guided to the best of deeds and good character. 3. The weighing of the deeds of people on the day of Judgement will be with justice and fairness, without any injustice or wronging anyone.

4. Allah made the earth for humanity so that they could benefit from it, build on it, cultivate it and extract what was in it for their benefit.

قَالَ مَا مَنَعَكَ أَلَّا تَسۡجُدَ إِذۡ أَمَرۡتُكَۖ قَالَ أَنَا۠ خَيۡرٞ مِّنۡهُ خَلَقۡتَنِي مِن نَّارٖ
وَخَلَقۡتَهُۥ مِن طِينٖ ١٢ قَالَ فَٱهۡبِطۡ مِنۡهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ
فِيهَا فَٱخۡرُجۡ إِنَّكَ مِنَ ٱلصَّٰغِرِينَ ١٣ قَالَ أَنظِرۡنِيٓ إِلَىٰ يَوۡمِ يُبۡعَثُونَ
١٤ قَالَ إِنَّكَ مِنَ ٱلۡمُنظَرِينَ ١٥ قَالَ فَبِمَآ أَغۡوَيۡتَنِي لَأَقۡعُدَنَّ لَهُمۡ
صِرَٰطَكَ ٱلۡمُسۡتَقِيمَ ١٦ ثُمَّ لَأٓتِيَنَّهُم مِّنۢ بَيۡنِ أَيۡدِيهِمۡ وَمِنۡ خَلۡفِهِمۡ
وَعَنۡ أَيۡمَٰنِهِمۡ وَعَن شَمَآئِلِهِمۡۖ وَلَا تَجِدُ أَكۡثَرَهُمۡ شَٰكِرِينَ ١٧ قَالَ
ٱخۡرُجۡ مِنۡهَا مَذۡءُومٗا مَّدۡحُورٗاۖ لَّمَن تَبِعَكَ مِنۡهُمۡ لَأَمۡلَأَنَّ جَهَنَّمَ مِنكُمۡ
أَجۡمَعِينَ ١٨ وَيَٰٓـَٔادَمُ ٱسۡكُنۡ أَنتَ وَزَوۡجُكَ ٱلۡجَنَّةَ فَكُلَا مِنۡ حَيۡثُ
شِئۡتُمَا وَلَا تَقۡرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ١٩ فَوَسۡوَسَ
لَهُمَا ٱلشَّيۡطَٰنُ لِيُبۡدِيَ لَهُمَا مَا وُۥرِيَ عَنۡهُمَا مِن سَوۡءَٰتِهِمَا وَقَالَ
مَا نَهَىٰكُمَا رَبُّكُمَا عَنۡ هَٰذِهِ ٱلشَّجَرَةِ إِلَّآ أَن تَكُونَا مَلَكَيۡنِ
أَوۡ تَكُونَا مِنَ ٱلۡخَٰلِدِينَ ٢٠ وَقَاسَمَهُمَآ إِنِّي لَكُمَا لَمِنَ ٱلنَّٰصِحِينَ ٢١
فَدَلَّىٰهُمَا بِغُرُورٖۚ فَلَمَّا ذَاقَا ٱلشَّجَرَةَ بَدَتۡ لَهُمَا سَوۡءَٰتُهُمَا وَطَفِقَا
يَخۡصِفَانِ عَلَيۡهِمَا مِن وَرَقِ ٱلۡجَنَّةِۖ وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمۡ أَنۡهَكُمَا عَن
تِلۡكُمَا ٱلشَّجَرَةِ وَأَقُل لَّكُمَآ إِنَّ ٱلشَّيۡطَٰنَ لَكُمَا عَدُوّٞ مُّبِينٞ ٢٢

⑫ Allah asked Satan rebuking him: 'What stopped you from following My command to bow down to Adam?' Satan said: 'What prevented me is that I am better than Adam: You created me from fire and Adam from mud, and fire is greater then mud.'

⑬ Allah told Satan: 'Go down from Paradise, because it is not appropriate for you to be proud in it; as it is a place for those who are good and pure-hearted. You are O Satan disgraced and humiliated, even though you consider yourself to be superior to Adam.

⑭ Satan asked Allah: 'O my Lord, give me relief until the Day of Rising, so that I could tempt and misguide whomever of the children of Adam I am able to tempt.'

⑮ Allah told Satan: 'You are O Satan given respite till the first blast of the trumpet when all created beings die, and the Creator alone remains.'.

⑯ Satan said: 'Because You have made me fall into error through not following Your command to bow down to Adam, I will surely sit in wait for the children of Adam upon Your straight path, to turn them away and mislead them from it, just as I was misled through not bowing down to Adam.'

⑰ 'I will surely come to them from every direction, causing them to neglect the Afterlife, and desire the life of this world, giving them doubts, and making their low desires seem beautiful to them. And You will not find O my Lord most of them thankful to You, because of the denial and ingratitude I will lead them to.

⑱ Allah said: 'Go down from Paradise O Satan, humiliated and removed from My mercy. I will certainly fill Hell with you and all those who follow and obey you and go against My command.

⑲ Then Allah told Adam: 'O Adam go and dwell you and your wife Eve in the Paradise, and eat from the good things in it, but do not approach and eat from that tree, for if you both eat from that tree after My prohibiting it you would be of those who transgress My limits.'

⑳ Satan told them: 'Allah has only forbidden you from eating from that tree because He does not want you to become angels or to live eternally in Paradise.'

㉑ Satan swore to the two of them saying: 'By Allah I am to you both, O Adam and Eve, a sincere advisor in what I direct you to.'

㉒ So Satan brought them down from their high position through trickery and deception. When they ate from the tree which they had been forbidden to eat from, their private parts became exposed and visible to them. So they started to fix leaves from Paradise onto themselves in order to cover up. Their Lord called to them: 'Did I not forbid you both from eating from this tree, and did I not warn you that Satan is your clear enemy?'

Beneficial Points:

1. Iblis was the first to draw an incorrect analogy and went far astray.
2. The verses show that whoever goes against their Lord is made lowly.
3. Allah's response to Iblis, giving him time, was actually an announcement of something that had already taken place, and not a response to his request, because he is too contemptible to have his request answered.
4. Satan announced his enmity towards the children of Adam, and promised to prevent them from following the straight path in every means and every way.
5. Whoever is like Adam, through acknowledging, asking for forgiveness, regretting and giving up wrongdoing if they have sinned, their Lord will choose them and guide them.
6. Whoever is like Satan when he sins, by persisting in it and being stubborn, they will only increase in distance from Allah.

قَالَا رَبَّنَا ظَلَمۡنَآ أَنفُسَنَا وَإِن لَّمۡ تَغۡفِرۡ لَنَا وَتَرۡحَمۡنَا لَنَكُونَنَّ
مِنَ ٱلۡخَٰسِرِينَ ٢٣ قَالَ ٱهۡبِطُواْ بَعۡضُكُمۡ لِبَعۡضٍ عَدُوّٞۖ وَلَكُمۡ
فِي ٱلۡأَرۡضِ مُسۡتَقَرّٞ وَمَتَٰعٌ إِلَىٰ حِينٖ ٢٤ قَالَ فِيهَا تَحۡيَوۡنَ وَفِيهَا
تَمُوتُونَ وَمِنۡهَا تُخۡرَجُونَ ٢٥ يَٰبَنِيٓ ءَادَمَ قَدۡ أَنزَلۡنَا عَلَيۡكُمۡ
لِبَاسٗا يُوَٰرِي سَوۡءَٰتِكُمۡ وَرِيشٗاۖ وَلِبَاسُ ٱلتَّقۡوَىٰ ذَٰلِكَ خَيۡرٞۚ
ذَٰلِكَ مِنۡ ءَايَٰتِ ٱللَّهِ لَعَلَّهُمۡ يَذَّكَّرُونَ ٢٦ يَٰبَنِيٓ ءَادَمَ لَا يَفۡتِنَنَّكُمُ
ٱلشَّيۡطَٰنُ كَمَآ أَخۡرَجَ أَبَوَيۡكُم مِّنَ ٱلۡجَنَّةِ يَنزِعُ عَنۡهُمَا
لِبَاسَهُمَا لِيُرِيَهُمَا سَوۡءَٰتِهِمَآۚ إِنَّهُۥ يَرَىٰكُمۡ هُوَ وَقَبِيلُهُۥ مِنۡ
حَيۡثُ لَا تَرَوۡنَهُمۡۗ إِنَّا جَعَلۡنَا ٱلشَّيَٰطِينَ أَوۡلِيَآءَ لِلَّذِينَ لَا يُؤۡمِنُونَ
٢٧ وَإِذَا فَعَلُواْ فَٰحِشَةٗ قَالُواْ وَجَدۡنَا عَلَيۡهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا
بِهَاۗ قُلۡ إِنَّ ٱللَّهَ لَا يَأۡمُرُ بِٱلۡفَحۡشَآءِۖ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعۡلَمُونَ
٢٨ قُلۡ أَمَرَ رَبِّي بِٱلۡقِسۡطِۖ وَأَقِيمُواْ وُجُوهَكُمۡ عِندَ كُلِّ مَسۡجِدٖ
وَٱدۡعُوهُ مُخۡلِصِينَ لَهُ ٱلدِّينَۚ كَمَا بَدَأَكُمۡ تَعُودُونَ ٢٩
فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيۡهِمُ ٱلضَّلَٰلَةُۚ إِنَّهُمُ ٱتَّخَذُواْ
ٱلشَّيَٰطِينَ أَوۡلِيَآءَ مِن دُونِ ٱللَّهِ وَيَحۡسَبُونَ أَنَّهُم مُّهۡتَدُونَ ٣٠

㉓ Adam and Eve said: ‘O our Lord! We have wronged ourselves by doing what You forbade us from, and surely If You do not forgive us and have mercy on us we will be amongst the losers, losing our share of the worldly life and Hereafter.’

㉔ Allah told Adam, Eve and Satan: ‘Go down from Paradise to the earth, where some of you will be enemies of others, and where you would have a place to settle with enjoyment of what is in the earth until an appointed time.’

㉕ Allah addressed Adam and Eve and their descendants: ‘On this Earth you will live for the length of time I decree for you, and on this Earth you will die. After being buried, you will be taken out from your graves and brought back to life.’

㉖ O children of Adam, Allah made for you clothing, necessary for covering your nakedness, and clothing for you to adorn yourselves with, and the clothing of Mindfulness, which is through following what Allah instructs and staying away from what He has not allowed, which is better than the physical types of clothing.

What is mentioned here about clothing is from among the signs of Allah, showing His power over everything, so that perhaps people will remember His blessings to them and be thankful for them.

㉗ O children of Adam, do not let Satan deceive you by making disobedience look beautiful to you, making you leave covering your nakedness with clothing, or leave the clothing of Mindfulness. Do not be deceived as he tricked your parents, making eating from the tree seem good to them, and the result of that was that he got them expelled from Paradise, and their nakedness became clear to them. Satan and his tribe watch and see you, and you cannot see or watch them, so always be on your guard against him and his tribe. Allah made the satans friends and helpers of those who do not have faith in Allah. As for those who have faith and do good, the satans have no way against them.

㉘ If the idolaters commit an indecent act, they defend it, saying they found their fathers doing it and that Allah had commanded them to do it. Tell them O Muhammad: ‘Indeed Allah does not command the wrong, rather, He forbids it, so how can you claim such a thing about Him? Or are you O Idolators inventing things about Allah, saying what you do not know about Him?’

㉙ Say O Muhammad: ‘Indeed Allah commands justice, not indecency or sin. And He commands loyalty to Him in worship generally, and particularly in places of worship, that you call on Him alone, sincere in your dedication to Him.’ As He created you from nothing the first time, He will bring you back to life a second time. He Who is able to create you in the first place is able to return you and bring you back to life.

㉚ Allah made people into two groups: one group of them He guided, making it easy for them to find guidance and removing the barriers to it; and another He made go astray from the path of truth, because they made the satans their friends and helpers instead of Allah, ignorantly becoming bound to them, considering themselves to be correctly guided to a straight path.

Beneficial Points:

1. There are two types of clothing: outer clothing that covers a person’s body parts that should be covered; and inner clothing, which is Mindfulness, and it is to be a permanent characteristic of the servant, as in beauty of the heart and the soul.
2. Many of the helpers of Satan call for the removal of outward clothing to reveal the parts of the body which should be covered, making it easy for people to do reprehensible things and to commit immorality.
3. The commands and prohibitions of sacred law are based on perfect wisdom and contain the best interests of humanity.
4. Guidance is by Allah’s grace; and misguidance is by His forsaking someone who Satan takes control of, so that he acts with ignorance and disobedience, which causes his own misguidance.

۞ يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَكُلُواْ وَٱشۡرَبُواْ
وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ٣١ قُلۡ مَنۡ حَرَّمَ زِينَةَ ٱللَّهِ
ٱلَّتِيٓ أَخۡرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزۡقِۚ قُلۡ هِيَ لِلَّذِينَ ءَامَنُواْ
فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا خَالِصَةٗ يَوۡمَ ٱلۡقِيَٰمَةِۗ كَذَٰلِكَ نُفَصِّلُ ٱلۡأٓيَٰتِ
لِقَوۡمٖ يَعۡلَمُونَ ٣٢ قُلۡ إِنَّمَا حَرَّمَ رَبِّيَ ٱلۡفَوَٰحِشَ مَا ظَهَرَ مِنۡهَا وَمَا
بَطَنَ وَٱلۡإِثۡمَ وَٱلۡبَغۡيَ بِغَيۡرِ ٱلۡحَقِّ وَأَن تُشۡرِكُواْ بِٱللَّهِ مَا لَمۡ يُنَزِّلۡ
بِهِۦ سُلۡطَٰنٗا وَأَن تَقُولُواْ عَلَى ٱللَّهِ مَا لَا تَعۡلَمُونَ ٣٣ وَلِكُلِّ أُمَّةٍ
أَجَلٞۖ فَإِذَا جَآءَ أَجَلُهُمۡ لَا يَسۡتَـٔۡخِرُونَ سَاعَةٗ وَلَا يَسۡتَقۡدِمُونَ
٣٤ يَٰبَنِيٓ ءَادَمَ إِمَّا يَأۡتِيَنَّكُمۡ رُسُلٞ مِّنكُمۡ يَقُصُّونَ عَلَيۡكُمۡ ءَايَٰتِي فَمَنِ
ٱتَّقَىٰ وَأَصۡلَحَ فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ٣٥ وَٱلَّذِينَ كَذَّبُواْ
بِـَٔايَٰتِنَا وَٱسۡتَكۡبَرُواْ عَنۡهَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا
خَٰلِدُونَ ٣٦ فَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوۡ كَذَّبَ
بِـَٔايَٰتِهِۦٓۚ أُوْلَٰٓئِكَ يَنَالُهُمۡ نَصِيبُهُم مِّنَ ٱلۡكِتَٰبِۖ حَتَّىٰٓ إِذَا جَآءَتۡهُمۡ
رُسُلُنَا يَتَوَفَّوۡنَهُمۡ قَالُوٓاْ أَيۡنَ مَا كُنتُمۡ تَدۡعُونَ مِن دُونِ ٱللَّهِۖ
قَالُواْ ضَلُّواْ عَنَّا وَشَهِدُواْ عَلَىٰٓ أَنفُسِهِمۡ أَنَّهُمۡ كَانُواْ كَٰفِرِينَ ٣٧

㉛ O children of Adam, dress beautifully in every place of worship, and eat and drink, but do not be extravagant. Truly, He does not love those who are extravagant.

O children of Adam, wear clean, pure, beautiful, clothes that cover your nakedness when you pray and when you make circumambulation of the Kaaba. Eat and drink whatever you like from the good things that Allah has allowed. But do not be extravagant in this, nor go beyond what is allowed. Allah does not love those who go beyond the limits.

㉜ Say O Messenger to the idolaters who forbid what Allah has allowed of clothing and food; ‘Who has forbidden you from wearing clothes as adornment, and who has forbidden you from eating the good things I have provided you to eat and drink?’ Say to them O Messenger: ‘These good things to eat and drink and wear are in this world, for the believers; while others may share in them in this world, they are exclusively for the believers on the Day of Judgement when the disbelievers will not have a share in them, because the disbelievers have been forbidden Paradise.’ Likewise Allah makes clear His signs and ayahs in this way for people who reflect, because it is they who benefit from them. ㉝ Say O Messenger (peace be upon him) to inform the idolaters who have forbidden what Allah has allowed: ‘Indeed Allah has only forbidden lewd indecent acts done openly or secretly, all forms of disobedience, and transgressing unjustly against people in terms of their selves, wealth, or honour. And He has forbidden worshipping others next to Him – for which there is no proof to do so. And He has forbidden that you say things about Him wihout knowledge, in terms of His Names, Attributes, Actions and sacred law. ㉞ Every generation and people are given a fixed time. If their decreed time arrives, they cannot delay it, even by a small amount, and they cannot advance it. ㉟ O children of Adam, if messengers of your own come to you from Allah, reciting what Allah has revealed to them from His scripture, then follow them and what they bring. Those who are Mindful, following His instructions and staying away from what He has not allowed, making right what they do, there will be no fear upon them on the Day of Judgement, and they will not grieve about the pleasures that passed them by in this world. ㊱ As for the disbelievers, who reject Allah’s signs, and do not have faith in them, too proud to act in accordance with what their messengers bring to them, they are the companions of Hell, where they will live eternally. ㊲ The greatest wrongdoer is the person who: invents a lie about Allah, considering Him to have a partner; or says He is deficient in some way; or says something about Him that He has not said; or rejects His clear signs and verses which guide to the correct way of life. Those who do such things will receive the portion of worldly pleasure that is destined for them in the Preserved Tablet, until the angel of death and his helpers come to them to take their souls, and they are asked: ‘Where are the Allahs you used to worship besides Allah, claiming they would help you? Call on those idols if they can benefit you! The idolaters will say to the angels: ‘The Allahs we used to worship have gone, and that we do not know where they are!’ Then they will admit that they were disbelievers, but their admission at that time will be a proof against them and will not benefit them.

Beneficial Points:

1. The believer is instructed to respect the rituals of Allah through covering what should be covered of the body and dressing beautifully when praying and especially when going to the mosque. 2. From Allah’s complete concern for His creatures He made the good things permissible for them, to help them in their devotion to Allah, just as He forbade harmful things which have a negative effect in this world and in the Hereafter. 3. The verses establish that the believers will not feel fear or sorrow on the Day of Judgement, nor will terror or panic reach them; and if they do suffer some harm, they will nevertheless be safe in the end. 4. The greatest of wrongdoers are people who obstruct others from understanding the religion of Allah. This may happen in two ways: suppressing that which shows His Way, or deluding people into following that which is contrary to His Command.

قَالَ ٱدۡخُلُواْ فِيٓ أُمَمٖ قَدۡ خَلَتۡ مِن قَبۡلِكُم مِّنَ ٱلۡجِنِّ وَٱلۡإِنسِ
فِي ٱلنَّارِۖ كُلَّمَا دَخَلَتۡ أُمَّةٞ لَّعَنَتۡ أُخۡتَهَاۖ حَتَّىٰٓ إِذَا ٱدَّارَكُواْ
فِيهَا جَمِيعٗا قَالَتۡ أُخۡرَىٰهُمۡ لِأُولَىٰهُمۡ رَبَّنَا هَٰٓؤُلَآءِ أَضَلُّونَا فَـَٔاتِهِمۡ
عَذَابٗا ضِعۡفٗا مِّنَ ٱلنَّارِۖ قَالَ لِكُلّٖ ضِعۡفٞ وَلَٰكِن لَّا تَعۡلَمُونَ
٣٨ وَقَالَتۡ أُولَىٰهُمۡ لِأُخۡرَىٰهُمۡ فَمَا كَانَ لَكُمۡ عَلَيۡنَا مِن فَضۡلٖ
فَذُوقُواْ ٱلۡعَذَابَ بِمَا كُنتُمۡ تَكۡسِبُونَ ٣٩ إِنَّ ٱلَّذِينَ
كَذَّبُواْ بِـَٔايَٰتِنَا وَٱسۡتَكۡبَرُواْ عَنۡهَا لَا تُفَتَّحُ لَهُمۡ أَبۡوَٰبُ ٱلسَّمَآءِ
وَلَا يَدۡخُلُونَ ٱلۡجَنَّةَ حَتَّىٰ يَلِجَ ٱلۡجَمَلُ فِي سَمِّ ٱلۡخِيَاطِۚ وَكَذَٰلِكَ
نَجۡزِي ٱلۡمُجۡرِمِينَ ٤٠ لَهُم مِّن جَهَنَّمَ مِهَادٞ وَمِن فَوۡقِهِمۡ غَوَاشٖۚ
وَكَذَٰلِكَ نَجۡزِي ٱلظَّٰلِمِينَ ٤١ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
لَا نُكَلِّفُ نَفۡسًا إِلَّا وُسۡعَهَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِۖ هُمۡ
فِيهَا خَٰلِدُونَ ٤٢ وَنَزَعۡنَا مَا فِي صُدُورِهِم مِّنۡ غِلّٖ تَجۡرِي
مِن تَحۡتِهِمُ ٱلۡأَنۡهَٰرُۖ وَقَالُواْ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا
لِنَهۡتَدِيَ لَوۡلَآ أَنۡ هَدَىٰنَا ٱللَّهُۖ لَقَدۡ جَآءَتۡ رُسُلُ رَبِّنَا بِٱلۡحَقِّۖ
وَنُودُوٓاْ أَن تِلۡكُمُ ٱلۡجَنَّةُ أُورِثۡتُمُوهَا بِمَا كُنتُمۡ تَعۡمَلُونَ ٤٣

㊳ The angels will say: 'Enter you O idolaters the fire of Hell with the crowds of nations of jinn and people who passed away before you in disbelief and error!'. Whenever a nation enters Hell it condemns its sister nation which entered the fire of Hell before it, until they all reach one another and are gathered together. The last of them to enter, who are the lowly people and followers will ask concerning the previous nations who were their leaders and masters: 'O our Lord! These are the ones who led us astray from right guidance, so give them a double punishment, for that they beautified for us the path of misguidance.' Allah will reply to them: 'Each group of you will receive a doubled share of the punishment; but you will not perceive this.'

㊴ The leaders and chiefs will exclaim: 'You do not have, O followers, over us any preference, therefore deserving any lightening of the punishment, as it is the result of your own actions. You do not have any excuse for having followed what was false. So taste then, O followers, the punishment just as we taste it, because of what you earned through your own disbelief and disobedience.

㊵ Those who reject Allah's clear signs and verses, and are too proud to follow them, have lost everything, because the gates of heaven will not open to their actions because of their disbelief; nor will they open for their souls when they die. Such people will never enter Paradise until the camel – one of the largest animals – goes into the eye of a needle – one of the smallest things. The aforementioned is impossible, and so is the idea that they will ever enter Paradise. In such a way does Allah reward those who stubbornly do wrong.

㊶ For these people who rejected the truth, because they were too proud, is a bed of Hell to lie on, and above them is a covering of torment. This is the way in which Allah rewards those who overstep His limits through their disbelief in Him, and through their turning away from Him.

㊷ Yet those who have faith in their Lord and who do good actions to the best of their ability – and Allah does not burden a soul with more than it can bear – they are the companions of Paradise, entering into it and living there eternally.

㊸ Their bliss in Paradise is made complete by Allah removing whatever hatred and resentment is in their hearts, with rivers running beneath them. When they come to live there and settle in their homes, they will exclaim whilst recognizing Allah's blessings on them, praising Him: 'All praise and thanks belongs to Allah Who allowed us to do the good actions which brought us to this place, and we would not have been able to do that if Allah had not enabled us to do so. The messengers of our Lord came with the truth about which there was no doubt, true in its promises of good for the righteous and true in its threats for the wrongdoers. It will then be announced to them: 'This, truly this, is the Paradise which Allah has made you inherit out of His Mercy, for the good actions you used to do seeking the countenance of Allah.'

Beneficial Points:

1. The friendship and closeness that was between those who denied the truth in this world will turn into hatred and condemnation on the Day of Judgement.
2. The doors of heaven will be opened to the souls of the believers dedicated to the command of Allah, trusting His signs, until they ascend to Allah, and rejoice in the nearness to their Lord, and the position of favour with His pleasure.
3. The doors of heaven will not open to the souls of those who denied the truth, who turn away. When they die they rise up to the heavens and ask for permission to ascend but are not given it. They did not rise in the worldly life to have faith in Allah, and to know Him and love Him, so they also do not rise after death. Ultimately they will only reap what they sowed.
4. The people of Paradise are saved from the fire of Hell by Allah's pardon, and enter Paradise with Allah's mercy. Though they share the ranks given to them according to their good actions, which is also from His Kindness and of the highest expressions of His Mercy.

وَنَادَىٰٓ أَصۡحَٰبُ ٱلۡجَنَّةِ أَصۡحَٰبَ ٱلنَّارِ أَن قَدۡ وَجَدۡنَا مَا وَعَدَنَا
رَبُّنَا حَقّٗا فَهَلۡ وَجَدتُّم مَّا وَعَدَ رَبُّكُمۡ حَقّٗاۖ قَالُواْ نَعَمۡۚ فَأَذَّنَ
مُؤَذِّنُۢ بَيۡنَهُمۡ أَن لَّعۡنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ﴿٤٤﴾ ٱلَّذِينَ يَصُدُّونَ عَن
سَبِيلِ ٱللَّهِ وَيَبۡغُونَهَا عِوَجٗا وَهُم بِٱلۡأٓخِرَةِ كَٰفِرُونَ ﴿٤٥﴾ وَبَيۡنَهُمَا
حِجَابٞۚ وَعَلَى ٱلۡأَعۡرَافِ رِجَالٞ يَعۡرِفُونَ كُلَّۢا بِسِيمَىٰهُمۡۚ وَنَادَوۡاْ
أَصۡحَٰبَ ٱلۡجَنَّةِ أَن سَلَٰمٌ عَلَيۡكُمۡۚ لَمۡ يَدۡخُلُوهَا وَهُمۡ يَطۡمَعُونَ ﴿٤٦﴾
۞ وَإِذَا صُرِفَتۡ أَبۡصَٰرُهُمۡ تِلۡقَآءَ أَصۡحَٰبِ ٱلنَّارِ قَالُواْ رَبَّنَا لَا تَجۡعَلۡنَا نصف الحزب ١٦
مَعَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ﴿٤٧﴾ وَنَادَىٰٓ أَصۡحَٰبُ ٱلۡأَعۡرَافِ رِجَالٗا يَعۡرِفُونَهُم
بِسِيمَىٰهُمۡ قَالُواْ مَآ أَغۡنَىٰ عَنكُمۡ جَمۡعُكُمۡ وَمَا كُنتُمۡ تَسۡتَكۡبِرُونَ ﴿٤٨﴾
أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقۡسَمۡتُمۡ لَا يَنَالُهُمُ ٱللَّهُ بِرَحۡمَةٍۚ ٱدۡخُلُواْ ٱلۡجَنَّةَ
لَا خَوۡفٌ عَلَيۡكُمۡ وَلَآ أَنتُمۡ تَحۡزَنُونَ ﴿٤٩﴾ وَنَادَىٰٓ أَصۡحَٰبُ ٱلنَّارِ أَصۡحَٰبَ
ٱلۡجَنَّةِ أَنۡ أَفِيضُواْ عَلَيۡنَا مِنَ ٱلۡمَآءِ أَوۡ مِمَّا رَزَقَكُمُ ٱللَّهُۚ قَالُوٓاْ
إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى ٱلۡكَٰفِرِينَ ﴿٥٠﴾ ٱلَّذِينَ ٱتَّخَذُواْ دِينَهُمۡ لَهۡوٗا
وَلَعِبٗا وَغَرَّتۡهُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَاۚ فَٱلۡيَوۡمَ نَنسَىٰهُمۡ كَمَا نَسُواْ
لِقَآءَ يَوۡمِهِمۡ هَٰذَا وَمَا كَانُواْ بِـَٔايَٰتِنَا يَجۡحَدُونَ ﴿٥١﴾

㊹ The companions of Paradise will call the companions of Hell when they have all entered their places, saying: ‘Indeed we have found what our Lord promised us about Paradise to be true, as we have entered into it. Have you found what Allah had promised you about Hell to be true?’ The disbelievers will reply: ‘We have found what was promised about Hell to be true.’ Then a caller will proclaim that the wrongdoers be removed from Allah’s mercy, because the doors of His mercy were open to them and they turned away from them in their worldly life.

㊺ These wrongdoers used to themselves turn away from Allah’s religion, and used to turn others away from it, wanting to make the path of truth seem crooked so that people would not follow it. They also rejected the Afterlife, not believing in it, nor preparing for it.

㊻ Between these two groups – the companions of Paradise and the companions of Hell – is a partition called ‘al-A‘rāf’, meaning ‘the Heights’. On this partition are people whose good and bad actions are equal. They know the companions of Paradise by their signs, such as the light on their faces, and the companions of Hell by their signs, such as the darkness on their faces. These people of the partition call the companions of Paradise, honouring them, saying, ‘Peace be upon you’. They do not enter Paradise yet, but they hope to enter it through Allah’s mercy.

㊼ When their eyes turn to the people who are the companions of Hell, and they see the severe punishment they are afflicted with, they pray: ‘O our Lord! Do not put us with the wrongdoers, who disbelieved and worshipped others besides you!

㊽ The companions of the Heights will call to people in Hell who had disbelieved, whom they recognize by their marks: ;It did not benefit you in the slightest when they used to gather together to prevent people from Allah’s path and arrogantly turn away from the truth.’

㊾ Those who disbelieve will say concerning the believers: ‘Are these faithful people those you swore Allah would not show mercy to?’ Then these people who have faith will be told to enter Paradise, not fearing what awaits them, and not grieving over the pleasures of the world which passed them by, because of the eternal bliss they find themselves in.

㊿ The companions of Hell will call the companions of Paradise, begging them to pour some water or provide some of the food they have been given onto them. The companions of Paradise will tell them that Allah has forbidden both of these to the disbelievers, because of their disbelief, and that they will not help them in what Allah has forbidden for them.

(51) These disbelievers are the ones who used to mock and make fun of faith and were deluded by the life of the world, being engrossed in its pleasures and luxuries. On the Day of Judgement, Allah will forget them, and they will be left to suffer the punishment because they forgot the meeting of the Day of Judgement which they neglected despite them having full knowledge of it. They rejected Allah’s signs and proofs in condemnation, despite knowing and recognizing the truth of His message.

Beneficial Points:

1. Lack of faith in the resurrection is a direct reason for following vain desires.
2. People will realise clearly on the Day of Judgement that the promise of Allah, to those devoted to Him as well as to the disbelievers, was the absolute truth.
3. People will be in two groups on the Day of Judgement: one group in Paradise and one group in Hell. Yet between them will be a group in the middle whose good actions and bad actions were equal on the balance. In spite of that, their ultimate destination will be Paradise.
4. Those who possess wealth, rank, and followers, must realise that all of this will not help them in any way before Allah, and will not save them from Allah’s punishment if they deserve it.

وَلَقَدۡ جِئۡنَٰهُم بِكِتَٰبٖ فَصَّلۡنَٰهُ عَلَىٰ عِلۡمٍ هُدٗى وَرَحۡمَةٗ
لِّقَوۡمٖ يُؤۡمِنُونَ (٥٢) هَلۡ يَنظُرُونَ إِلَّا تَأۡوِيلَهُۥۚ يَوۡمَ يَأۡتِي تَأۡوِيلُهُۥ
يَقُولُ ٱلَّذِينَ نَسُوهُ مِن قَبۡلُ قَدۡ جَآءَتۡ رُسُلُ رَبِّنَا بِٱلۡحَقِّ
فَهَل لَّنَا مِن شُفَعَآءَ فَيَشۡفَعُواْ لَنَآ أَوۡ نُرَدُّ فَنَعۡمَلَ غَيۡرَ ٱلَّذِي
كُنَّا نَعۡمَلُۚ قَدۡ خَسِرُوٓاْ أَنفُسَهُمۡ وَضَلَّ عَنۡهُم مَّا كَانُواْ
يَفۡتَرُونَ (٥٣) إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ
فِي سِتَّةِ أَيَّامٖ ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۖ يُغۡشِي ٱلَّيۡلَ ٱلنَّهَارَ
يَطۡلُبُهُۥ حَثِيثٗا وَٱلشَّمۡسَ وَٱلۡقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتِۭ
بِأَمۡرِهِۦٓۗ أَلَا لَهُ ٱلۡخَلۡقُ وَٱلۡأَمۡرُۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ (٥٤)
ٱدۡعُواْ رَبَّكُمۡ تَضَرُّعٗا وَخُفۡيَةًۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ (٥٥)
وَلَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ بَعۡدَ إِصۡلَٰحِهَا وَٱدۡعُوهُ خَوۡفٗا وَطَمَعًاۚ
إِنَّ رَحۡمَتَ ٱللَّهِ قَرِيبٞ مِّنَ ٱلۡمُحۡسِنِينَ (٥٦) وَهُوَ ٱلَّذِي يُرۡسِلُ
ٱلرِّيَٰحَ بُشۡرَۢا بَيۡنَ يَدَيۡ رَحۡمَتِهِۦۖ حَتَّىٰٓ إِذَآ أَقَلَّتۡ سَحَابٗا ثِقَالٗا
سُقۡنَٰهُ لِبَلَدٖ مَّيِّتٖ فَأَنزَلۡنَا بِهِ ٱلۡمَآءَ فَأَخۡرَجۡنَا بِهِۦ مِن كُلِّ
ٱلثَّمَرَٰتِۚ كَذَٰلِكَ نُخۡرِجُ ٱلۡمَوۡتَىٰ لَعَلَّكُمۡ تَذَكَّرُونَ (٥٧)

(52) And Allah has indeed sent them this Qur'ān, the Scripture revealed to Muhammad (peace be upon him), explaining it and clarifying all things with His Knowledge. It guides the believers to the right path and to the truth, and is a mercy for them because of what it guides them to, of goodness in this world and in the Afterlife.

(53) Those who disbelieve in reality only wait for what they have been warned: a painful punishment in the Afterlife as a result of their actions. The believers were also foretold about the reward of that day. Those who ignored the Qur'ān in the life of this world, not acting according to what is in it, will then say: 'Indeed the messengers of our Lord came with the truth, in which there was no doubt. If only there was a mediator who could now plead on our behalf so we could be excused from the punishment. Or if only we could return to the life of the world to do good actions that would save us instead of the bad we committed!' The disbelievers have lost themselves, gaining their own ruin because of their disbelief. Those who they used to worship beside Allah have abandoned them, and can be of no help to them.

(54) O people, your Lord is Allah, who created the heavens and the earth in six days, with no precedent. He established Himself on the Throne in a way befitting His Majesty. He made the darkness of the night disappear into the light of the day and the light of the day into the darkness of night, both chasing each other quickly so that neither is delayed. He also created the sun, the moon and the stars all subservient under His dominion. Is the whole of creation not His? Who besides Him is creator? His alone is the command. He is High above any flaw. He is described with the attributes of splendour and perfection- the Lord of the Worlds.

(55) O believers, call on your Lord with complete humility, silently and in private, sincere in your prayer, not showing off, and not worshipping others along with Allah in your prayers. He does not love those who overstep the limits in their prayers; and one of the worst ways someone can do this is by invoking others besides Him, as the idolaters do.

(56) Do not ruin things on earth by committing sins after Allah has put it right by sending the messengers (peace be upon them) and establishing things in accordance with His laws. Call on Allah alone, fearing His punishment and hoping for His reward. The mercy of Allah is truly close to those who do good, so be from among them.

(57) It is Allah who sends the winds as good news of coming rain, until when they carry a cloud heavy with water He drives the cloud to a barren land and sends down rain on it, bringing out all kinds of fruits and crops. The way that this vegetation is brought out is similar to the way the dead will be brought out of the graves and back to life. This is, O people, so that perhaps you will then reflect on the power of Allah and the wonder of His creation, and that He is able to bring the dead to life.

Beneficial Points:

1. The noble Qur'ān is a book of guidance detailing that which humanity needs, as a mercy from Allah.
2. Allah's promise will definitely come true, and then the disbelievers will be certain of the truth of Allah's promise.
3. Allah created the heavens and the earth in six days for a wisdom He willed, glory be to Him. If He had wanted He could have said to it 'Be!' and it would have been created immediately.
4. It is necessary for the believers to call upon Allah Most High with complete humility and supplication until He responds to them through His grace.
5. Causing corruption on the earth in any way or form is forbidden.

وَٱلۡبَلَدُ ٱلطَّيِّبُ يَخۡرُجُ نَبَاتُهُۥ بِإِذۡنِ رَبِّهِۦۖ وَٱلَّذِي خَبُثَ لَا يَخۡرُجُ
إِلَّا نَكِدٗاۚ كَذَٰلِكَ نُصَرِّفُ ٱلۡأٓيَٰتِ لِقَوۡمٖ يَشۡكُرُونَ ٥٨
لَقَدۡ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦ فَقَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم
مِّنۡ إِلَٰهٍ غَيۡرُهُۥٓ إِنِّيٓ أَخَافُ عَلَيۡكُمۡ عَذَابَ يَوۡمٍ عَظِيمٖ ٥٩
قَالَ ٱلۡمَلَأُ مِن قَوۡمِهِۦٓ إِنَّا لَنَرَىٰكَ فِي ضَلَٰلٖ مُّبِينٖ ٦٠ قَالَ يَٰقَوۡمِ
لَيۡسَ بِي ضَلَٰلَةٞ وَلَٰكِنِّي رَسُولٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ٦١
أُبَلِّغُكُمۡ رِسَٰلَٰتِ رَبِّي وَأَنصَحُ لَكُمۡ وَأَعۡلَمُ مِنَ ٱللَّهِ
مَا لَا تَعۡلَمُونَ ٦٢ أَوَعَجِبۡتُمۡ أَن جَآءَكُمۡ ذِكۡرٞ مِّن رَّبِّكُمۡ
عَلَىٰ رَجُلٖ مِّنكُمۡ لِيُنذِرَكُمۡ وَلِتَتَّقُواْ وَلَعَلَّكُمۡ تُرۡحَمُونَ
٦٣ فَكَذَّبُوهُ فَأَنجَيۡنَٰهُ وَٱلَّذِينَ مَعَهُۥ فِي ٱلۡفُلۡكِ وَأَغۡرَقۡنَا ٱلَّذِينَ
كَذَّبُواْ بِـَٔايَٰتِنَآۚ إِنَّهُمۡ كَانُواْ قَوۡمًا عَمِينَ ٦٤ ۞ وَإِلَىٰ ثلاثة أرباع الحزب ١٦
عَادٍ أَخَاهُمۡ هُودٗاۚ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ
غَيۡرُهُۥٓۚ أَفَلَا تَتَّقُونَ ٦٥ قَالَ ٱلۡمَلَأُ ٱلَّذِينَ كَفَرُواْ مِن قَوۡمِهِۦٓ
إِنَّا لَنَرَىٰكَ فِي سَفَاهَةٖ وَإِنَّا لَنَظُنُّكَ مِنَ ٱلۡكَٰذِبِينَ ٦٦
قَالَ يَٰقَوۡمِ لَيۡسَ بِي سَفَاهَةٞ وَلَٰكِنِّي رَسُولٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ٦٧

(58) Good land produces vegetation in abundance, by Allah’s permission. Likewise, the believer understands the teachings they are given and they benefit from them, acting accordingly with righteousness.

On the other hand, the rotten, salty land only produces vegetation in small amounts, and there is little goodness in what it produces. Likewise, the disbeliever will not benefit from the true teachings they receive, and will not perform good actions that benefit him. Through such variation Allah reveals His signs and proofs in different ways, to confirm the truth to a people who are thankful for Allah’s blessings, who do not disbelieve them, and who follow their Lord. (59) Indeed I sent Noah as a messenger to his people calling them to the Oneness of Allah and to leave off worshipping anything besides Him. Noah said to them: ‘O people! Worship Allah alone, you have no true Allah except Him. I fear for you O people, the punishment of a great day if you persist in your disbelief.’ (60) The leaders and notables among his people said: ‘O Noah! Indeed we think you are in clear error. (61) Noah told the leaders of his people: ‘I am not in error, as you claim, but rather I am on guidance from my Lord, and I am a messenger from Him who is my Lord, your Lord, and the Lord of all creations.’ (62) ‘I only convey to you the revelation Allah has sent me with. I only want what is good for you when I encourage you to follow what Allah instructed and to receive the reward for doing so, and warn you from what Allah has prohibited and the punishment you would receive for disobeying Him. And I know from Allah may He be Exalted what you do not know, because of the knowledge Allah has given to me through revelation. ‘ (63) ‘ Do you find it strange O people, that revelation and good teaching has come to you from your Lord on the tongue of a man from amongt yourselves whom you know well?! I have grown up amongst you and I have never been a liar or misguided, nor have I come to you from another people. I have come to warn you about the punishment of Allah so that you might follow His instructions and stay away from what He has prohibited hoping that then you would receive Mercy through having faith in Him.’ (64) However, Noah’s people rejected him, and did not have faith in Allah, but continued in their disbelief. Noah at last asked Allah to destroy the disbelievers. Allah saved Noah and those who were with him and who had faith from drowning, by enabling them to retreat in the Ark. He destroyed those who rejected His signs, and who continued rejecting them, drowning them in a great flood as their punishment. Indeed they were a people whose hearts were blind to the truth. (65) And I sent to the people of ‘Ād a messenger whose name was Hūd (peace be upon him). Hūd said to them: ‘O people! Worship Allah alone, for you have no true Allah except Him, will you not then be mindful of Him by following His instructions and staying away from what He has prohibited, so that you would be saved from His punishment?’ (66) The leaders and notables among his people who disbelieved in Allah and rejected His messenger said: Indeed we only think you O Hūd as someone foolish and backward, calling us to worship Allah alone, and to leave the worship of our idols. In fact we are certain that you are a liar in claiming that you have been sent by Allah!’ (67) Hūd replied: “O my people I am not foolish or backward, but I am a messenger from the Lord of the Worlds.”

❁ Beneficial Points:

1. Good earth is given as an example for good hearts; and just as rain is the substance of life, likewise, the Revelation that descends is the substance of life for the hearts. When Revelation comes to good hearts, they recognise it, accept it, and grow according to their good foundation and characteristics, and likewise the opposite is true. 2. The prophets and messengers felt compassion for people even more than the compassion of their fathers and mothers. 3. It is Allah’s way to send each messenger from his own people and in their language, uniting the hearts of those whose natural disposition has not been corrupted, and making recognition and understanding the religion easier. 4. Among the greatest fools are those who reject and deny the truth, too proud to follow scholars and advisers, their heart submitting to every scheming satan.

أُبَلِّغُكُمۡ رِسَٰلَٰتِ رَبِّي وَأَنَا۠ لَكُمۡ نَاصِحٌ أَمِينٌ ٦٨ أَوَعَجِبۡتُمۡ أَن
جَآءَكُمۡ ذِكۡرٞ مِّن رَّبِّكُمۡ عَلَىٰ رَجُلٖ مِّنكُمۡ لِيُنذِرَكُمۡۚ
وَٱذۡكُرُوٓاْ إِذۡ جَعَلَكُمۡ خُلَفَآءَ مِنۢ بَعۡدِ قَوۡمِ نُوحٖ وَزَادَكُمۡ
فِي ٱلۡخَلۡقِ بَصۜۡطَةٗۖ فَٱذۡكُرُوٓاْ ءَالَآءَ ٱللَّهِ لَعَلَّكُمۡ تُفۡلِحُونَ
٦٩ قَالُوٓاْ أَجِئۡتَنَا لِنَعۡبُدَ ٱللَّهَ وَحۡدَهُۥ وَنَذَرَ مَا كَانَ يَعۡبُدُ
ءَابَآؤُنَا فَأۡتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ٧٠
قَالَ قَدۡ وَقَعَ عَلَيۡكُم مِّن رَّبِّكُمۡ رِجۡسٞ وَغَضَبٌۖ
أَتُجَٰدِلُونَنِي فِيٓ أَسۡمَآءٖ سَمَّيۡتُمُوهَآ أَنتُمۡ وَءَابَآؤُكُم
مَّا نَزَّلَ ٱللَّهُ بِهَا مِن سُلۡطَٰنٖۚ فَٱنتَظِرُوٓاْ إِنِّي مَعَكُم مِّنَ
ٱلۡمُنتَظِرِينَ ٧١ فَأَنجَيۡنَٰهُ وَٱلَّذِينَ مَعَهُۥ بِرَحۡمَةٖ مِّنَّا
وَقَطَعۡنَا دَابِرَ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَاۖ وَمَا كَانُواْ مُؤۡمِنِينَ
٧٢ وَإِلَىٰ ثَمُودَ أَخَاهُمۡ صَٰلِحٗاۚ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ
مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥۖ قَدۡ جَآءَتۡكُم بَيِّنَةٞ مِّن رَّبِّكُمۡۖ
هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمۡ ءَايَةٗۖ فَذَرُوهَا تَأۡكُلۡ فِيٓ أَرۡضِ
ٱللَّهِۖ وَلَا تَمَسُّوهَا بِسُوٓءٖ فَيَأۡخُذَكُمۡ عَذَابٌ أَلِيمٞ ٧٣

(68) ' I am only conveying what Allah had instructed me to deliver to you, that you belief in Allah's Oneness and His sacred law. I am to you all a trustworthy adviser, delivering what I am instructed, no less or more.'

(69) 'Is it strange and amazing that a reminder should come to you from your Lord from a man amongst you and from your likeness, not through an angel or a jinn. Thank Allah and praise Him for having established you on the earth making you successors to the people of Noah who were destroyed because of their disbelief. Thank Allah for having favoured you by making you strong in stature, and remember Allah's great blessings on you so that you may be succesful, attaining what you desire and avoiding what is feared.'

(70) Hūd's people said: 'Have you come to tell us to worship Allah alone and to leave what our parents and ancestors worshipped! Bring us the punishment you promise if you are telling the truth in what you claim.'

(71) Hūd said: 'Already the punishment of Allah and His Anger is on its way! Do you argue with me about idols you and your fathers have called Allahs, when they have no basis, since Allah has sent down no proof of their divinity. Wait then for the punishment you ask for, for I am also waiting, for indeed it is on its way.'

(72) So Allah saved Hūd (peace be upon him), and those of the believers who were with him, through a mercy from Him, and He removed and destroyed those who rejected His signs, who did not have faith and deserved their punishment because of their denial.

(73) Then Allah sent to the tribe of Thamūd their brother Ṣāliḥ, to call them to belief in the Oneness of Allah and to worship Him alone. Ṣāliḥ said: 'O People! Believe in Allah alone, you have no other Allah worthy of being worshipped. I have come to you with a sign proving the truth of what I have brought you: namely a camel which will come out of a rock. It has an allocated time to drink from the water, and for you a seperate time to drink. Allow her to eat within Allah's land and do not harm her in any way, or a painful punishment would befall you.'

Beneficial Points:

1. One should show patience in calling people to Allah, following the example of the Prophets, peace be upon them.
2. Some of the main priorities in calling people to Allah are calling them to worship Allah alone, without any partners, and to reject and dismiss associating anything with Him.
3. Being dazzled by material and physical strength distracts one from responding to what Allah has instructed and forbidden.
4. The prophet is like his people, but he is the most noble of them in lineage, the highest of them in rank, the best of them in society, and the highest of them in character and morals.
5. The prophets and their inheritors meet the foolish with patience, overlooking the bad things they say with forgiveness and pardon.
6. The result of rebelliousness, pride and tyranny is ruin and destruction.
7. It is the custom of Allah to save the believers and destroy those who turn away.

وَٱذۡكُرُوٓاْ إِذۡ جَعَلَكُمۡ خُلَفَآءَ مِنۢ بَعۡدِ عَادٖ وَبَوَّأَكُمۡ
فِي ٱلۡأَرۡضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُورٗا وَتَنۡحِتُونَ
ٱلۡجِبَالَ بُيُوتٗاۖ فَٱذۡكُرُوٓاْ ءَالَآءَ ٱللَّهِ وَلَا تَعۡثَوۡاْ فِي
ٱلۡأَرۡضِ مُفۡسِدِينَ ٧٤ قَالَ ٱلۡمَلَأُ ٱلَّذِينَ ٱسۡتَكۡبَرُواْ مِن
قَوۡمِهِۦ لِلَّذِينَ ٱسۡتُضۡعِفُواْ لِمَنۡ ءَامَنَ مِنۡهُمۡ أَتَعۡلَمُونَ
أَنَّ صَٰلِحٗا مُّرۡسَلٞ مِّن رَّبِّهِۦۚ قَالُوٓاْ إِنَّا بِمَآ أُرۡسِلَ بِهِۦ
مُؤۡمِنُونَ ٧٥ قَالَ ٱلَّذِينَ ٱسۡتَكۡبَرُوٓاْ إِنَّا بِٱلَّذِيٓ
ءَامَنتُم بِهِۦ كَٰفِرُونَ ٧٦ فَعَقَرُواْ ٱلنَّاقَةَ وَعَتَوۡاْ عَنۡ
أَمۡرِ رَبِّهِمۡ وَقَالُواْ يَٰصَٰلِحُ ٱئۡتِنَا بِمَا تَعِدُنَآ إِن كُنتَ
مِنَ ٱلۡمُرۡسَلِينَ ٧٧ فَأَخَذَتۡهُمُ ٱلرَّجۡفَةُ فَأَصۡبَحُواْ فِي دَارِهِمۡ
جَٰثِمِينَ ٧٨ فَتَوَلَّىٰ عَنۡهُمۡ وَقَالَ يَٰقَوۡمِ لَقَدۡ أَبۡلَغۡتُكُمۡ
رِسَالَةَ رَبِّي وَنَصَحۡتُ لَكُمۡ وَلَٰكِن لَّا تُحِبُّونَ ٱلنَّٰصِحِينَ
٧٩ وَلُوطًا إِذۡ قَالَ لِقَوۡمِهِۦٓ أَتَأۡتُونَ ٱلۡفَٰحِشَةَ مَا سَبَقَكُم
بِهَا مِنۡ أَحَدٖ مِّنَ ٱلۡعَٰلَمِينَ ٨٠ إِنَّكُمۡ لَتَأۡتُونَ ٱلرِّجَالَ
شَهۡوَةٗ مِّن دُونِ ٱلنِّسَآءِۚ بَلۡ أَنتُمۡ قَوۡمٞ مُّسۡرِفُونَ ٨١

(74) ‘Praise Allah for making you representatives on the earth after the destruction of the people of ‘Ād who had persevered in disbelief, and thank Him for establishing you in the land so that you could enjoy it and satisfy your desires. You build palaces in the plains and carve houses for yourselves out of the mountains. Remember Allah’s blessings upon you and thank Him for them, and do not to put your efforts into causing corruption on earth and leave off your disbelief in Allah and your disobedience to Him.

(75) The leaders and important people, who looked down in pride at the people who had faith, those they considered to be weak, asked them: ‘Do you really know that Ṣāliḥ is a messenger from Allah?’ The believers replied: ‘We have sure faith in him, and we act in agreement with what he has brought us.’

(76) The arrogant among his people said: ‘Indeed we dibelieve in what you have faith in, O believers, and we will not have faith in it nor act in agreement with its sacred laws.’

(77) So they killed the camel which they had been forbidden to harmfully touch, too proud to follow Allah’s command. Doubting what Ṣāliḥ had promised would happen, they mocked him saying: ‘O Salih! Bring the painful punishment you have told us would afflict us, If you really are a messenger from Allah!’

(78) When the punishment the disbelievers had asked for arrived, and they were taken by a great earthquake, so that in the morning they lay fallen, their faces and knees on the earth, none of them escaping from the destruction.

(79) Ṣāliḥ (peace be upon him) turned away from his people, having given up all hope for them. He said: ‘O people, I had delivered what Allah had instructed me to deliver to you, and had advised you well, encouraging and warning you, but you were a people who did not have any love for sincere advisers who wanted to lead you to goodness and distance you from evil.

(80) Allah sent Lot to his people to call them to belief in the Oneness of Allah and to stop them from rebelling against Him. He said: ‘Do you commit such a forbidden and shameful act as sodomy, when no one before you has committed such a crime!’

(81) ‘Do you go to men to satisfy your lust instead of women, who you were supposed to go to?! Then in that case you have not followed sense or any sound report or even what is natural! Rather you have gone beyond the limits of Allah, overstepping the bounds of moderation, good sense and the natural nobility of humankind.

Beneficial Points:

1. Pride often comes from having a lot of wealth or high rank, while having little wealth and position often leads to faith and trust and devotion.
2. It is permissible to build great buildings, such as palaces and the like, because beautiful buildings, alongside gratitude to the Giver of blessings, are from the signs of divine bounty.
3. For the most part when the Prophets call people to Allah the weak and the poor rush to listen to the words of truth which they bring, while the nobles and leaders are insolent and think themselves above it.
4. The punishment of Allah can fall upon the whole society, including good people, if there is a great deal of evil in it and a lack of condemnation of it.

وَمَا كَانَ جَوَابَ قَوۡمِهِۦٓ إِلَّآ أَن قَالُوٓاْ أَخۡرِجُوهُم مِّن
قَرۡيَتِكُمۡۖ إِنَّهُمۡ أُنَاسٞ يَتَطَهَّرُونَ (٨٢) فَأَنجَيۡنَٰهُ
وَأَهۡلَهُۥٓ إِلَّا ٱمۡرَأَتَهُۥ كَانَتۡ مِنَ ٱلۡغَٰبِرِينَ (٨٣) وَأَمۡطَرۡنَا
عَلَيۡهِم مَّطَرٗاۖ فَٱنظُرۡ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُجۡرِمِينَ
(٨٤) وَإِلَىٰ مَدۡيَنَ أَخَاهُمۡ شُعَيۡبٗاۚ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ
مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥۖ قَدۡ جَآءَتۡكُم بَيِّنَةٞ مِّن رَّبِّكُمۡۖ
فَأَوۡفُواْ ٱلۡكَيۡلَ وَٱلۡمِيزَانَ وَلَا تَبۡخَسُواْ ٱلنَّاسَ
أَشۡيَآءَهُمۡ وَلَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ بَعۡدَ إِصۡلَٰحِهَاۚ
ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُم مُّؤۡمِنِينَ (٨٥) وَلَا
تَقۡعُدُواْ بِكُلِّ صِرَٰطٖ تُوعِدُونَ وَتَصُدُّونَ عَن
سَبِيلِ ٱللَّهِ مَنۡ ءَامَنَ بِهِۦ وَتَبۡغُونَهَا عِوَجٗاۚ وَٱذۡكُرُوٓاْ
إِذۡ كُنتُمۡ قَلِيلٗا فَكَثَّرَكُمۡۖ وَٱنظُرُواْ كَيۡفَ كَانَ
عَٰقِبَةُ ٱلۡمُفۡسِدِينَ (٨٦) وَإِن كَانَ طَآئِفَةٞ مِّنكُمۡ
ءَامَنُواْ بِٱلَّذِيٓ أُرۡسِلۡتُ بِهِۦ وَطَآئِفَةٞ لَّمۡ يُؤۡمِنُواْ فَٱصۡبِرُواْ
حَتَّىٰ يَحۡكُمَ ٱللَّهُ بَيۡنَنَاۚ وَهُوَ خَيۡرُ ٱلۡحَٰكِمِينَ (٨٧)

(82) His people, who committed this shameless wrong which they had been forbidden from doing, only responded by turning away from the truth, saying: 'Drive Lot and his followers out of your city. They are a people who have kept away from this action of ours, so it is not befitting that they stay living here among us.'
(83) So Allah saved Lot and his family by instructing them to leave the city by night. His family were saved except for his wife, who remained behind in the city and suffered the same punishment as the rest.
(84) Allah brought down upon them a great rain of rocks of baked clay, overturning the city and turning it upside down. So consider what the end of the sinful people of Lot was. Their end was ruin and eternal disgrace.
(85) To the tribe of Midian Allah sent their brother Shu'ayb (peace be upon him). He said: 'O people! Worship Allah alone for you have no Allah worthy of worship other than Him. A clear proof from Allah has come to you confirming what I bring to you from your Lord is the truth. Give people their rights, by measuring and weighing things correctly, not short-changing people by saying bad things about their goods, or by cheating them, and do not to cause corruption on earth through disbelief and disobedience after things have been set right through the sending of prophets. All of this is better for you and more beneficial if you are believers, because then you would leave disobedience, and draw close to Allah by doing what He has commanded.'
(86) 'Do not sit in wait on every road, threatening the people travelling there in order to steal their possessions, and preventing those who want to be guided from the path of Allah, wanting the path of Allah to be crooked so that people would not follow it. Remember the blessings of Allah upon you so that you might be thankful, for you had been few in the land and He increased your numbers. Reflect on what had been the end of those who caused corruption in the earth before you, since their end had been destruction and ruin!'
(87) 'And if there is a group among you who believe in what I have brought from my Lord, and another group who did not believe in it, then you, O deniers, should wait to see how Allah judges between the two groups. It would then become clear who stood for the truth and who were liars; and that those who stand for the truth will be saved, while those who are liars will be destroyed.'

Beneficial Points:

1. Sodomy is an immoral act that leads to the degeneration of one's natural disposition. It does great damage, and it has a severe punishment. 2. The prophets' calling people to Allah, among them Shu'ayb (peace be upon him), was based on two principles: establishing the rights of Allah, which includes recognition that there is only one Allah and the belief in prophethood; and compassion to Allah's creation, which means not neglecting their rights, causing corrupting, or doing any type of harm. 3. Causing corruption in the earth after things have been put right is a social crime against humanity, because putting things right on earth through correct beliefs and right behaviour is beneficial for everyone, and causing corruption on earth is a crime against people. 4. One of the greatest and most immoral sins is to take someones belongings or property without right, for it comprises injustice, and the approving of wrong publicly. 5. The end of those who cause corruption is disgrace and being made an example of, and for this reason it is necessary to keep away from corruption and disobedience. 6. Knowledge alone is not enough to correct society, rather what is necessary for correcting communities and people is goodly instruction and teaching, convincing people thereby of the benefits of virtues, such as truthfulness, trustworthiness, and justice, and of the disadvantages of deviation and vices. This is because Allah-given self-restraint is stronger and greater than any legal deterrent or sanction. 7. It is necessary for the believers to show patience until Allah helps them against the people of falsehood, making them overcome them.

الجزء ٩ الحزب ١٧

۞قَالَ ٱلۡمَلَأُ ٱلَّذِينَ ٱسۡتَكۡبَرُواْ مِن قَوۡمِهِۦ لَنُخۡرِجَنَّكَ يَٰشُعَيۡبُ
وَٱلَّذِينَ ءَامَنُواْ مَعَكَ مِن قَرۡيَتِنَآ أَوۡ لَتَعُودُنَّ فِي مِلَّتِنَاۚ قَالَ أَوَلَوۡ
كُنَّا كَٰرِهِينَ ٨٨ قَدِ ٱفۡتَرَيۡنَا عَلَى ٱللَّهِ كَذِبًا إِنۡ عُدۡنَا فِي مِلَّتِكُم بَعۡدَ
إِذۡ نَجَّىٰنَا ٱللَّهُ مِنۡهَاۚ وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ إِلَّآ أَن يَشَآءَ
ٱللَّهُ رَبُّنَاۚ وَسِعَ رَبُّنَا كُلَّ شَيۡءٍ عِلۡمًاۚ عَلَى ٱللَّهِ تَوَكَّلۡنَاۚ رَبَّنَا ٱفۡتَحۡ
بَيۡنَنَا وَبَيۡنَ قَوۡمِنَا بِٱلۡحَقِّ وَأَنتَ خَيۡرُ ٱلۡفَٰتِحِينَ ٨٩ وَقَالَ ٱلۡمَلَأُ
ٱلَّذِينَ كَفَرُواْ مِن قَوۡمِهِۦ لَئِنِ ٱتَّبَعۡتُمۡ شُعَيۡبًا إِنَّكُمۡ إِذٗا لَّخَٰسِرُونَ
٩٠ فَأَخَذَتۡهُمُ ٱلرَّجۡفَةُ فَأَصۡبَحُواْ فِي دَارِهِمۡ جَٰثِمِينَ ٩١ ٱلَّذِينَ
كَذَّبُواْ شُعَيۡبٗا كَأَن لَّمۡ يَغۡنَوۡاْ فِيهَاۚ ٱلَّذِينَ كَذَّبُواْ شُعَيۡبٗا كَانُواْ
هُمُ ٱلۡخَٰسِرِينَ ٩٢ فَتَوَلَّىٰ عَنۡهُمۡ وَقَالَ يَٰقَوۡمِ لَقَدۡ أَبۡلَغۡتُكُمۡ
رِسَٰلَٰتِ رَبِّي وَنَصَحۡتُ لَكُمۡۖ فَكَيۡفَ ءَاسَىٰ عَلَىٰ قَوۡمٖ
كَٰفِرِينَ ٩٣ وَمَآ أَرۡسَلۡنَا فِي قَرۡيَةٖ مِّن نَّبِيٍّ إِلَّآ أَخَذۡنَآ أَهۡلَهَا
بِٱلۡبَأۡسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمۡ يَضَّرَّعُونَ ٩٤ ثُمَّ بَدَّلۡنَا
مَكَانَ ٱلسَّيِّئَةِ ٱلۡحَسَنَةَ حَتَّىٰ عَفَواْ وَّقَالُواْ قَدۡ مَسَّ ءَابَآءَنَا
ٱلضَّرَّآءُ وَٱلسَّرَّآءُ فَأَخَذۡنَٰهُم بَغۡتَةٗ وَهُمۡ لَا يَشۡعُرُونَ ٩٥

(88) The leaders and important people who were proud among the people of Shu’ayb (peace be upon him) said: ‘We will drive you out of our city O Shu’ayb, you and those with you who believe you, unless you and they return back to your old way of life and worship. Shu‘ayb said in astonishment: ‘Should we return to a way of life and religion that we hate because we know what falsehood it is based on?!’

(89) ‘If we follow what you believe of disbelief and polytheism after we have been saved from it by Allah’s grace, we would have invented a lie against Him. It would not be appropriate or right for us to return to your false religion unless Allah wills us to do so – as we will do whatever He wills. Allah surrounds everything in knowledge, and so He knows what is right for His slaves. Nothing is hidden from Him. We put our trust in Allah alone, so He will make us firm on the right path and protect us from the ways leading to Hell. O our Lord! Judge between us and these disbelieving people with the truth, and help those who hold to the truth and those who are wronged against those who are wrongdoers. You O Lord are the best of Judges.’.

(90) The important people and leaders of his people who refused the call to believe in the Oneness of Allah, warned people against Shu’ayb and his faith, saying: ‘O people, if you follow Shu’ayb’s path, leaving the way of life of our ancestors, you would certainly find ruin through doing so.’

(91) So a great earthquake took them; and in the morning they were dead in their homes, fallen on their knees and faces.

(92) Those who rejected Shu’ayb were all destroyed, and it was as if they had never lived in their homes or found enjoyment there.Those who rejected Shu’ayb were the losers, losing themselves and their possessions, whereas those who had faith did not fail in the least, contrary to what those who disbelieved claimed.

(93) Then their prophet Shu‘ayb (peace be upon him) turned from them when they were destroyed saying: ‘O people! Indeed I had delivered what my Lord had instructed me to deliver to you, and I had given you good advice; but you had not taken my advice, nor followed my guidance, so how then can I grieve for a people who disbelieved in Allah and insisted on disbelief?’

(94) Allah did not send a prophet to any city, the people of which denied and rejected the truth, except that He tried them with suffering and poverty and illness so that they might humble themselves before Allah, and leave their pride and disbelief. This was a warning for Quraysh and for all peoples who disbelieve and reject the way of Allah.

(95) After trying them with suffering and illness Allah improved their situation and turned their suffering into well-being and safety, until they became many and their wealth increased, and they said that the bad and good that they had experienced was a normal part of life and that the same thing had happened to their ancestors before them. They did not recognise that there was a lesson to be learned in the difficulties that occurred to them and that there was a test for them in the good that they were given. Then Allah overtook them suddenly with the punishment, while they were unaware of it and did not expect it.

Beneficial Points:

1. From the manifestations of the generosity of Allah to His righteous servants is his opening the doors of knowledge to them, through making clear what is true from what is false, and saving the believers and giving a the punishment to the disbelievers.
2. It is the way of Allah among his servants to give them time, so that they learn lessons from events and root out whatever sins and destructive behaviour they may engage in.
3. Many show patience when facing difficulty, and bear its hardship. As for trials caused by having great wealth, few are patient in such circumstances and remain within the limits of Allah’s sacred law.
4. Faith and good actions cause blessings to descend from the heaven and appear on the earth upon the nation.

وَلَوۡ أَنَّ أَهۡلَ ٱلۡقُرَىٰٓ ءَامَنُواْ وَٱتَّقَوۡاْ لَفَتَحۡنَا عَلَيۡهِم بَرَكَٰتٖ
مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِ وَلَٰكِن كَذَّبُواْ فَأَخَذۡنَٰهُم بِمَا كَانُواْ
يَكۡسِبُونَ ٩٦ أَفَأَمِنَ أَهۡلُ ٱلۡقُرَىٰٓ أَن يَأۡتِيَهُم بَأۡسُنَا
بَيَٰتٗا وَهُمۡ نَآئِمُونَ ٩٧ أَوَأَمِنَ أَهۡلُ ٱلۡقُرَىٰٓ أَن يَأۡتِيَهُم
بَأۡسُنَا ضُحٗى وَهُمۡ يَلۡعَبُونَ ٩٨ أَفَأَمِنُواْ مَكۡرَ ٱللَّهِۚ
فَلَا يَأۡمَنُ مَكۡرَ ٱللَّهِ إِلَّا ٱلۡقَوۡمُ ٱلۡخَٰسِرُونَ ٩٩ أَوَلَمۡ يَهۡدِ
لِلَّذِينَ يَرِثُونَ ٱلۡأَرۡضَ مِنۢ بَعۡدِ أَهۡلِهَآ أَن لَّوۡ نَشَآءُ
أَصَبۡنَٰهُم بِذُنُوبِهِمۡۚ وَنَطۡبَعُ عَلَىٰ قُلُوبِهِمۡ فَهُمۡ لَا يَسۡمَعُونَ
١٠٠ تِلۡكَ ٱلۡقُرَىٰ نَقُصُّ عَلَيۡكَ مِنۡ أَنۢبَآئِهَاۚ وَلَقَدۡ جَآءَتۡهُمۡ
رُسُلُهُم بِٱلۡبَيِّنَٰتِ فَمَا كَانُواْ لِيُؤۡمِنُواْ بِمَا كَذَّبُواْ مِن
قَبۡلُۚ كَذَٰلِكَ يَطۡبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلۡكَٰفِرِينَ ١٠١ وَمَا وَجَدۡنَا
لِأَكۡثَرِهِم مِّنۡ عَهۡدٖۖ وَإِن وَجَدۡنَآ أَكۡثَرَهُمۡ لَفَٰسِقِينَ ١٠٢
ثُمَّ بَعَثۡنَا مِنۢ بَعۡدِهِم مُّوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرۡعَوۡنَ وَمَلَإِيْهِۦ
فَظَلَمُواْ بِهَاۖ فَٱنظُرۡ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُفۡسِدِينَ ١٠٣
وَقَالَ مُوسَىٰ يَٰفِرۡعَوۡنُ إِنِّي رَسُولٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ١٠٤

(96) If the people of the towns and cities which Allah sent His messengers to had believed in what their messengers brought them, and had been mindful of their Lord, leaving their disbelief and disobedience and following His commands, then Allah would have opened the doors of goodness upon them in every way; but they did not believe and were not mindful of Him. Instead they rejected what their prophets came with. So Allah overtook them with the punishment suddenly because of what they had earned through their sins and disobedience.

(97) So do the people who reject the truth in these cities feel safe from the punishment of Allah overcoming them in the night while they are sleeping?

(98) Or do they feel safe from the punishment of Allah overcoming them during the day, mid-morning, while they are amusing themselves forgetfully, busy with the life of this world?

(99) Look at the blessings Allah has given them of strength and abundance, how He gave them as a means of testing them. Do these people who reject the truth among the people of these cities feel safe from Allah’s plan and His faultless arrangement of things? No one feels safe from Allah’s plan except a people who are lost.

Yet those who are successful fear His Planning. They do not become amazed and proud because of what Allah has given to them, but rather see His Generosity to them and are thankful to Him.

(100) Is it not clear to those who inherit the earth after the peoples before them were destroyed because of their sins – a people that they do not learn from, but actually copy in behaviour – that if Allah wanted to overcome them for their disobedience He would do so, as He often does, sealing their hearts so that they do not listen to the lesson and are not benefitted by being reminding of such a warning?

(101) These previous nations, of the peoples of Noah, Hūd, Sāliḥ, Lot and Shu’ayb- I relate their narrative to you O Messenger, concerning their rejection of the truth and their stubbornness, and the destruction that befell them, to serve as an example for those who reflect, and a warning for those who take advice. Messengers came to the people of these cities with clear signs of the truth of what they brought, but Allah did not guide them to the truth because of their rejection of it the first time, a just recompense for their rejection despite seeing the clear signs and proofs. In the same way that Allah closed the hearts of the peoples of these cities who rejected their prophets, Allah closes the hearts of those who reject Muhammad (blessings and peace be upon him), so that they are not guided to faith. In the same way that Allah sealed the hearts of the peoples of these towns which rejected their prophets, Allah seals the hearts of those who reject Muhammad, blessings and peace be upon him, so that they are not guided to faith.

(102) Allah did not find most of the peoples who were sent messengers to be firm and constant in what He commanded – most of them rebelling against Him.

(103) Then Allah sent the Prophet Moses (peace be upon him), after these messengers, to Pharaoh and his people with clear miracles showing the truth of what he came with. Yet they only rejected these miracles and disbelieved them. So reflect on what the end of Pharaoh and his people was as a result of their rejection: Allah destroyed them by drowning them, condemning them in this world and in the Afterlife.

(104) And Moses said when Allah sent him to Pharaoh: ‘O Pharaoh! I have been sent from the Creator of all creation, the Owner and Sustainer of everything.’

Beneficial Points:

1. The strong link between the abundance of provision and Mindfulness, and if Allah give blessings to the disbelievers this is a way of leading them on and deluding them. 2. There is no security from the sudden punishment of Allah which could come at any hour of the night or day. 3. The Qur’ān tells the stories of the people who came before to strengthen the believers and caution the disbelievers. 4. Causing corruption on earth is one of the worst crimes, and the punishment for those who corrupt things is strong, as was the case with Pharaoh.

حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّۚ قَدۡ جِئۡتُكُم بِبَيِّنَةٖ
مِّن رَّبِّكُمۡ فَأَرۡسِلۡ مَعِيَ بَنِيٓ إِسۡرَٰٓءِيلَ ١٠٥ قَالَ إِن كُنتَ
جِئۡتَ بِـَٔايَةٖ فَأۡتِ بِهَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ١٠٦ فَأَلۡقَىٰ
عَصَاهُ فَإِذَا هِيَ ثُعۡبَانٞ مُّبِينٞ ١٠٧ وَنَزَعَ يَدَهُۥ فَإِذَا هِيَ بَيۡضَآءُ
لِلنَّٰظِرِينَ ١٠٨ قَالَ ٱلۡمَلَأُ مِن قَوۡمِ فِرۡعَوۡنَ إِنَّ هَٰذَا لَسَٰحِرٌ
عَلِيمٞ ١٠٩ يُرِيدُ أَن يُخۡرِجَكُم مِّنۡ أَرۡضِكُمۡۖ فَمَاذَا تَأۡمُرُونَ
١١٠ قَالُوٓاْ أَرۡجِهۡ وَأَخَاهُ وَأَرۡسِلۡ فِي ٱلۡمَدَآئِنِ حَٰشِرِينَ ١١١ يَأۡتُوكَ
بِكُلِّ سَٰحِرٍ عَلِيمٖ ١١٢ وَجَآءَ ٱلسَّحَرَةُ فِرۡعَوۡنَ قَالُوٓاْ إِنَّ
لَنَا لَأَجۡرًا إِن كُنَّا نَحۡنُ ٱلۡغَٰلِبِينَ ١١٣ قَالَ نَعَمۡ وَإِنَّكُمۡ
لَمِنَ ٱلۡمُقَرَّبِينَ ١١٤ قَالُواْ يَٰمُوسَىٰٓ إِمَّآ أَن تُلۡقِيَ وَإِمَّآ أَن
نَّكُونَ نَحۡنُ ٱلۡمُلۡقِينَ ١١٥ قَالَ أَلۡقُواْۖ فَلَمَّآ أَلۡقَوۡاْ سَحَرُوٓاْ
أَعۡيُنَ ٱلنَّاسِ وَٱسۡتَرۡهَبُوهُمۡ وَجَآءُو بِسِحۡرٍ عَظِيمٖ ١١٦
۞ وَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ أَنۡ أَلۡقِ عَصَاكَۖ فَإِذَا هِيَ تَلۡقَفُ مَا يَأۡفِكُونَ الحزب ١٧
١١٧ فَوَقَعَ ٱلۡحَقُّ وَبَطَلَ مَا كَانُواْ يَعۡمَلُونَ ١١٨ فَغُلِبُواْ
هُنَالِكَ وَٱنقَلَبُواْ صَٰغِرِينَ ١١٩ وَأُلۡقِيَ ٱلسَّحَرَةُ سَٰجِدِينَ ١٢٠

(105) Moses said: ‘Since I have been sent from Allah it is only appropriate for me to say the truth about Him. I have brought you a clear proof showing the truth of what I say, proving that I am sent from Allah to you. Release the Children of Israel from the slavery and miserable treatment they have suffered and let them leave with me.’

(106) Pharaoh said: ‘If you have brought a sign, as you claim, then show it to me, if you are telling the truth.

(107) So Moses threw his stick and it changed into a great snake, clear for all to see.

(108) Then he drew out his hand from his shirt, near to his chest or under his arm, and it appeared completely white, not because of illness, but radiating brilliantly to all who saw it because of its extreme whiteness.

(109) The notables and leaders said once they witnessed the transformation of the stick and the whiteness of his hand: ‘Moses is nothing but a skilled and masterful magician.’

(110) ‘He intends by this to drive you all out from Egypt through his magic.’ So Pharaoh asked his chiefs what they advise him to do.

(111) They said: ‘Delay their case, Moses and his brother Aaron, and send people to the cities of Egypt to call all the magicians.’

(112) ‘They will bring to you every skillful and powerful magician.’

(113) So Pharaoh sent people to call the magicians, and when they came to Pharaoh they asked him if they would have a reward if they were the winners and overcame Moses with their magic.

(114) Pharaoh replied: ‘Yes Indeed! You will be given a reward and you would be brought near to me and of those given important positions.’

(115) Due to their pride, they were certain that they would win against Moses. They asked him: ‘Choose O Moses if you want to be the first to throw, or if you want us to throw first.’

(116) Trusting in Allah that he would overcome them, Moses was not worried about them. He told them to throw their ropes and sticks. When they threw them they cast a mighty spell over the eyes of the people watching the spectacle, so that things looked different to reality, and the people became awed and frightened.

(117) Allah then inspired Prophet Moses (peace be upon him): ‘Throw your stick O Moses!’ So he threw it and the stick changed into a snake and swallowed the ropes and sticks the magicians were using instead of real snakes; destroying for the people the illusion that these were crawling snakes.

(118) In this way the truth became clear: proving the truth of what Moses was saying, and showing the falsehood of what the magicians had done.

(119) The magicians were defeated and humiliated by Moses in the assembly.

(120) When the magicians saw the greatness of the power of Allah, and his clear signs, they could only fall down, prostrating to Him.

Beneficial Points:

1. From Allah’s wisdom and mercy He made the miracle of each prophet of the kind that was predominant among the people of that time, so when magic was predominant among the people of the time of Moses, peace be upon him, his miracle was similar to magic, although it was different to magic in its reality.
2. Pharaoh was a lowly, humble, helpless servant, or he would not have needed to turn to the magicians to try and protect himself from Moses.
3. The prostrating of the magicians to Allah and their faith in Him, glory be to Him, is a proof of the profound effect of faith in the souls of humankind.

قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلۡعَٰلَمِينَ ١٢١ رَبِّ مُوسَىٰ وَهَٰرُونَ ١٢٢ قَالَ
فِرۡعَوۡنُ ءَامَنتُم بِهِۦ قَبۡلَ أَنۡ ءَاذَنَ لَكُمۡۖ إِنَّ هَٰذَا لَمَكۡرٞ
مَّكَرۡتُمُوهُ فِي ٱلۡمَدِينَةِ لِتُخۡرِجُواْ مِنۡهَآ أَهۡلَهَاۖ فَسَوۡفَ تَعۡلَمُونَ
١٢٣ لَأُقَطِّعَنَّ أَيۡدِيَكُمۡ وَأَرۡجُلَكُم مِّنۡ خِلَٰفٖ ثُمَّ لَأُصَلِّبَنَّكُمۡ
أَجۡمَعِينَ ١٢٤ قَالُوٓاْ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ١٢٥ وَمَا تَنقِمُ مِنَّآ
إِلَّآ أَنۡ ءَامَنَّا بِـَٔايَٰتِ رَبِّنَا لَمَّا جَآءَتۡنَاۚ رَبَّنَآ أَفۡرِغۡ عَلَيۡنَا صَبۡرٗا
وَتَوَفَّنَا مُسۡلِمِينَ ١٢٦ وَقَالَ ٱلۡمَلَأُ مِن قَوۡمِ فِرۡعَوۡنَ أَتَذَرُ مُوسَىٰ
وَقَوۡمَهُۥ لِيُفۡسِدُواْ فِي ٱلۡأَرۡضِ وَيَذَرَكَ وَءَالِهَتَكَۚ قَالَ سَنُقَتِّلُ
أَبۡنَآءَهُمۡ وَنَسۡتَحۡيِۦ نِسَآءَهُمۡ وَإِنَّا فَوۡقَهُمۡ قَٰهِرُونَ ١٢٧
قَالَ مُوسَىٰ لِقَوۡمِهِ ٱسۡتَعِينُواْ بِٱللَّهِ وَٱصۡبِرُوٓاْۖ إِنَّ ٱلۡأَرۡضَ
لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنۡ عِبَادِهِۦۖ وَٱلۡعَٰقِبَةُ لِلۡمُتَّقِينَ ١٢٨
قَالُوٓاْ أُوذِينَا مِن قَبۡلِ أَن تَأۡتِيَنَا وَمِنۢ بَعۡدِ مَا جِئۡتَنَاۚ قَالَ
عَسَىٰ رَبُّكُمۡ أَن يُهۡلِكَ عَدُوَّكُمۡ وَيَسۡتَخۡلِفَكُمۡ فِي ٱلۡأَرۡضِ
فَيَنظُرَ كَيۡفَ تَعۡمَلُونَ ١٢٩ وَلَقَدۡ أَخَذۡنَآ ءَالَ فِرۡعَوۡنَ
بِٱلسِّنِينَ وَنَقۡصٖ مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمۡ يَذَّكَّرُونَ ١٣٠

(121) The magicians exclaimed: ‘We believe in the Lord of all of creation.’

(122) He is the Lord of Moses and Aaron (peace be upon them), alone worthy of worship for all people, and the false Allahs are not worthy of worship.

(123) Pharaoh said threatening them because of their faith in Allah: ‘Do you believe in Allah before I have given you permission to do so. This is only a trick you were deceiving people with, and a plot that you and Moses have planned to drive out the people of the city. But soon you will know what the consequences are and what an example I will make of you!’

(124) ‘I will cut off the right hand and left foot or the left hand and right foot of each of you, and would then crucify you on palm trunks, making an example of you to frighten whoever sees you.’

(125) The magicians replied: ‘Indeed we will return to our Lord alone, so we are not scared of what you threaten us with.’

(126) ‘You are only finding fault in us because we had faith in the signs of our Lord when they came to us through Moses. If this is our crime, then we stand firmly by it.’ Then they turned to Allah in prayer: ‘O our Lord! Pour upon us patience so that we will be able to stand firmly for the truth and let us die in a state of surrendering in devotion to You, doing as You command, and following Your Messenger.’

(127) The leaders and notables people among Pharaoh’s people urged Pharaoh, provoking him to act against Moses and the believers who were with him. They said: ‘Will you leave Moses and his people to spread corruption in the land, abandoning you and your Allahs, and calling to the worship of Allah alone?’ Pharaoh said: ‘We will kill the sons of the Children of Israel, and let their women live to serve us, and we have complete power over them.’

(128) Moses advised his people: ‘O people, ask for the help of Allah alone to remove hardship from you and to bring good, and be patient with the trial we have being given. For indeed the earth belongs to Allah alone, and it does not belong to Pharaoh or anyone else to do as they please in it. Rather, Allah, according to His will, gives turns to different people to have authority in the land, but the good end on earth is for those who have faith, follow the commands of their Lord and stay away from what He has prohibited – they will achieve the good end despite the tests and trials they are given.’

(129) The Children of Israel said to Moses (peace be upon him): ‘We suffered at the hands of Pharaoh before you came to us and after you have come, with Pharaoh killing our sons and letting our women live.’ Moses (peace be upon him) advised them giving them hope of release from their trial: ‘It may be that Allah might destroy your enemy, Pharaoh and his people, and establish you on the earth after them, seeing whether you behave with thankfulness or ingratitude.’

(130) And indeed I gave the people of Pharaoh a number of years of drought and famine, testing them with a shortage of fruits and crops, so that they might reflect and realise that this was a punishment from Allah because of their disbelief, and so they might repent to Him.

Beneficial Points:

1. The position of the magicians and the courageous and direct announcement of their faith shows that people, stripped of their own desire, submitting to reason and sound thought, rush to faith when the proofs appear to them.
2. The people who have faith in Allah and the last day are those with the strongest resolve among people, and the bravest and most patient in times of crises, trials, and conflict.
3. Those who benefit from power instigate and stir up power to face the people of faith, because in the continuation of their power lies the continuation of their best interests.
4. Wrongdoing and corruption are some of the reasons for the withholding of rain and the rise of high prices.

فَإِذَا جَآءَتۡهُمُ ٱلۡحَسَنَةُ قَالُواْ لَنَا هَٰذِهِۦۖ وَإِن تُصِبۡهُمۡ سَيِّئَةٞ
يَطَّيَّرُواْ بِمُوسَىٰ وَمَن مَّعَهُۥٓۗ أَلَآ إِنَّمَا طَٰٓئِرُهُمۡ عِندَ ٱللَّهِ
وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ (١٣١) وَقَالُواْ مَهۡمَا تَأۡتِنَا بِهِۦ
مِنۡ ءَايَةٖ لِّتَسۡحَرَنَا بِهَا فَمَا نَحۡنُ لَكَ بِمُؤۡمِنِينَ (١٣٢) فَأَرۡسَلۡنَا
عَلَيۡهِمُ ٱلطُّوفَانَ وَٱلۡجَرَادَ وَٱلۡقُمَّلَ وَٱلضَّفَادِعَ وَٱلدَّمَ
ءَايَٰتٖ مُّفَصَّلَٰتٖ فَٱسۡتَكۡبَرُواْ وَكَانُواْ قَوۡمٗا مُّجۡرِمِينَ
(١٣٣) وَلَمَّا وَقَعَ عَلَيۡهِمُ ٱلرِّجۡزُ قَالُواْ يَٰمُوسَى ٱدۡعُ لَنَا رَبَّكَ بِمَا
عَهِدَ عِندَكَۖ لَئِن كَشَفۡتَ عَنَّا ٱلرِّجۡزَ لَنُؤۡمِنَنَّ لَكَ
وَلَنُرۡسِلَنَّ مَعَكَ بَنِيٓ إِسۡرَٰٓءِيلَ (١٣٤) فَلَمَّا كَشَفۡنَا عَنۡهُمُ
ٱلرِّجۡزَ إِلَىٰٓ أَجَلٍ هُم بَٰلِغُوهُ إِذَا هُمۡ يَنكُثُونَ (١٣٥) فَٱنتَقَمۡنَا
مِنۡهُمۡ فَأَغۡرَقۡنَٰهُمۡ فِي ٱلۡيَمِّ بِأَنَّهُمۡ كَذَّبُواْ بِـَٔايَٰتِنَا وَكَانُواْ عَنۡهَا
غَٰفِلِينَ (١٣٦) وَأَوۡرَثۡنَا ٱلۡقَوۡمَ ٱلَّذِينَ كَانُواْ يُسۡتَضۡعَفُونَ
مَشَٰرِقَ ٱلۡأَرۡضِ وَمَغَٰرِبَهَا ٱلَّتِي بَٰرَكۡنَا فِيهَاۖ وَتَمَّتۡ كَلِمَتُ
رَبِّكَ ٱلۡحُسۡنَىٰ عَلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ بِمَا صَبَرُواْۖ وَدَمَّرۡنَا
مَا كَانَ يَصۡنَعُ فِرۡعَوۡنُ وَقَوۡمُهُۥ وَمَا كَانُواْ يَعۡرِشُونَ (١٣٧)

(131) Whenever the people of Pharaoh experienced wealth, healthy yields, and a thriving economy, they said: ‘We have been given this because we deserve it.’ But if a misfortune came upon them, such as a drought or famine, diseases, and other hardships, they would blame their bad fortune on Moses and the Children of Israel who were with him. However, the misfortunes happened to them by the decree and permission of Allah, and neither they nor Moses (peace be upon him) had any part in the affair, apart from Moses’s supplications against them. But most of them do not know, saying what happens is due to other things, rather than Allah’s decree.

(132) The people of Pharaoh said to Moses (peace be upon them), out of their stubbornness against the truth: ‘Whatever sign or evidence you bring to us and whatever proof of the falsehood of own beliefs you show us, we will not believe you. ‘

(133) As a punishment for their rejection and stubbornness, I sent floods of water that destroyed their crops and fruits; locusts and weevils that ate their crops and harvests;frogs which filled their dishes and containers, ruining their food, and disturbing their sleep; and turning the water in their wells and rivers into blood. All these were sent as clear and distinct signs, one after another. Despite all of these torments, they were too proud to have faith in Allah or to believe in what Moses (peace be upon him) brought. They were a people who committed wrongs, who would not give up falsehood, and would not be guided to the truth.

(134) When these torments came upon them, they asked Moses (peace be upon him): ‘O Moses, call upon your Lord, because of what He has given you of prophethood and Allah’s promise to you that He will remove the torment for our turning to Him, to remove from us the torment, for then we will certainly believe in you, and will send the Children of Israel with you, releasing them from captivity.’

(135) But when Allah removed the torment from them for a set time – before they were destroyed through drowning – they went back on their word and did not believe him or send the Israelites with him, remaining firm on their disbelief, and not allowing the Israelites to go with Moses (peace be upon him).

(136) So when the appointed time came for their destruction, I unleashed My punishment on them and drowned them in the sea because of their rejection of the signs of Allah and because they turned away from the truth about which there was no doubt.

(137) I made the Children of Israel, who had been humiliated by Pharaoh and his people, inherit the eastern areas of the land and the western areas of it (the lands of the Levant). Allah blessed this land, making it produce the best crops and fruits. So the good word of your Lord was fulfilled O Messenger.
where Allah says, ‘I wished to favour those who were weak in the earth, and to make them leaders and inheritors’ (Sūrat al-Qaṣaṣ: 5). So Allah established them in the land because of their patience in the face of the harm they had suffered from Pharaoh and his people, and Allah destroyed the agriculture and buildings of Pharaoh, and the palaces they had constructed.

Beneficial Points:

1. Good and evil are all by the Divine will and decree of Allah, and nothing is independent of this. 2. The condition of people in times of trial and misfortune is to seek refuge in Allah alone, driven by their natural inclination to Monotheism. 3. The believer should consider the signs of Allah and His standard practice in dealing with His creation, thinking about their purposes and outcomes. 4. The power of individuals and nations vanish before the great power of Allah, and faith in Allah is the source of all power. 5. Allah rewards His believing servants who are patient by giving them strength in the land after they were considered to be weak. 6. Allah destroys tyrants, no matter how great their power or how long their time in power.

وَجَٰوَزۡنَا بِبَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡبَحۡرَ فَأَتَوۡاْ عَلَىٰ قَوۡمٖ يَعۡكُفُونَ
عَلَىٰٓ أَصۡنَامٖ لَّهُمۡۚ قَالُواْ يَٰمُوسَى ٱجۡعَل لَّنَآ إِلَٰهٗا كَمَا
لَهُمۡ ءَالِهَةٞۚ قَالَ إِنَّكُمۡ قَوۡمٞ تَجۡهَلُونَ ١٣٨ إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٞ
مَّا هُمۡ فِيهِ وَبَٰطِلٞ مَّا كَانُواْ يَعۡمَلُونَ ١٣٩ قَالَ أَغَيۡرَ ٱللَّهِ
أَبۡغِيكُمۡ إِلَٰهٗا وَهُوَ فَضَّلَكُمۡ عَلَى ٱلۡعَٰلَمِينَ ١٤٠ وَإِذۡ أَنجَيۡنَٰكُم
مِّنۡ ءَالِ فِرۡعَوۡنَ يَسُومُونَكُمۡ سُوٓءَ ٱلۡعَذَابِ يُقَتِّلُونَ
أَبۡنَآءَكُمۡ وَيَسۡتَحۡيُونَ نِسَآءَكُمۡۚ وَفِي ذَٰلِكُم بَلَآءٞ
مِّن رَّبِّكُمۡ عَظِيمٞ ١٤١ ۞ وَوَٰعَدۡنَا مُوسَىٰ ثَلَٰثِينَ لَيۡلَةٗ نصف الحزب ١٧
وَأَتۡمَمۡنَٰهَا بِعَشۡرٖ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرۡبَعِينَ لَيۡلَةٗۚ وَقَالَ
مُوسَىٰ لِأَخِيهِ هَٰرُونَ ٱخۡلُفۡنِي فِي قَوۡمِي وَأَصۡلِحۡ وَلَا تَتَّبِعۡ
سَبِيلَ ٱلۡمُفۡسِدِينَ ١٤٢ وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ
رَبُّهُۥ قَالَ رَبِّ أَرِنِيٓ أَنظُرۡ إِلَيۡكَۚ قَالَ لَن تَرَىٰنِي وَلَٰكِنِ
ٱنظُرۡ إِلَى ٱلۡجَبَلِ فَإِنِ ٱسۡتَقَرَّ مَكَانَهُۥ فَسَوۡفَ تَرَىٰنِيۚ فَلَمَّا
تَجَلَّىٰ رَبُّهُۥ لِلۡجَبَلِ جَعَلَهُۥ دَكّٗا وَخَرَّ مُوسَىٰ صَعِقٗاۚ فَلَمَّآ
أَفَاقَ قَالَ سُبۡحَٰنَكَ تُبۡتُ إِلَيۡكَ وَأَنَا۠ أَوَّلُ ٱلۡمُؤۡمِنِينَ ١٤٣

(138) And I made the Children of Israel cross the sea when Moses hit it with his stick and it parted. They passed a people who were worshipping idols, which they worshipped instead of Allah. The Children of Israel said to Moses (peace be upon him): ‘O Moses, make us an idol to worship as these people have idols to worship.’ Moses said: ‘You are a people who are ignorant of the rights that are due to Allah alone concerning the belief in His Oneness and what is due to Him of reverence, and what is inappropriate to ascribe to Him of polytheism and the like.’

(139) ‘These people who are worshipping idols are ruined, and all of their works and devotion is false and worthless because they are worshipping other than Allah.’

(140) Moses said: ‘How can I seek for you a Allah other than the one true Allah for you to worship, when you have already seen His great signs, and when He has preferred you over all the nations of your time, granting you the destruction of your enemy, and making you leaders in the land and establishing you in it?’

(141) And remember O Children of Israel, when I saved you from the humiliation of Pharaoh and his people, who were making you suffer greatly, killing your sons and letting your women live to serve them. Being saved from Pharaoh and his people was a great test from your Lord, to see if you would be thankful.

(142) And Allah appointed for Moses a place of meeting of thirty nights in order to speak with him, and then He perfected it by adding ten more, so that there were forty nights all together. Moses told his brother Aaron, when he was leaving for this retreat alone with His Lord: ‘O Aaron, take my place as leader among my people, and do what is right, governing them wisely and treating them kindly, and not following the path of those who cause corruption, nor committing disobedience, nor helping the wrongdoers.’

(143) When Moses came to meet his Lord for the appointment he had been assigned, which was a full forty nights, and his Lord spoke to him giving him instructions and prohibitions and so on, Moses desired to see his Lord, so he asked to see Him. Allah the Exalted replied: ‘You will not see Me in the life of this world, because you will not be able to endure that, but look instead at the mountain when I reveal Myself to it, if it remains in its place and is not affected then You will be able to see Me; but if it becomes flattened, then you will not be able to see Me in the life of this world.’ Then when Allah revealed Himself to the mountain it crumbled to dust, and Moses fell down unconscious. When he recovered from his unconsciousness, he said: ‘I declare Your Perfection O Lord, and that You are far above any deficiency being ascribed to You, and I turn to You asking for forgiveness for having asked to see You in this world, and I am the first of my people to believe.’

Beneficial Points:

1. The events show that the Israelites moved from one error to another despite Moses, the prophet of Allah, being among them.
2. One sign of a people being forsaken by Allah is when they see evil as good, and see what is good as evil and incorrect, due to their false opinions and whims.
3. The rectification of people and closing the doors of corruption and evil are amongst the lofty aims of the prophets and those who invite to the truth.
4. It is Allah’s decree that no one from among His creation is to see Him in this world, and He will honour whomever He loves of His servants with seeing Him in the Afterlife.

قَالَ يَٰمُوسَىٰٓ إِنِّي ٱصۡطَفَيۡتُكَ عَلَى ٱلنَّاسِ بِرِسَٰلَٰتِي وَبِكَلَٰمِي
فَخُذۡ مَآ ءَاتَيۡتُكَ وَكُن مِّنَ ٱلشَّٰكِرِينَ ١٤٤ وَكَتَبۡنَا
لَهُۥ فِي ٱلۡأَلۡوَاحِ مِن كُلِّ شَيۡءٖ مَّوۡعِظَةٗ وَتَفۡصِيلٗا لِّكُلِّ
شَيۡءٖ فَخُذۡهَا بِقُوَّةٖ وَأۡمُرۡ قَوۡمَكَ يَأۡخُذُواْ بِأَحۡسَنِهَاۚ سَأُوْرِيكُمۡ
دَارَ ٱلۡفَٰسِقِينَ ١٤٥ سَأَصۡرِفُ عَنۡ ءَايَٰتِيَ ٱلَّذِينَ يَتَكَبَّرُونَ
فِي ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّ وَإِن يَرَوۡاْ كُلَّ ءَايَةٖ لَّا يُؤۡمِنُواْ بِهَا
وَإِن يَرَوۡاْ سَبِيلَ ٱلرُّشۡدِ لَا يَتَّخِذُوهُ سَبِيلٗا وَإِن يَرَوۡاْ سَبِيلَ
ٱلۡغَيِّ يَتَّخِذُوهُ سَبِيلٗاۚ ذَٰلِكَ بِأَنَّهُمۡ كَذَّبُواْ بِـَٔايَٰتِنَا
وَكَانُواْ عَنۡهَا غَٰفِلِينَ ١٤٦ وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا
وَلِقَآءِ ٱلۡأٓخِرَةِ حَبِطَتۡ أَعۡمَٰلُهُمۡۚ هَلۡ يُجۡزَوۡنَ إِلَّا مَا كَانُواْ
يَعۡمَلُونَ ١٤٧ وَٱتَّخَذَ قَوۡمُ مُوسَىٰ مِنۢ بَعۡدِهِۦ مِنۡ حُلِيِّهِمۡ
عِجۡلٗا جَسَدٗا لَّهُۥ خُوَارٌۚ أَلَمۡ يَرَوۡاْ أَنَّهُۥ لَا يُكَلِّمُهُمۡ
وَلَا يَهۡدِيهِمۡ سَبِيلًاۘ ٱتَّخَذُوهُ وَكَانُواْ ظَٰلِمِينَ ١٤٨
وَلَمَّا سُقِطَ فِيٓ أَيۡدِيهِمۡ وَرَأَوۡاْ أَنَّهُمۡ قَدۡ ضَلُّواْ قَالُواْ لَئِن
لَّمۡ يَرۡحَمۡنَا رَبُّنَا وَيَغۡفِرۡ لَنَا لَنَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ ١٤٩

(144) Allah told Moses: ‘O Moses, I have chosen you and preferred you over other people through the message which I have sent you with, and by My speaking to you directly. Take then the great honour which I have given you, and be among those who are thankful to Allah for such a great gift.’

(145) Allah wrote for Moses in the Tablets everything that the Israelites would need for their spiritual and worldly affairs – instruction for those who would be instructed and an explanation of laws that needed explanation. He told Moses to take hold of them firmly and with determination, and to instruct his people, the Israelites, to take hold of the most excellent instructions that they contained, with the promise of the greatest reward for doing what they were instructed in the most perfect way, and to do so with patience and forgiveness. Allah told Moses that He would show them the destiny of those who went against His commands and who disobeyed Him, and the ruin and loss that they would receive as a result.

(146) Those who are unjustly proud towards the servants of Allah and the truth will be turned away by Allah from thinking about His signs on the horizons and within themselves and from understanding His verses even if they see every sign, they will not believe in them, because of their rejection of these signs and their turning away from them, and for opposing Allah and His Messenger. If they see the path of truth which leads to the pleasure of Allah, they do not follow it, and do not like it; and if they see the way of misguidance and error leading to Allah’s displeasure, they follow it. This only happens to them because they rejected the great signs and verses of Allah proving the truth of what the messengers came with, and did not pay any attention to them.

(147) Those who rejected the signs of Allah proving the truth of the messengers, and denied that they would meet with Allah on the Day of Judgement, their good actions will come to nothing, because they were not based on faith; and they will be repaid for their disbelief in Allah and for associating partners with Allah – the repayment for which is living eternally in the fire of Hell.

(148) After Moses had gone to meet with his Lord, his people took to worshipping a statue of a calf made from their ornaments, not possessing any soul, but which made a sound. Did they not know that this calf could not speak to them or guide them to any good way, material or spiritual, and that it could not bring anything of benefit to them or remove anything harmful from them? But they took to worshipping it and wronged themselves by doing so.

(149) When they regretted their actions and did not know how to make-up for their wrongdoing, realising that they had gone astray from the straight path by worshipping the calf besides to Allah, they said: ‘If our Lord does not have mercy on us, by enabling us to do as He instructed, and if He does not forgive us for having worshipped the calf, then we would certainly be among the losers in the life of this world and in the Afterlife.’

Beneficial Points:

1. From being grateful is that the servant should show the grace and blessings of Allah upon him, and thankfulness will cause an increase in blessings. 2. The servant should always strive to reach excellence as regards to his speech and actions. 3. It is necessary to accept the sacred law with determination and seriousness and to resolve to follow and carry out what is transmitted in it, in terms of righteousness and putting things right and preventing corruption and perversion. 4. A nation will be revered and strong as long as it holds fast to its sacred way of life, otherwise it will fall apart and lose its strength. 5. You reap what you sow, so whoever has faith and does good deeds, for them is Paradise, and whoever disbelieves and does bad deeds, for them is the fire. 6. If the servant makes a mistake or falls short with regards to His Lord’s rights, he must acknowledge the enormity of the crime he committed, and that there is no refuge from Allah’s chastisement except through Him.

وَلَمَّا رَجَعَ مُوسَىٰٓ إِلَىٰ قَوۡمِهِۦ غَضۡبَٰنَ أَسِفٗا قَالَ بِئۡسَمَا خَلَفۡتُمُونِي
مِنۢ بَعۡدِيٓۖ أَعَجِلۡتُمۡ أَمۡرَ رَبِّكُمۡۖ وَأَلۡقَى ٱلۡأَلۡوَاحَ وَأَخَذَ بِرَأۡسِ
أَخِيهِ يَجُرُّهُۥٓ إِلَيۡهِۚ قَالَ ٱبۡنَ أُمَّ إِنَّ ٱلۡقَوۡمَ ٱسۡتَضۡعَفُونِي وَكَادُواْ
يَقۡتُلُونَنِي فَلَا تُشۡمِتۡ بِيَ ٱلۡأَعۡدَآءَ وَلَا تَجۡعَلۡنِي مَعَ ٱلۡقَوۡمِ
ٱلظَّٰلِمِينَ ١٥٠ قَالَ رَبِّ ٱغۡفِرۡ لِي وَلِأَخِي وَأَدۡخِلۡنَا فِي رَحۡمَتِكَۖ
وَأَنتَ أَرۡحَمُ ٱلرَّٰحِمِينَ ١٥١ إِنَّ ٱلَّذِينَ ٱتَّخَذُواْ ٱلۡعِجۡلَ سَيَنَالُهُمۡ
غَضَبٞ مِّن رَّبِّهِمۡ وَذِلَّةٞ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۚ وَكَذَٰلِكَ نَجۡزِي
ٱلۡمُفۡتَرِينَ ١٥٢ وَٱلَّذِينَ عَمِلُواْ ٱلسَّيِّـَٔاتِ ثُمَّ تَابُواْ مِنۢ
بَعۡدِهَا وَءَامَنُوٓاْ إِنَّ رَبَّكَ مِنۢ بَعۡدِهَا لَغَفُورٞ رَّحِيمٞ ١٥٣
وَلَمَّا سَكَتَ عَن مُّوسَى ٱلۡغَضَبُ أَخَذَ ٱلۡأَلۡوَاحَۖ وَفِي نُسۡخَتِهَا
هُدٗى وَرَحۡمَةٞ لِّلَّذِينَ هُمۡ لِرَبِّهِمۡ يَرۡهَبُونَ ١٥٤ وَٱخۡتَارَ مُوسَىٰ
قَوۡمَهُۥ سَبۡعِينَ رَجُلٗا لِّمِيقَٰتِنَاۖ فَلَمَّآ أَخَذَتۡهُمُ ٱلرَّجۡفَةُ قَالَ
رَبِّ لَوۡ شِئۡتَ أَهۡلَكۡتَهُم مِّن قَبۡلُ وَإِيَّٰيَۖ أَتُهۡلِكُنَا بِمَا فَعَلَ
ٱلسُّفَهَآءُ مِنَّآۖ إِنۡ هِيَ إِلَّا فِتۡنَتُكَ تُضِلُّ بِهَا مَن تَشَآءُ وَتَهۡدِي
مَن تَشَآءُۖ أَنتَ وَلِيُّنَا فَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَاۖ وَأَنتَ خَيۡرُ ٱلۡغَٰفِرِينَ ١٥٥

(150) Moses returned to his people from his meeting with His Lord full of anger and sadness upon finding them worshipping the calf. He said: 'What an evil condition you have fallen into after me O people, which leads only to ruin and misery! Were you tired of waiting for the appointed time of your Lord assigned for me – the forty nights – so you started to worship the calf!' Moses threw the Tablets down because of his extreme anger and sadness, and took his brother Aaron by the head and beard and dragged him, because he had been with them and had not been able to stop them from worshipping the calf. Aaron said to his brother Moses: 'O son of my mother, indeed the people considered me to be weak, not respecting me, and they had almost killed me; so do not punish me in a way that would make my enemies rejoice, and do not to include me out of your anger among the people who had done wrong by worshipping other than Allah.'

(151) Moses said supplicating to his Lord: 'O Lord, forgive me and me brother Aaron, and enter us into Your Mercy, surrounding us with it, for You are to us the most Merciful of those who have mercy.'

(152) Without doubt, those who worshipped the calf will receive their Lord's anger, and will have humiliation in this life, for displeasing their Lord and not acting according to His Command. That is how Allah rewards those who invent lies about Allah.

(153) Those who do wrong by associating others with Allah and committing sins, and then repent out of sincere faith, repenting from polytheism to having faith in Him alone, and repenting from disobedience to doing good actions, giving up all kinds of sins whilst seeking His forgiveness-Allah will be forgiving and merciful to them, erasing and overlooking what they have done.

(154) When the anger of Moses (peace be upon him) had subsided and he calmed down, he picked up the Tablets, which he had thrown down in anger. These Tablets contained guidance and an explanation of the truth; a mercy for those who stand in fear of their Lord, and are mindful of His consequences.

(155) Moses chose seventy of the best men among his people to ask for forgiveness for what the foolish among them had done in worshipping the calf. Allah appointed a time and place for them, though when they reached there they became bold and asked Moses to let them see Allah with their eyes. So an earthquake seized them, and they were struck down and killed by the strength of it. So Moses begged his Lord, saying: 'O Lord, if You had willed to destroy them and myself before they had come to You, You could have done so. Would You destroy us because of what the foolish amongst us have done. What my people have done in worshipping the calf, was only a trial and test by which You led astray whom You willed, and guided whom you willed. You are our Protector, so forgive us our sins, and have mercy on us, for You are the best of those who forgive and overlook.'

Beneficial Points:

1. A Muslim should become angry for the sake of Allah and not for himself, disturbed when he sees Allah's commands being violated. 2. In the verses is proof that a mistake in making an independent judgement in spite of the clarity of the evidence, is not forgiven for the person who makes it when passing judgement on him, an the jurists would call this type of independent judgement a far-fetched interpretation. 3. It is from the etiquette of making a prayer to begin with oneself, since Moses, peace be upon him, began his prayer by asking for forgiveness for himself, out of respect towards Allah concerning the anger he demonstrated, then he asked for forgiveness for his brother for any negligence or carelessness he had shown in preventing people from worshipping the calf. 4. All lying is evil, and the dignity of whoever does it falls in front of people. 5. In the verses is the awakening of the desire for wrongdoers to turn to Allah, asking for forgiveness, and the prohibition of despairing of the mercy of Allah, even if their sins are great. 6. It is necessary to avoid Allah's anger, and to fear His might. Consider the position of Moses (peace be upon him) with His Lord, and then consider his fear of His Lord's anger.

ثلاثة أرباع الحزب ١٧

* وَاكْتُبْ لَنَا فِي هَٰذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
إِنَّا هُدْنَا إِلَيْكَ ۚ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ ۖ وَرَحْمَتِي
وَسِعَتْ كُلَّ شَيْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ
الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ١٥٦ الَّذِينَ يَتَّبِعُونَ
الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ
فِي التَّوْرَاةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ
عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ
الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ
عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا
النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ١٥٧
قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي
لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ لَا إِلَٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۖ
فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ
وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ١٥٨ وَمِنْ
قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ١٥٩

(156) ' And make us among those You have favoured with Your blessings and well-being, enabling us to do good works. And make us from among Your righteous servants for whom You have prepared Paradise. Indeed we turn to You in repentance, admitting our mistakes.'

Allah said: 'I give My punishment to whom I will; those who do the actions leading to misery, and My Mercy surrounds all things in this world. There is no created being or object that My Mercy has not reached, immersed in My Grace and Kindness. I will decree My Mercy in the Afterlife for those who are mindful of Me, following what I instruct and staying away from what I have prohibited, giving charity from their wealth as they have been ordered, and who have faith in My signs.'

(157) The ones just described are those who follow Muhammad (peace be upon him), the illiterate prophet who cannot read or write, and who is only inspired by His Lord. The name and description of the Prophet and what is revealed to him is to be found in the Torah, revealed to Moses (peace be upon him), and the Gospel, revealed to Jesus (peace be upon him). Muhammad instructed people to that which is good and right, and forbade those things that sound minds, those with a sound nature, know to be bad: allowing them the good food and drink and relationships which are not harmful, and making unlawful those things which are bad. He also removed the difficult commandments revealed as obligations to previous communities, such as having to kill the one who killed someone else accidentaly. Those who believed in him from among the Israelites and others, respecting and honouring him and helping him against the disbelievers who were his enemies, following the Qur'ān which was revealed to him, they are the successful ones who will attain what they desire and attain safety from what they fear.

(158) Allah tells the Prophet (peace be upon him) to inform people that he is the messenger of Allah to them all, both Arabs and non-Arabs.

Allah alone controls the heavens and the earth. There is nothing worthy of worship other than Him, glory be to Him. He brings the dead to life, and causes what is alive to die. People should have faith in Allah and in Muhammad (peace be upon him), the Prophet, His Messenger, who cannot read or write, and who came only with what His Lord revealed to him, in order to guide them to what is good for them in this world and in the Afterlife.

Having mentioned how some of the Israelites had worshipped the calf, Allah mentions that there is a nation of the Israelites who are not like those who worshipped the calf:

(159) There is a group from the people of Moses amongst the Israelites who stand for the truth, and guide people to it, and who are just in their rulings between people through it.

Beneficial Points:

1. The mercy of Allah surrounds all things, but the mercy of Allah for His servants varies and increases according to the level of their faith and good actions.
2. From the Justice of Allah and the just nature of the narrative in the Qur'ān, is Allah's fairness in mentioning the attributes of a nation or a people. Since He mentions the blameworthy attributes of some of the Children of Israel, a reader may assume that these attributes were general and true for all of them. Therefore, Allah mentions that among them was a group who were upright, guided, and guiding others.
3. The Torah and the Gospels contained clear proofs that the Prophet Muhammad, peace and blessings be upon him, would be sent and attesting to the truth of what he came with.
4. A prayer can be general or particular, according to circumstances. Moses was general in his prayer in the situation mentioned above.

وَقَطَّعۡنَٰهُمُ ٱثۡنَتَيۡ عَشۡرَةَ أَسۡبَاطًا أُمَمٗاۚ وَأَوۡحَيۡنَآ إِلَىٰ
مُوسَىٰٓ إِذِ ٱسۡتَسۡقَىٰهُ قَوۡمُهُۥٓ أَنِ ٱضۡرِب بِّعَصَاكَ ٱلۡحَجَرَۖ
فَٱنۢبَجَسَتۡ مِنۡهُ ٱثۡنَتَا عَشۡرَةَ عَيۡنٗاۖ قَدۡ عَلِمَ كُلُّ أُنَاسٖ
مَّشۡرَبَهُمۡۚ وَظَلَّلۡنَا عَلَيۡهِمُ ٱلۡغَمَٰمَ وَأَنزَلۡنَا عَلَيۡهِمُ
ٱلۡمَنَّ وَٱلسَّلۡوَىٰۖ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡۚ وَمَا
ظَلَمُونَا وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ (١٦٠)
وَإِذۡ قِيلَ لَهُمُ ٱسۡكُنُواْ هَٰذِهِ ٱلۡقَرۡيَةَ وَكُلُواْ مِنۡهَا
حَيۡثُ شِئۡتُمۡ وَقُولُواْ حِطَّةٞ وَٱدۡخُلُواْ ٱلۡبَابَ سُجَّدٗا
نَّغۡفِرۡ لَكُمۡ خَطِيٓـَٰٔتِكُمۡۚ سَنَزِيدُ ٱلۡمُحۡسِنِينَ
(١٦١) فَبَدَّلَ ٱلَّذِينَ ظَلَمُواْ مِنۡهُمۡ قَوۡلًا غَيۡرَ ٱلَّذِي قِيلَ
لَهُمۡ فَأَرۡسَلۡنَا عَلَيۡهِمۡ رِجۡزٗا مِّنَ ٱلسَّمَآءِ بِمَا كَانُواْ
يَظۡلِمُونَ (١٦٢) وَسۡـَٔلۡهُمۡ عَنِ ٱلۡقَرۡيَةِ ٱلَّتِي كَانَتۡ
حَاضِرَةَ ٱلۡبَحۡرِ إِذۡ يَعۡدُونَ فِي ٱلسَّبۡتِ إِذۡ تَأۡتِيهِمۡ
حِيتَانُهُمۡ يَوۡمَ سَبۡتِهِمۡ شُرَّعٗا وَيَوۡمَ لَا يَسۡبِتُونَ لَا تَأۡتِيهِمۡۚ
كَذَٰلِكَ نَبۡلُوهُم بِمَا كَانُواْ يَفۡسُقُونَ (١٦٣)

(160) Allah divided the Israelites into twelve tribes. Then, when his people were asking him to call upon Allah to give them water, He inspired Moses to hit the stone with his stick. Moses hit it and twelve springs gushed out of it, which was the same number as the number of tribes. Each of the tribes knew which one was their own drinking place, which none of the other tribes shared with them. Allah shaded them with clouds which followed them where they moved and stopped with them. He also sent them manna, which was similar like gum with a sweet taste, and quails, or a bird similar to quails, and told them to eat of the good things He had provided for them. They did not wrong Allah through their disobedience and ingratitude for the blessings they were given, not appreciating them as they should have been, but they wronged themselves, bringing themselves to ruin through going against the commands of Allah and not acknowledging His blessings to them.

(161) Remember, O Messenger, when Allah told the Israelites to enter Jerusalem, and to eat from any of the fruits of the town, whenever they wished, and to ask Allah to remove their disobedience from them. He told them to enter the gate in humility, and that He would forgive them for their mistakes and would increase those who do good in the good things of this world and of the Afterlife.

(162) But the wrongdoers among them changed the words they were told to say, and said 'A grain in a rite', instead of asking for forgiveness, as they had been instructed to; and they changed what they had been told to do by entering whilst dragging themselves on their rears, rather than entering in humility to Allah, lowering their heads. So Allah sent them a punishment from the heaven because of their disobedience.

(163) Ask the Jews about how Allah punished some of the Israelites. Remind them of the story of the town which was near to the sea where they used to overstep the limits of Allah: fishing on the Sabbath after they had been forbidden from doing so. Allah tested them by making the fish come to them so that they could see them clearly on the surface of the sea on Saturday, and then making them disappear from view during the rest of the week. Allah gave them this trial because of their disobedience and wrongdoing. So eventually they decided to fish by setting up their nets thereby using a trick, so that the fish would fall into them on Saturday and they could take them and eat them on Sunday.

Beneficial Points:

1. Rejection and disbelief are reasons for the removal of blessings.
2. Among the reasons for a the arrival of consequences and the sending down of a punishment is the use of tricks to get around sacred law, because this is wrongdoing and overstepping the limits set by Allah.
3. Allah decreed humiliation and poverty for the wrongdoers, and that He would, due to their disobedience and deviation, send people to punish them until the day of Resurrection.

وَإِذۡ قَالَتۡ أُمَّةٞ مِّنۡهُمۡ لِمَ تَعِظُونَ قَوۡمًا ٱللَّهُ مُهۡلِكُهُمۡ أَوۡ مُعَذِّبُهُمۡ
عَذَابٗا شَدِيدٗاۖ قَالُواْ مَعۡذِرَةً إِلَىٰ رَبِّكُمۡ وَلَعَلَّهُمۡ يَتَّقُونَ (164)
فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِۦٓ أَنجَيۡنَا ٱلَّذِينَ يَنۡهَوۡنَ عَنِ ٱلسُّوٓءِ
وَأَخَذۡنَا ٱلَّذِينَ ظَلَمُواْ بِعَذَابِۭ بَـِٔيسِۭ بِمَا كَانُواْ يَفۡسُقُونَ (165)
فَلَمَّا عَتَوۡاْ عَن مَّا نُهُواْ عَنۡهُ قُلۡنَا لَهُمۡ كُونُواْ قِرَدَةً خَٰسِـِٔينَ (166)
وَإِذۡ تَأَذَّنَ رَبُّكَ لَيَبۡعَثَنَّ عَلَيۡهِمۡ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ مَن يَسُومُهُمۡ
سُوٓءَ ٱلۡعَذَابِۗ إِنَّ رَبَّكَ لَسَرِيعُ ٱلۡعِقَابِ وَإِنَّهُۥ لَغَفُورٞ رَّحِيمٞ
(167) وَقَطَّعۡنَٰهُمۡ فِي ٱلۡأَرۡضِ أُمَمٗاۖ مِّنۡهُمُ ٱلصَّٰلِحُونَ وَمِنۡهُمۡ
دُونَ ذَٰلِكَۖ وَبَلَوۡنَٰهُم بِٱلۡحَسَنَٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمۡ
يَرۡجِعُونَ (168) فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٞ وَرِثُواْ ٱلۡكِتَٰبَ
يَأۡخُذُونَ عَرَضَ هَٰذَا ٱلۡأَدۡنَىٰ وَيَقُولُونَ سَيُغۡفَرُ لَنَا وَإِن
يَأۡتِهِمۡ عَرَضٞ مِّثۡلُهُۥ يَأۡخُذُوهُۚ أَلَمۡ يُؤۡخَذۡ عَلَيۡهِم مِّيثَٰقُ ٱلۡكِتَٰبِ
أَن لَّا يَقُولُواْ عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّ وَدَرَسُواْ مَا فِيهِۗ وَٱلدَّارُ ٱلۡأٓخِرَةُ
خَيۡرٞ لِّلَّذِينَ يَتَّقُونَۚ أَفَلَا تَعۡقِلُونَ (169) وَٱلَّذِينَ يُمَسِّكُونَ
بِٱلۡكِتَٰبِ وَأَقَامُواْ ٱلصَّلَوٰةَ إِنَّا لَا نُضِيعُ أَجۡرَ ٱلۡمُصۡلِحِينَ (170)

(164) Mention, O Messenger, when a group among them forbade them from doing what was wrong, cautioning them against it. Another group remarked: ‘Why are you advising those whom Allah is going to destroy in this world because of their disobedience, or punish with a firm punishment on the Day of Judgement?’ Those advising replied: ‘This advising of ours is to be free from blame before Allah, through doing what He commanded us to do of instructing what is right and forbidding what is wrong, so that He would not take us to account for not doing so; and, perhaps, those we advise might benefit from the advice, and give up their disobedience.’

(165) When the wrongdoers turned away from what those who advised them had reminded them of, and they would not give up their disobedience, Allah saved the group which had forbidden disobedience from the punishment, and afflicted those who transgressed the limits by fishing on the Saturday with a firm punishment, because they were not obedient to Allah and persisted in their rebellion.

(166) When they overstepped the limits, rebelling against Allah out of pride and stubbornness, and they would not be advised, Allah told them: ‘O you disobedient ones! Be you monkeys, humiliated!’ So they became what He willed, because when He wills something He only says to it ‘Be!’ and it is.

(167) Mention, O Messenger, when Allah declared in clear terms that He would put over the Jews those who would humiliate and humble them in this life until the Day of Judgement. Your Lord is quick with the punishment for those who go against Him, sometimes punishing them in the worldly life. Yet He is Forgiving to whoever repents to Him from among His servants, and is Merciful to them.

(168) And I broke and separated them up in the earth, dividing them into communities, after they had been united. Among them were those who were righteous and who upheld the rights of Allah and the rights of His creatures; among them were those who were moderate; and among them were those who were excessive in their disobedience. Allah tested them with ease and difficulty, so that they might return from what they were doing.

(169) Then an evil people followed after these people, receiving the Torah from those who came before them. They read it but did not act according to what was in it, taking the miserable goods of this life as a bribe to distort the scripture of Allah; and they gave judgements which were not according to what was revealed in the scripture, convincing themselves that Allah would forgive them their sins. If some petty worldly gain should come their way, they would take it every time. Did Allah not make promises and contracts with these people that they would not say anything about Allah except the truth, without distorting or changing anything? Their failure to act according to what was in the scripture was not due to ignorance, but was in full knowledge, because they had studied what was in the scripture and knew it, which meant that their disobedience was greater. Yet the home of the Afterlife and its eternal bliss is far better than any passing gain that they may have been given as a bribe. It is for those who are Mindful, following what He instructs and staying away from what He has prohibited. Do those who take these insignificant goods not understand that what Allah has prepared for those who are mindful in the Afterlife is far better and more lasting?

(170) Those who hold tightly to the scripture and act according to it, establishing the prayer as it should be established and in its set times, Allah will reward their actions – Allah does not allow the reward of those who act well to be lost.

Beneficial Points:

1. If the punishment of Allah descends upon a people because of their sins, Allah saves those from them who instruct people to do right and tell them not to do wrong. 2. One should be careful of the punishment of Allah, since it could be terrible in this world, as was the case when Allah, glory be to Him changed a group of the Israelites into monkeys because of their rebellion. 3. The bliss of this world, no matter how great it may seem, is little and trivial next to the eternal bliss of the Hereafter. 4. The best action after having faith is to establish the prayer, because it is the basis of the Religion.

الحزب ١٨

۞وَإِذۡ نَتَقۡنَا ٱلۡجَبَلَ فَوۡقَهُمۡ كَأَنَّهُۥ ظُلَّةٞ وَظَنُّوٓاْ أَنَّهُۥ وَاقِعُۢ بِهِمۡ
خُذُواْ مَآ ءَاتَيۡنَٰكُم بِقُوَّةٖ وَٱذۡكُرُواْ مَا فِيهِ لَعَلَّكُمۡ تَتَّقُونَ ١٧١
وَإِذۡ أَخَذَ رَبُّكَ مِنۢ بَنِيٓ ءَادَمَ مِن ظُهُورِهِمۡ ذُرِّيَّتَهُمۡ وَأَشۡهَدَهُمۡ
عَلَىٰٓ أَنفُسِهِمۡ أَلَسۡتُ بِرَبِّكُمۡۖ قَالُواْ بَلَىٰ شَهِدۡنَآۚ أَن تَقُولُواْ يَوۡمَ
ٱلۡقِيَٰمَةِ إِنَّا كُنَّا عَنۡ هَٰذَا غَٰفِلِينَ ١٧٢ أَوۡ تَقُولُوٓاْ إِنَّمَآ أَشۡرَكَ
ءَابَآؤُنَا مِن قَبۡلُ وَكُنَّا ذُرِّيَّةٗ مِّنۢ بَعۡدِهِمۡۖ أَفَتُهۡلِكُنَا
بِمَا فَعَلَ ٱلۡمُبۡطِلُونَ ١٧٣ وَكَذَٰلِكَ نُفَصِّلُ ٱلۡأٓيَٰتِ وَلَعَلَّهُمۡ
يَرۡجِعُونَ ١٧٤ وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱلَّذِيٓ ءَاتَيۡنَٰهُ ءَايَٰتِنَا فَٱنسَلَخَ
مِنۡهَا فَأَتۡبَعَهُ ٱلشَّيۡطَٰنُ فَكَانَ مِنَ ٱلۡغَاوِينَ ١٧٥ وَلَوۡ شِئۡنَا
لَرَفَعۡنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخۡلَدَ إِلَى ٱلۡأَرۡضِ وَٱتَّبَعَ هَوَىٰهُۚ فَمَثَلُهُۥ
كَمَثَلِ ٱلۡكَلۡبِ إِن تَحۡمِلۡ عَلَيۡهِ يَلۡهَثۡ أَوۡ تَتۡرُكۡهُ
يَلۡهَثۚ ذَّٰلِكَ مَثَلُ ٱلۡقَوۡمِ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَاۚ فَٱقۡصُصِ
ٱلۡقَصَصَ لَعَلَّهُمۡ يَتَفَكَّرُونَ ١٧٦ سَآءَ مَثَلًا ٱلۡقَوۡمُ ٱلَّذِينَ
كَذَّبُواْ بِـَٔايَٰتِنَا وَأَنفُسَهُمۡ كَانُواْ يَظۡلِمُونَ ١٧٧ مَن يَهۡدِ ٱللَّهُ
فَهُوَ ٱلۡمُهۡتَدِيۖ وَمَن يُضۡلِلۡ فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ١٧٨

(171) Mention, O Muhammad, when Allah raised the mountain above the Israelites when they refused to accept what was in the Torah. Then the mountain became like a cloud, casting a shadow over them, and they were sure it would fall upon them. They were told to firmly and seriously hold onto what Allah had revealed to them, and to remember the rulings that He had made law for them, and not to forget this, so that they might be Mindful.
(172) Mention, O Muhammad, when your Lord took from the loins of the children of Adam their descendants and had them acknowledge, bearing witness to His lordship, making it part of their innate nature to acknowledge that He created them and that He is their Lord. He said to them, 'Am I not your Lord?' and they replied, 'Yes, we bear witness'. Allah said: 'I asked you this question so that you would not deny the proofs of Allah on the Day of Judgement, saying that you did not have any knowledge of it. (173) 'Lest you might say that your ancestors were the ones who broke the promise, taking others as partners with Allah, and that you were just following them. In this way, you would say: 'O our Lord! Will You destroy us for what our ancestors did, making our actions worthless because of taking others as partners with You?! Indeed we carry no sin because we were just following our ancestors and had no knowledge.' (174) So just as I made clear the signs and evidences for the previous nations, I make clear the lessons for these people (Quraish) so that they might repent from worshiping others as partners with Allah to believing in Him alone and worshipping Him alone, as they had agreed aforetime before they broke their promise. (175) Recite to the Israelites the news of the man from among them who Allah gave His signs to, so that he knew and understood the truth which they directed him to. But he did not act according to them, leaving them and removing himself away from them, so that Satan became his close companion, and he became one of those who go astray and are ruined, after he had been one of those who were rightly-guided and on the path to being saved. (176) If Allah had desired, He would have made this person benefit through these signs, enabling him to act according to them, so that he would be raised up in this world and in the next. But he chose what led to his failure, being attracted to the desires of the worldly life, and preferring them to the Afterlife. His example in his extreme greed for this world is like the example of a dog, which pants with its tongue constantly, whether it is resting or whether it is chased away. This example is the example of the people who are astray because of rejecting Allah's signs. So relate the stories to them O Messenger so that they may think and reject their denial of the truth and their misguidance. (177) Is there anything worse than a people who reject Allah's signs and proofs, not believing them, wronging themselves through doing so and only gaining their own ruin. (178) Whoever Allah allows to be guided to the right path is truly guided, because they chose the path of their Lord; and whoever Allah does not lead to His path, sending them away from it because of their deviation and bad actions, those are the true losers, who lose themselves and their families on the Day of Judgment – is that not complete loss?

Beneficial Points: 1. The aim of revealing the divine texts is for people to act according to them, not just to recite them, as this is a form of neglecting them. 2. Allah created the innate ability to understand the signs of the Oneness of Allah in people, from the time they were formed; if their nature is sound and not corrupted, they will recognise these signs, and act accordingly. 3. In the verses is a lesson for those who have been given success in acting according to the verses of the Qur'ān: that they should know the grace of Allah upon them in enabling them to act according to them, and that they should purify themselves. 4. The necessity of reflecting upon and learning from the stories of the Qur'ān, because they are the stories of truth. 5. In the verses is the encouragement to act according to knowledge, through which Allah raises people up, and through which they are protected from Satan; and a cautioning against not acting according to knowledge. 6. Muslims are encouraged to repent to Allah, asking for guidance from Him, and protection from the dangers of misguidance.

وَلَقَدۡ ذَرَأۡنَا لِجَهَنَّمَ كَثِيرٗا مِّنَ ٱلۡجِنِّ وَٱلۡإِنسِۖ لَهُمۡ قُلُوبٞ لَّا يَفۡقَهُونَ
بِهَا وَلَهُمۡ أَعۡيُنٞ لَّا يُبۡصِرُونَ بِهَا وَلَهُمۡ ءَاذَانٞ لَّا يَسۡمَعُونَ بِهَآۚ
أُوْلَٰٓئِكَ كَٱلۡأَنۡعَٰمِ بَلۡ هُمۡ أَضَلُّۚ أُوْلَٰٓئِكَ هُمُ ٱلۡغَٰفِلُونَ ١٧٩ وَلِلَّهِ
ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰ فَٱدۡعُوهُ بِهَاۖ وَذَرُواْ ٱلَّذِينَ يُلۡحِدُونَ فِيٓ أَسۡمَٰٓئِهِۦۚ
سَيُجۡزَوۡنَ مَا كَانُواْ يَعۡمَلُونَ ١٨٠ وَمِمَّنۡ خَلَقۡنَآ أُمَّةٞ يَهۡدُونَ بِٱلۡحَقِّ
وَبِهِۦ يَعۡدِلُونَ ١٨١ وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا سَنَسۡتَدۡرِجُهُم
مِّنۡ حَيۡثُ لَا يَعۡلَمُونَ ١٨٢ وَأُمۡلِي لَهُمۡۚ إِنَّ كَيۡدِي مَتِينٌ ١٨٣ أَوَلَمۡ
يَتَفَكَّرُواْۗ مَا بِصَاحِبِهِم مِّن جِنَّةٍۚ إِنۡ هُوَ إِلَّا نَذِيرٞ مُّبِينٌ ١٨٤
أَوَلَمۡ يَنظُرُواْ فِي مَلَكُوتِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا خَلَقَ ٱللَّهُ
مِن شَيۡءٖ وَأَنۡ عَسَىٰٓ أَن يَكُونَ قَدِ ٱقۡتَرَبَ أَجَلُهُمۡۖ فَبِأَيِّ حَدِيثِۭ
بَعۡدَهُۥ يُؤۡمِنُونَ ١٨٥ مَن يُضۡلِلِ ٱللَّهُ فَلَا هَادِيَ لَهُۥۚ وَيَذَرُهُمۡ
فِي طُغۡيَٰنِهِمۡ يَعۡمَهُونَ ١٨٦ يَسۡـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرۡسَىٰهَاۖ
قُلۡ إِنَّمَا عِلۡمُهَا عِندَ رَبِّيۖ لَا يُجَلِّيهَا لِوَقۡتِهَآ إِلَّا هُوَۚ ثَقُلَتۡ فِي
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ لَا تَأۡتِيكُمۡ إِلَّا بَغۡتَةٗۗ يَسۡـَٔلُونَكَ كَأَنَّكَ حَفِيٌّ عَنۡهَاۖ
قُلۡ إِنَّمَا عِلۡمُهَا عِندَ ٱللَّهِ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ١٨٧

(179) And I made for the Hellfire, many people from Humankind and the Jinn, because of My Knowledge that they would do the actions of the people of Hell. They have hearts by which they do not understand what will benefit them and what will harm them; eyes which they do not use to see the signs of Allah within themselves and upon the horizons, so that they can learn from them; and they have ears which they do not use to listen to the verses of Allah, so that they might reflect over them. Such people resemble cattle in their lack of sense – rather, they are even more astray. They are oblivious to faith in Allah and the Last day.

(180) To Allah, glory be to Him, belongs the most beautiful names which show His majesty and perfection. So use them to call on Allah when you ask for whatever you wish for. Also leave those who turn away from the truth of these names by assigning them to false dieties, or denying them, or distorting their meanings. Allah will repay those who do this with a painful punishment.

(181) Among those Allah created are a nation which is guided by the truth, calling others to it so that they are also guided, and through the truth they are just in their judgement. They are the leaders of guidance whom Allah blessed with faith and good works.

(182) Those who deny My signs, not having faith in them and rejecting them, I will continue to provide for them in the worldly life, not to honour them, but to lead them on gradually until they go further astray. Then they will be overtaken by the punishment when they do not expect it.

(183) I delay the punishment of such people until they think they will not receive a punishment, so they keep increasing in their rejection and disbelief, thus their punishment also increases. My Planning is Strong-I outwardly display to them Kindness, but I intend for them to be forsaken.

(184) Do those who reject the signs of Allah and His Messenger not think about things? If they used their minds it would be clear to them that Muhammad (peace be upon him) is not crazy. He is a messenger from Allah, Who sent him to give a clear warning about the punishment of Allah.

(185) Do these people learn nothing from seeing Allah’s control of the heavens and the earth, and all the animals and plants and other things that Allah created in them, and their own life spans, the end of which may be near, so that they might repent to Allah before the time has gone? If they do not have faith in the Qur’ān and the promises it contains, what other book will they believe in?

(186) Whoever Allah does not guide to the truth, sending them away from the right path, then there is no guide to direct them back to guidance. Allah leaves them in their misguidance and disbelief, wandering blindly, not being guided to anything that will ultimately benefit.

(187) Those who reject the truth and proud ask you about the Hour, asking when its appointed time is. Say to them O Muhammad: ‘I do not have knowledge of it, nor anyone else; but Allah alone has knowledge of it. Only Allah will reveal its decreed time. Its appearance is hidden from all of those in the heavens and earth, and it will only come upon them unexpectedly.’ They ask you O Muhammad about the Hour as if you are eager to know it, not realising that you did not ask about it because of your knowledge of your Lord. Say to them O Muhammad: ‘The knowledge of the Hour is with Allah alone, but most people do not know this.’

Beneficial Points:

1. Human beings have been bestowed with the senses in order to understand the signs and gain knowledge, so that they may attain benefit and avoid harm. 2. Calling on Allah with His beautiful names in one’s supplication is a means of achieving His response. One should use the name that is most appropriate to the request; for example, ‘O Forgiver-forgive me!’ 3. People are required to reflect on the greatness of the heavens and earth to reach the conclusion that Allah alone is worthy of being worshipped because He is the only One Who creates and designs.

قُل لَّآ أَمۡلِكُ لِنَفۡسِي نَفۡعٗا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُۚ وَلَوۡ كُنتُ
أَعۡلَمُ ٱلۡغَيۡبَ لَٱسۡتَكۡثَرۡتُ مِنَ ٱلۡخَيۡرِ وَمَا مَسَّنِيَ ٱلسُّوٓءُۚ
إِنۡ أَنَا۠ إِلَّا نَذِيرٞ وَبَشِيرٞ لِّقَوۡمٖ يُؤۡمِنُونَ ١٨٨ ۞ هُوَ ٱلَّذِي خَلَقَكُم الحزب ١٨
مِّن نَّفۡسٖ وَٰحِدَةٖ وَجَعَلَ مِنۡهَا زَوۡجَهَا لِيَسۡكُنَ إِلَيۡهَاۖ فَلَمَّا
تَغَشَّىٰهَا حَمَلَتۡ حَمۡلًا خَفِيفٗا فَمَرَّتۡ بِهِۦۖ فَلَمَّآ أَثۡقَلَت دَّعَوَا
ٱللَّهَ رَبَّهُمَا لَئِنۡ ءَاتَيۡتَنَا صَٰلِحٗا لَّنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ١٨٩
فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحٗا جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَاۚ فَتَعَٰلَى
ٱللَّهُ عَمَّا يُشۡرِكُونَ ١٩٠ أَيُشۡرِكُونَ مَا لَا يَخۡلُقُ شَيۡـٔٗا وَهُمۡ يُخۡلَقُونَ
١٩١ وَلَا يَسۡتَطِيعُونَ لَهُمۡ نَصۡرٗا وَلَآ أَنفُسَهُمۡ يَنصُرُونَ ١٩٢
وَإِن تَدۡعُوهُمۡ إِلَى ٱلۡهُدَىٰ لَا يَتَّبِعُوكُمۡۚ سَوَآءٌ عَلَيۡكُمۡ أَدَعَوۡتُمُوهُمۡ
أَمۡ أَنتُمۡ صَٰمِتُونَ ١٩٣ إِنَّ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ
أَمۡثَالُكُمۡۖ فَٱدۡعُوهُمۡ فَلۡيَسۡتَجِيبُواْ لَكُمۡ إِن كُنتُمۡ
صَٰدِقِينَ ١٩٤ أَلَهُمۡ أَرۡجُلٞ يَمۡشُونَ بِهَآۖ أَمۡ لَهُمۡ أَيۡدٖ يَبۡطِشُونَ
بِهَآۖ أَمۡ لَهُمۡ أَعۡيُنٞ يُبۡصِرُونَ بِهَآۖ أَمۡ لَهُمۡ ءَاذَانٞ يَسۡمَعُونَ
بِهَاۗ قُلِ ٱدۡعُواْ شُرَكَآءَكُمۡ ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ ١٩٥

(188) Say to them O Muhammad: 'I do not have the ability to bring good to myself, or to remove any harm from myself, except by Allah's will. The dominion of these things belongs to Allah alone, and I only know what Allah taught me. I do not know the unseen, because if I did, I would have used what I know to serve my own interests, and to protect myself from misfortune, due to knowing about things before they happened. I am only a messenger from Allah, warning of a painful punishment, and bringing good news of Allah's generous reward for a people who have faith, believing that I am a messenger from Him, and in what was revealed to me.'

(189) It is He who created you from one soul, Prophet Adam (peace be upon him), and created from Adam (peace be upon him) his wife, Eve, creating her from his rib, so he would be close friends with her, and find peace with her.

When he had relations with her she became pregnant with a light load, not noticed because it is at the beginning of the pregnancy. A woman continues with the pregnancy going about things without finding it heavy, until she becomes heavy with it when it has grown in her belly, the two of them call upon their Lord, saying: 'O our Lord, if You grant us a healthy child, we will be thankful for Your blessings.'

(190) But when Allah responds to their prayer, and gives them a healthy child as they asked, they ascribe partners to Allah in what He gave to them when Allah is far above having any partner, and is alone in His divinity.

(191) Do they consider these idols and other things to be partners with Allah being worthy of worship, when they know that these idols create nothing. Rather, they were created themselves, so how can they consider them to be partners with Allah in divinity?

(192) These things that are worshipped instead of Allah cannot help those who worship them, and cannot even help themselves, so worshipping them is clearly foolish and ignorant.

(193) And If you call these idols which you take as Allahs to guidance, they will not respond to what you call them to, nor can they follow you. It is the same whether you call them, or keep silent, because they are just objects, and are not conscious: they do not hear, and they cannot speak.

(194) Those you call upon instead of Allah were created by Allah, and belong to Him, so they are the same as you in that way, although you are better in that you are living, and are able to speak and walk, and hear and see, while your idols are not so. Call on them and let them respond to you if you are telling the truth in what you say about them.

(195) Do these idols which they take as Allahs have feet to walk with, or hands to act with and strike? Or do they have eyes to see with, or ears to hear with? If they are incapable of doing these things, how can you worship them, hoping for benefit from them, or to protect yourself from harm? Say O Messenger: 'Call upon your partners all together, and plot whatever you will against me, and give me no respite.'

Beneficial Points:

1. The verses clarify that supplicating to the Prophet (peace and blessings be upon him) to bring about benefit or protect from harm is ignorance. Benefit only comes through following the instructions he was sent with.
2. Allah, from His Kindness and Mercy, made a man's wife from the same source as him, so that he would feel close to her, treat her well, and for them to enjoy each other's company, and to realise the divine wisdom in having children.
3. It is not appropriate for the Children of Adam who are the best and most noble of creation, to worship false Allahs made of insignificant paltry items such as stone and wood and the like.
4. It is incumbent on the one of sound mind that he directs his worship to Allah alone, for it is Allah alone Who gave us the the Faith through the revelation of His scripture, which contains the knowledge of spiritual matters and worldly matters and benefits, and protects and helps the righteous among his creation, so that they are not harmed by those who oppose them.

إِنَّ وَلِـِّۧيَ ٱللَّهُ ٱلَّذِي نَزَّلَ ٱلۡكِتَٰبَۖ وَهُوَ يَتَوَلَّى ٱلصَّٰلِحِينَ
(١٩٦) وَٱلَّذِينَ تَدۡعُونَ مِن دُونِهِۦ لَا يَسۡتَطِيعُونَ نَصۡرَكُمۡ
وَلَآ أَنفُسَهُمۡ يَنصُرُونَ (١٩٧) وَإِن تَدۡعُوهُمۡ إِلَى ٱلۡهُدَىٰ لَا يَسۡمَعُواْۖ
وَتَرَىٰهُمۡ يَنظُرُونَ إِلَيۡكَ وَهُمۡ لَا يُبۡصِرُونَ (١٩٨) خُذِ ٱلۡعَفۡوَ
وَأۡمُرۡ بِٱلۡعُرۡفِ وَأَعۡرِضۡ عَنِ ٱلۡجَٰهِلِينَ (١٩٩) وَإِمَّا يَنزَغَنَّكَ
مِنَ ٱلشَّيۡطَٰنِ نَزۡغٞ فَٱسۡتَعِذۡ بِٱللَّهِۚ إِنَّهُۥ سَمِيعٌ عَلِيمٌ (٢٠٠) إِنَّ
ٱلَّذِينَ ٱتَّقَوۡاْ إِذَا مَسَّهُمۡ طَٰٓئِفٞ مِّنَ ٱلشَّيۡطَٰنِ تَذَكَّرُواْ
فَإِذَا هُم مُّبۡصِرُونَ (٢٠١) وَإِخۡوَٰنُهُمۡ يَمُدُّونَهُمۡ فِي ٱلۡغَيِّ ثُمَّ
لَا يُقۡصِرُونَ (٢٠٢) وَإِذَا لَمۡ تَأۡتِهِم بِـَٔايَةٖ قَالُواْ لَوۡلَا ٱجۡتَبَيۡتَهَاۚ
قُلۡ إِنَّمَآ أَتَّبِعُ مَا يُوحَىٰٓ إِلَيَّ مِن رَّبِّيۚ هَٰذَا بَصَآئِرُ مِن رَّبِّكُمۡ
وَهُدٗى وَرَحۡمَةٞ لِّقَوۡمٖ يُؤۡمِنُونَ (٢٠٣) وَإِذَا قُرِئَ ٱلۡقُرۡءَانُ
فَٱسۡتَمِعُواْ لَهُۥ وَأَنصِتُواْ لَعَلَّكُمۡ تُرۡحَمُونَ (٢٠٤) وَٱذۡكُر رَّبَّكَ
فِي نَفۡسِكَ تَضَرُّعٗا وَخِيفَةٗ وَدُونَ ٱلۡجَهۡرِ مِنَ ٱلۡقَوۡلِ بِٱلۡغُدُوِّ
وَٱلۡأٓصَالِ وَلَا تَكُن مِّنَ ٱلۡغَٰفِلِينَ (٢٠٥) إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ
سجدة لَا يَسۡتَكۡبِرُونَ عَنۡ عِبَادَتِهِۦ وَيُسَبِّحُونَهُۥ وَلَهُۥ يَسۡجُدُونَ۩ (٢٠٦)

(196) Truly, my protector is Allah, Who keeps me safe, so that I need no one besides Him. I fear nothing from your idols, because Allah sent down the Book as a guidance to people; and it is He Who protects those who do good among His creation, keeping them safe and helping them.

(197) Those you call upon O idolators from amongst these idols, are not able to help you, and are not able to help themselves. For they are utterly incapable, unable to do anything. So how can you call upon them instead of calling upon Allah?

(198) If you call your idols which you worship instead of Allah to the right path and steadfastness, they will not hear you calling them. You see them facing you with painted eyes, objects that cannot see! For they used to make statues in the form of people and animals, with hands, feet and eyes, but they were just objects, inanimate and unable to move.

(199) Accept from people O Messenger what they are able to do, the actions and conduct that is easy for them, and do not require them to do things that are too difficult for them, because that will drive them away. Instruct them to speak in a beautiful way and to do good actions, and turn away from those who are foolish and do not face them in their ignorance, returning like for like. Whoever harms you, do not harm them; and whoever denies you something, do not deny them.

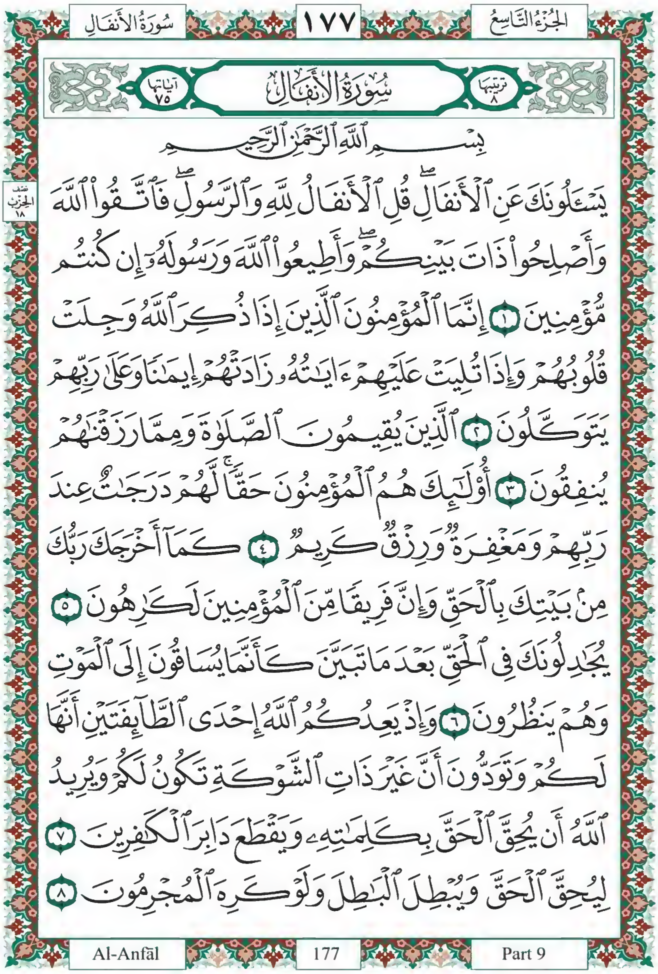
(200) And If you feel that Satan is bringing you an evil suggestion or stopping you from doing good, then ask Allah for protection and seek refuge with Him. He hears whatever you say, and is aware of you when you seek protection, and He will protect you from him.

(201) Those who are mindful of Allah, following what He instructs and staying away from what He has prohibited, when an evil suggestion comes to them from Satan to do something wrong, they remember the might of Allah and His punishment for the wrongdoers and His reward for those who do good. They turn away from their disobedience, turning to Allah asking for forgiveness, so that they do the right thing, seeing clearly what they were doing wrong, and hold back from doing it.

(202) The brothers of the satans, who commit immorality and disbelieve, are drawn by the satans into greater error, committing sin after sin. They do not stop in their efforts: neither the satans with their misguidance nor those who are immoral and who follow them, committing evil. (203) And If you O Messenger come with a sign, they reject it and turn away from it; and if you do not come to them with a sign, they ask why he did not produce one. Say to them O Messenger: ‘It is not up to me to just come with a sign. Rather, I only follow what was revealed to me from Allah: the Qur’ān which I recite to you, an evidence and proof from Allah your Creator, the arranger of your lives, a guidance and mercy for the believers among His creation. As for those who do not have faith, then they are lost and wretched.’ (204) When the Qur’ān is recited, listen to it being recited: do not talk, and do not busy yourself with something else, so that Allah may have mercy on you. (205) And remember Allah your Lord, humbly, with lowliness before Him, and with fear and awe. Call upon him in a moderate manner, not too loudly, at the beginning and end of the day, because of the special qualities of these times, and do not be among those who neglect the remembrance of Allah the Exalted. (206) The angels who are with your Lord are never too proud to worship Him, Glory be to Him. Rather, they devote themselves to worship with dedication, never tiring, glorifying Him day and night, and prostrating to Him.

Beneficial Points:

1. These verses contain good news for the Muslims who follow the path of their Prophet (peace be upon him): Allah will help them as he helped his prophet and his allies. 2. The traits of good character that a believer should possess include forgiving those who wrong them, giving to those who deny them something, and mending relations with those who break them. 3. It is incumbent on the servant if Satan overpowers him and he commits a sin, then they should ask Allah for forgiveness, correcting what he did wrong, repenting sincerely to Him and doing good actions to erase what he did.



سُورَةُ الأَنفَالِ
ترتيبها ٨ آياتها ٧٥

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الحِزْبُ ١٨

يَسۡـَٔلُونَكَ عَنِ ٱلۡأَنفَالِۖ قُلِ ٱلۡأَنفَالُ لِلَّهِ وَٱلرَّسُولِۖ فَٱتَّقُواْ ٱللَّهَ
وَأَصۡلِحُواْ ذَاتَ بَيۡنِكُمۡۖ وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥٓ إِن كُنتُم
مُّؤۡمِنِينَ ١ إِنَّمَا ٱلۡمُؤۡمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتۡ
قُلُوبُهُمۡ وَإِذَا تُلِيَتۡ عَلَيۡهِمۡ ءَايَٰتُهُۥ زَادَتۡهُمۡ إِيمَٰنٗا وَعَلَىٰ رَبِّهِمۡ
يَتَوَكَّلُونَ ٢ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقۡنَٰهُمۡ
يُنفِقُونَ ٣ أُوْلَٰٓئِكَ هُمُ ٱلۡمُؤۡمِنُونَ حَقّٗاۚ لَّهُمۡ دَرَجَٰتٌ عِندَ
رَبِّهِمۡ وَمَغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ٤ كَمَآ أَخۡرَجَكَ رَبُّكَ
مِنۢ بَيۡتِكَ بِٱلۡحَقِّ وَإِنَّ فَرِيقٗا مِّنَ ٱلۡمُؤۡمِنِينَ لَكَٰرِهُونَ ٥
يُجَٰدِلُونَكَ فِي ٱلۡحَقِّ بَعۡدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى ٱلۡمَوۡتِ
وَهُمۡ يَنظُرُونَ ٦ وَإِذۡ يَعِدُكُمُ ٱللَّهُ إِحۡدَى ٱلطَّآئِفَتَيۡنِ أَنَّهَا
لَكُمۡ وَتَوَدُّونَ أَنَّ غَيۡرَ ذَاتِ ٱلشَّوۡكَةِ تَكُونُ لَكُمۡ وَيُرِيدُ
ٱللَّهُ أَن يُحِقَّ ٱلۡحَقَّ بِكَلِمَٰتِهِۦ وَيَقۡطَعَ دَابِرَ ٱلۡكَٰفِرِينَ ٧
لِيُحِقَّ ٱلۡحَقَّ وَيُبۡطِلَ ٱلۡبَٰطِلَ وَلَوۡ كَرِهَ ٱلۡمُجۡرِمُونَ ٨

The Gains of War (Sūrah Al-Anfāl)

Themes of the Sūrah:

An explanation of the laws of struggle for the sake of Allah, and the reasons for victory and defeat in the Battle of Badr.

Explanation:

① Your Companions ask you O Messenger about the gains of war and how to distribute it, and who it should be for. Say to them: 'The gains of war are for Allah and His Messenger to distribute, and it is only incumbent on you to accept and comply in the matter, so be mindful of Allah, following what He instructed and staying away from what He had prohibited, correct disagreements between yourselves and mend bad relations, and develop good terms with each other through treating each other in a good way and forgiving each other. Follow Allah and His Messenger if you are true believers, for surely faith leads to doing good and staying away from disobedience.'

This matter came up after the Battle of Badr.

② The true believers are those who, when Allah is mentioned, feel awe of Him in their hearts, which make them do good actions. When the verses of Allah are read to them they reflect on them and it increases their faith, and they rely on Allah alone to bring them what is in their interests and to protect them from what is bad for them.

③ Those who regularly establish the prayer, as it should be established, and in its set times, and who spend from what Allah has provided-on what is obligatory as well as what is recommended.

④ Such people are true believers, combining the qualities of inner faith and outer surrender. Their reward is in having a high rank with their Lord, forgiveness for their disobedience, and a generous provision, which is the bliss that Allah has prepared for them.

⑤ Just as Allah took away the decision about the division of the gains of war from the Companions after their disagreement about how to distribute it, and made the decision for Himself and His Messenger (peace be upon him), He also instructed the Messenger (peace be upon him), through inspiration, to go out from Medina to meet the idol worshippers, although a group of the believers disliked this.

⑥ This group of the believers argued with the Messenger about fighting the idolaters, after it had been made clear to them that it had to happen, as if they were being driven to death, looking at it with open eyes. Their reaction was due to their strong dislike of going out to fight, because they were not prepared or ready for it.

⑦ Allah reminds the believers who were arguing about when Allah promised them success over one of the groups of the idolaters: either the caravan with its sizeable wealth, so that they could take its bounty, or a group of fighters whom they would encounter and achieve victory over them; but they had wanted it to be the caravan, as this would be easy to take without having to fight. Yet Allah willed for the truth to be established through commanding them to fight, to kill the leaders of the idolaters, and to capture many of them so that the strength of Islam would become clear.

⑧ This occurred so that Allah may establish the truth by making Islam and its people victorious, and for Him to make clear the error of falsehood, even if the idolaters disliked this.

Beneficial Points:

1. A believer should strengthen and increase his faith, because faith increases and decreases. It increases with worship and doing good actions, and decreases with not worshipping and by doing bad actions.
2. Debate is appropriate when the truth of something is not clear; but once something becomes clear, then it is only right to follow it and act according to it.
3. The division of the gains of war was consigned to the Messenger (peace and blessings be upon him), and all decisions concerning it were referred to Allah and His Messenger alone.
4. The verses confirm the believers' desire for divine help, to establish the truth and show falsehood for what it is.

إِذۡ تَسۡتَغِيثُونَ رَبَّكُمۡ فَٱسۡتَجَابَ لَكُمۡ أَنِّي مُمِدُّكُم بِأَلۡفٖ
مِّنَ ٱلۡمَلَٰٓئِكَةِ مُرۡدِفِينَ ٩ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشۡرَىٰ
وَلِتَطۡمَئِنَّ بِهِۦ قُلُوبُكُمۡۚ وَمَا ٱلنَّصۡرُ إِلَّا مِنۡ عِندِ ٱللَّهِۚ إِنَّ ٱللَّهَ
عَزِيزٌ حَكِيمٌ ١٠ إِذۡ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةٗ مِّنۡهُ وَيُنَزِّلُ
عَلَيۡكُم مِّنَ ٱلسَّمَآءِ مَآءٗ لِّيُطَهِّرَكُم بِهِۦ وَيُذۡهِبَ عَنكُمۡ
رِجۡزَ ٱلشَّيۡطَٰنِ وَلِيَرۡبِطَ عَلَىٰ قُلُوبِكُمۡ وَيُثَبِّتَ بِهِ ٱلۡأَقۡدَامَ
١١ إِذۡ يُوحِي رَبُّكَ إِلَى ٱلۡمَلَٰٓئِكَةِ أَنِّي مَعَكُمۡ فَثَبِّتُواْ ٱلَّذِينَ
ءَامَنُواْۚ سَأُلۡقِي فِي قُلُوبِ ٱلَّذِينَ كَفَرُواْ ٱلرُّعۡبَ فَٱضۡرِبُواْ
فَوۡقَ ٱلۡأَعۡنَاقِ وَٱضۡرِبُواْ مِنۡهُمۡ كُلَّ بَنَانٖ ١٢ ذَٰلِكَ بِأَنَّهُمۡ
شَآقُّواْ ٱللَّهَ وَرَسُولَهُۥۚ وَمَن يُشَاقِقِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ ٱللَّهَ
شَدِيدُ ٱلۡعِقَابِ ١٣ ذَٰلِكُمۡ فَذُوقُوهُ وَأَنَّ لِلۡكَٰفِرِينَ
عَذَابَ ٱلنَّارِ ١٤ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا لَقِيتُمُ ٱلَّذِينَ
كَفَرُواْ زَحۡفٗا فَلَا تُوَلُّوهُمُ ٱلۡأَدۡبَارَ ١٥ وَمَن يُوَلِّهِمۡ يَوۡمَئِذٖ
دُبُرَهُۥٓ إِلَّا مُتَحَرِّفٗا لِّقِتَالٍ أَوۡ مُتَحَيِّزًا إِلَىٰ فِئَةٖ فَقَدۡ بَآءَ
بِغَضَبٖ مِّنَ ٱللَّهِ وَمَأۡوَىٰهُ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمَصِيرُ ١٦

⑨ Remember the day of Badr, when the Muslims asked for help from Allah for victory over their enemies, and Allah responded to them, reinforcing and helping them with a thousand angels, following one after another.

⑩ Allah made the reinforcement of the Muslims with angels a form of good news for them: that He was helping them against their enemies, reassuring their hearts that they would have victory over them. Victory does not come because of having great numbers of fighters, or having large amounts of weapons and preparations; rather, it comes only from Allah, Glory be to Him. Allah is Mighty in His power, no one has power over Him, and He is Wise in His law and His decree.

⑪ And remember O believers when Allah made you fall asleep on that occasion, giving you a feeling of safety and peace from the fear you had of your enemy. He sent down rain from the sky on you, to purify you, and to remove the evil suggestions of Satan from you and to make your hearts strong, so you would be patient when you met the enemy in battle. It also made your feet firm, by making the sandy ground hard so that your feet would not sink and slip on it.

⑫ Remember O Prophet when Allah inspired the angels, who He reinforced the believers with in the Battle of Badr, telling the angels: I am with you. aiding you with help and support, so strengthen the determination of the believers in fighting their enemy. I will cast great fear into the hearts of those who disbelieve. Strike then the necks of the disbelievers to kill them and hit their joints and limbs to hinder them from fighting.

⑬ What happened to the disbelievers, when they were killed and their limbs were struck, was because they went against Allah and His Messenger. They did not follow what they were instructed to do, and did not stop doing what they were told not to do. Those who oppose Allah and His Messenger, Allah is firm with the punishment for them in this world, with death and capture, and in the Afterlife, with the fire of Hell.

⑭ That is the punishment for you, O you who oppose Allah and His Messenger, so taste it, for it has been hastened to you in the life of this world. In the Afterlife, you will have the punishment of the fire of Hell if you die stubbornly denying the truth.

⑮ O you who believe in Allah and who follow His Messenger, if you meet the idolaters approaching them in battle, then do not turn your backs to them and run away; but be patient when facing them, and firm when you meet, because Allah is with you with His help and support.

⑯ And whoever turns their back running away- unless they are withdrawing as a strategy with the intention of turning back to fight, or doing it to join a group of Muslims in order to help them-then certainly, he will earn the anger of Allah, and his place in the Hereafter will be Hell; what a miserable destination and final destiny!

Beneficial Points:

1. The verses show Allah's care for the believers, making things easier for them by sending ways of strengthening their faith and making their footholds firm, and taking away difficulty and the whisperings of Satan from them.
2. Victory is in Allah's hands, and is from Him, and does not depend on the number of people fighting or their weapons and preparations, notwithstanding the importance of the duty to make the best preparation for war that one can.
3. Running away from fighting without an excuse is a great sin.
4. These verses teach the believers about the laws of fighting in war, among which are obeying Allah and His Messenger, being patient before the enemy, steadfast during fighting, and remembering Allah much.

فَلَمۡ تَقۡتُلُوهُمۡ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمۡۚ وَمَا رَمَيۡتَ إِذۡ رَمَيۡتَ
وَلَٰكِنَّ ٱللَّهَ رَمَىٰ وَلِيُبۡلِيَ ٱلۡمُؤۡمِنِينَ مِنۡهُ بَلَآءً حَسَنًاۚ
إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ ١٧ ذَٰلِكُمۡ وَأَنَّ ٱللَّهَ مُوهِنُ كَيۡدِ
ٱلۡكَٰفِرِينَ ١٨ إِن تَسۡتَفۡتِحُواْ فَقَدۡ جَآءَكُمُ ٱلۡفَتۡحُۖ وَإِن
تَنتَهُواْ فَهُوَ خَيۡرٞ لَّكُمۡۖ وَإِن تَعُودُواْ نَعُدۡ وَلَن تُغۡنِيَ عَنكُمۡ
فِئَتُكُمۡ شَيۡـٔٗا وَلَوۡ كَثُرَتۡ وَأَنَّ ٱللَّهَ مَعَ ٱلۡمُؤۡمِنِينَ ١٩
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوۡاْ عَنۡهُ
وَأَنتُمۡ تَسۡمَعُونَ ٢٠ وَلَا تَكُونُواْ كَٱلَّذِينَ قَالُواْ سَمِعۡنَا وَهُمۡ
لَا يَسۡمَعُونَ ٢١ ۞ إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلصُّمُّ ٱلۡبُكۡمُ ثلاثة أرباع الحزب ١٨
ٱلَّذِينَ لَا يَعۡقِلُونَ ٢٢ وَلَوۡ عَلِمَ ٱللَّهُ فِيهِمۡ خَيۡرٗا لَّأَسۡمَعَهُمۡۖ
وَلَوۡ أَسۡمَعَهُمۡ لَتَوَلَّواْ وَّهُم مُّعۡرِضُونَ ٢٣ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُواْ ٱسۡتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمۡ لِمَا يُحۡيِيكُمۡۖ
وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَحُولُ بَيۡنَ ٱلۡمَرۡءِ وَقَلۡبِهِۦ وَأَنَّهُۥٓ إِلَيۡهِ
تُحۡشَرُونَ ٢٤ وَٱتَّقُواْ فِتۡنَةٗ لَّا تُصِيبَنَّ ٱلَّذِينَ ظَلَمُواْ
مِنكُمۡ خَآصَّةٗۖ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ٢٥

⑰ For you did not O believers, kill the idolaters on the day of Badr because of your power and might, but rather Allah supported you in that. And you O Prophet did not throw sand at the idolaters, rather it was Allah, Who made what you throw reach them. Allah tested the believers by blessing them with victory over their enemies, despite their small numbers of fighters and weapons, so that they might be thankful to Him. Indeed Allah listens to your prayers and what you say, and He knows what you do, and what is best for you. ⑱ The killing of the idolaters, your throwing, so that they were defeated, as well as Allah's kindness to the believers giving them victory over their enemy, was all from Allah. Allah makes weak the plans of those who disbelieve and who plot against Islam. ⑲ If you ask O idolaters, for the punishment and might of Allah to fall upon the wrongdoers who overstep the limits, then Allah has already made what you asked afflict you, sending down on you what was a lesson for you and for the mindful. If you stop asking for this it would be better for you, so that He might give you time, not giving you what you deserve immediately. But if you return to asking for a judgement and fighting the believers, Allah would also return by afflicting you with punishment and helping the believers. Your people and helpers would not be of any good to you, even if they are many and well prepared and the believers were few in number. Allah is with the believers, helping and supporting them, and whomever Allah assists, then no one will be able to defeat them. ⑳ O you who believe in Allah and follow His Messenger, obey Allah and His Messenger, following what He instructs and staying away from what He has prohibited, not turning away from Him or going against His laws, and doing what He has forbidden especially whilst you are listening to the verses of Allah being recited to you. ㉑ And do not be O you believers, like the hypocrites and idolators who when the verses of Allah are recited to them, say that they have heard the Qur'ān that has been recited to them, when they have not listened in a reflective way, learning from it so that they would benefit from what they heard. ㉒ The worst of creatures on the face of the earth in the sight of Allah are those who are deaf to the truth, not listening to it and accepting it; and dumb, not acknowledging the truth or calling to it, because they do not understand what Allah instructs or forbids. ㉓ If Allah knew that there was good in these idolaters who reject the truth, He would have made them listen in a way that was beneficial to them, so that they would understand the proof and evidence; but He knows that there is no good in them, and that if He made them hear, they would still turn away stubbornly, rejecting what they heard. ㉔ O you who have faith in Allah and follow His Messenger, respond to Allah and His Messenger, being dedicated to the instructions and staying away from what is prohibited, since their is life for you in that. And be aware that Allah has power over everything, and He has power over you; so He is able to hinder you from following the truth after you had rejected it. So you should hurry to comply without delay, and be mindful that you will be gathered to Allah alone on the Day of Judgement, and will be rewarded for the actions that you did in this world. ㉕ Beware of suffering that does not only reach those who do wrong among you, but reaches you and others as well. This is when disobedience becomes widespread and is not prevented. Be sure that Allah is strong with the punishment for those who go against Him, so beware of opposing Him.

❁ **Beneficial Points:** 1. Whoever Allah is with will be aided and given victory, even if they are weak or few in number; and His being with them and aiding them is according to their faith and good actions. 2. The believer is expected to take the necessary means and precautions in order to help fulfil their responsibilities they have been given by Allah. They should then trust in Allah, entrusting their affairs to Him and leaving the outcome to Him. 3. The might of the disbelievers becomes insignificant before the power and ability of Allah. He makes the plotting of the disbelievers come to nothing and puts fear in their hearts. 4. The verses show that Allah does not prevent anyone from faith and goodness except those who have no good in them, who faith would not help or benefit. 5. It is good to frequently supplicate to Allah with the prayer: 'O turner of the hearts! Keep our hearts firm on your faith.' 6. Allah instructs the believers not to allow disobedience to become widespread among them, so that punishment does not come upon them all.

وَٱذۡكُرُوٓاْ إِذۡ أَنتُمۡ قَلِيلٞ مُّسۡتَضۡعَفُونَ فِي ٱلۡأَرۡضِ تَخَافُونَ
أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ فَـَٔاوَىٰكُمۡ وَأَيَّدَكُم بِنَصۡرِهِۦ وَرَزَقَكُم
مِّنَ ٱلطَّيِّبَٰتِ لَعَلَّكُمۡ تَشۡكُرُونَ ٢٦ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
لَا تَخُونُواْ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓاْ أَمَٰنَٰتِكُمۡ وَأَنتُمۡ تَعۡلَمُونَ
٢٧ وَٱعۡلَمُوٓاْ أَنَّمَآ أَمۡوَٰلُكُمۡ وَأَوۡلَٰدُكُمۡ فِتۡنَةٞ وَأَنَّ ٱللَّهَ
عِندَهُۥٓ أَجۡرٌ عَظِيمٞ ٢٨ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَتَّقُواْ
ٱللَّهَ يَجۡعَل لَّكُمۡ فُرۡقَانٗا وَيُكَفِّرۡ عَنكُمۡ سَيِّـَٔاتِكُمۡ
وَيَغۡفِرۡ لَكُمۡۗ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ٢٩ وَإِذۡ يَمۡكُرُ بِكَ
ٱلَّذِينَ كَفَرُواْ لِيُثۡبِتُوكَ أَوۡ يَقۡتُلُوكَ أَوۡ يُخۡرِجُوكَۚ وَيَمۡكُرُونَ
وَيَمۡكُرُ ٱللَّهُۖ وَٱللَّهُ خَيۡرُ ٱلۡمَٰكِرِينَ ٣٠ وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ
ءَايَٰتُنَا قَالُواْ قَدۡ سَمِعۡنَا لَوۡ نَشَآءُ لَقُلۡنَا مِثۡلَ هَٰذَآ إِنۡ هَٰذَآ
إِلَّآ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ٣١ وَإِذۡ قَالُواْ ٱللَّهُمَّ إِن كَانَ هَٰذَا
هُوَ ٱلۡحَقَّ مِنۡ عِندِكَ فَأَمۡطِرۡ عَلَيۡنَا حِجَارَةٗ مِّنَ ٱلسَّمَآءِ
أَوِ ٱئۡتِنَا بِعَذَابٍ أَلِيمٖ ٣٢ وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمۡ وَأَنتَ
فِيهِمۡۚ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمۡ وَهُمۡ يَسۡتَغۡفِرُونَ ٣٣

㉖ Remember when the believers were in Makkah, and they were few, and the people of Makkah considered them to be weak and overpowered them. They were scared that their enemies would capture them; but Allah brought them together to a safe place, which was Medina, and made them strong, helping them against their enemies on the battlefields, for example at Badr, and giving them good things, among them the war gains they got from their enemies. This was all so that they might be thankful to Allah for His blessings, that He might increase them, and for them not to be ungrateful so that He removes the blessings from them and punishes them.

㉗ O you who believe in Allah and follow His Messenger, do not betray Allah and His Messenger by disobeying the commands and failing to stay away from the prohibitions. You must not knowingly betray your trusts, such as debts and so on.

Love of wealth and children can lead to not doing what is right; therefore, Allah informs us that they are only a test.

㉘ Be aware O believers that your wealth and children are a test for you, and your conduct with them may prevent you from performing good actions for your Afterlife, or lead to betraying your trusts. Know that with Allah is a great reward, so be careful not to lose this reward because of becoming engrossed with them, and you cheating the people because of them.

㉙ O you who believe in Allah and His messengers, know that if you are Mindful, following what He instructs and staying away from what He has prohibited, He will give you the ability to discriminate between truth and falsehood, so you will not be confused as regards to them, and He will erase from you the evil you have committed, and forgive your sins. To Allah belongs immense bounty, and from His great bounty is His Paradise which He has prepared for those who are Mindful among His creation.

㉚ Remember, O Messenger, when the idolaters joined forces against you, plotting to kill or imprison you, or to drive you out of your homeland to another place. They plotted, and Allah turned their plot upon themselves, and Allah plans, and He is the best of planners.

㉛ If Allah's words are recited to them, they say – stubborn against the truth, considering themselves above it, and disbelieving – that they have heard something similar before, and that if they wanted to say something similar to the Qur'ān they could, saying that the Qur'ān is just the fables of earlier peoples.

㉜ Remember when the idolaters said to Allah that if what Muhammad brought was true, then He should rain rocks down from the sky to destroy them, or bring them a painful punishment. They said this going to extremes in their denial and rejection.

㉝ But Allah would not punish your nation O Muhammad, with a punishment that destroyed them while you are living among them, for you living among them keeps them safe from this punishment. And Allah would not punish them as long as they asked Him for forgiveness for their sins.

Beneficial Points:

1. Thankfulness is a great blessing which increases the blessings of Allah; and blessings decrease when thankfulness is neglected. 2. Trustworthiness is one of the essential qualities of a good Muslim, which should be firmly established amongst the numerous good character traits. Having it is a proof of the integrity of the soul and the balance of its actions. 3. The reward with Allah for restraining the self from things which are forbidden is better than any apparent advantage gained from dealings with ones wealth and children in a blameworthy way. 4. The verses confirm the virtue and blessings of asking for forgiveness, and that it is something that prevents a people from receiving a punishment. 5. The verses illustrate the foolishness of those people who turned away from the guidance because they did not ask Allah that, if what Muhammad brought was true, they be guided to it.

وَمَا لَهُمۡ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ وَهُمۡ يَصُدُّونَ عَنِ ٱلۡمَسۡجِدِ
ٱلۡحَرَامِ وَمَا كَانُوٓاْ أَوۡلِيَآءَهُۥٓۚ إِنۡ أَوۡلِيَآؤُهُۥٓ إِلَّا ٱلۡمُتَّقُونَ
وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ٣٤ وَمَا كَانَ صَلَاتُهُمۡ
عِندَ ٱلۡبَيۡتِ إِلَّا مُكَآءٗ وَتَصۡدِيَةٗۚ فَذُوقُواْ ٱلۡعَذَابَ
بِمَا كُنتُمۡ تَكۡفُرُونَ ٣٥ إِنَّ ٱلَّذِينَ كَفَرُواْ يُنفِقُونَ
أَمۡوَٰلَهُمۡ لِيَصُدُّواْ عَن سَبِيلِ ٱللَّهِۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ
عَلَيۡهِمۡ حَسۡرَةٗ ثُمَّ يُغۡلَبُونَۗ وَٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ جَهَنَّمَ
يُحۡشَرُونَ ٣٦ لِيَمِيزَ ٱللَّهُ ٱلۡخَبِيثَ مِنَ ٱلطَّيِّبِ وَيَجۡعَلَ
ٱلۡخَبِيثَ بَعۡضَهُۥ عَلَىٰ بَعۡضٖ فَيَرۡكُمَهُۥ جَمِيعٗا فَيَجۡعَلَهُۥ
فِي جَهَنَّمَۚ أُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ٣٧ قُل لِّلَّذِينَ
كَفَرُوٓاْ إِن يَنتَهُواْ يُغۡفَرۡ لَهُم مَّا قَدۡ سَلَفَ وَإِن يَعُودُواْ
فَقَدۡ مَضَتۡ سُنَّتُ ٱلۡأَوَّلِينَ ٣٨ وَقَٰتِلُوهُمۡ حَتَّىٰ
لَا تَكُونَ فِتۡنَةٞ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِۚ فَإِنِ
ٱنتَهَوۡاْ فَإِنَّ ٱللَّهَ بِمَا يَعۡمَلُونَ بَصِيرٞ ٣٩ وَإِن تَوَلَّوۡاْ
فَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَوۡلَىٰكُمۡۚ نِعۡمَ ٱلۡمَوۡلَىٰ وَنِعۡمَ ٱلنَّصِيرُ ٤٠

㉞ What prevents them being punished when they have unjustly stopped people from performing both the circling (ṭawāf) and the prayer in the Sacred Mosque – actions deserving of punishment? The idolaters are not Allah's allies. The allies of Allah are only those who are mindful of Him by fulfilling His instructions and avoiding His prohibitions. Most of the idolaters do not know this, as they claim they are Allah's allies when they are not.

㉟ The prayer of the idolaters at the Sacred Mosque was nothing but whistling and clapping. So taste, O idolaters, the punishment of being killed or taken prisoner on the day of Badr because of your disbelief in Allah and rejection of His Messenger.

㊱ Disbelievers in Allah spend their wealth to prevent people from Allah's religion, but they will not achieve their goal. The end result of their spending of wealth in this way will be sadness, because they will lose their wealth and fail in their goal; and then they will be defeated by the believers. Disbelievers in Allah will be driven to Hell on the Day of Judgement and will enter it to live there eternally.

㊲ Disbelievers who spend their wealth to prevent people from the path of Allah will be driven to the fire of Hell, so that Allah may isolate the wicked group of disbelievers from the pure group of believers, and so that He may place bad people, actions and wealth on top of one another in a pile and place them in the fire of Hell. They are the losers, because they will lose their souls and their families on the Day of Judgement.

㊳ Say, O Messenger, to those of your people who disbelieve in Allah and His Messenger that if they stop disbelieving in Allah and His Messenger and preventing the believers from Allah's path, then Allah will forgive their past sins, because Islam wipes out what is before it; but if they return to their disbelief, then Allah's way of dealing with earlier people has already come as a warning: when they rejected and continued in their disbelief, He swiftly punished them.

㊴ O believers, fight your disbelieving enemies until there is no more idolatry or Muslims being stopped from Allah's religion, when religion and obedience is for Allah alone without any partner being put alongside Him. If the disbelievers stop their idolatry and preventing Muslims from Allah's religion, then leave them, because Allah sees what they do and nothing is hidden from Him.

㊵ If they turn away from the order to leave disbelief and preventing others from Allah's religion, then be certain, O believers, that Allah will help you against them. What an excellent protector He is for the one He protects, and what an excellent helper He is for the one He helps! Whoever He protects will be successful and whoever He helps will be victorious.

Beneficial Points:

1. Preventing others from the Sacred Mosque is a great offence for which the offender deserves a punishment in this world prior to the punishment in the Hearafter.
2. Upkeep of the Sacred Mosque and taking charge of it is an honour that only Allah's allies who are mindful of Him deserve.
3. The verses contain a warning to the disbelievers that their spending their wealth for falsehood will not accomplish anything. They will soon be overcome with regret and extreme remorse.
4. Allah's call to the disbelievers to repent and to believe is an open call to them despite their persistent stubbornness.
5. The person whose protector and helper is Allah can have no fear. The person whose enemy is Allah can have no honour.

الجزء ١٠ الحزب ١٩

۞ وَٱعۡلَمُوٓاْ أَنَّمَا غَنِمۡتُم مِّن شَيۡءٖ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ
وَلِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ وَٱبۡنِ ٱلسَّبِيلِ إِن
كُنتُمۡ ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلۡنَا عَلَىٰ عَبۡدِنَا يَوۡمَ ٱلۡفُرۡقَانِ
يَوۡمَ ٱلۡتَقَى ٱلۡجَمۡعَانِۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ٤١ إِذۡ
أَنتُم بِٱلۡعُدۡوَةِ ٱلدُّنۡيَا وَهُم بِٱلۡعُدۡوَةِ ٱلۡقُصۡوَىٰ وَٱلرَّكۡبُ
أَسۡفَلَ مِنكُمۡۚ وَلَوۡ تَوَاعَدتُّمۡ لَٱخۡتَلَفۡتُمۡ فِي ٱلۡمِيعَٰدِ
وَلَٰكِن لِّيَقۡضِيَ ٱللَّهُ أَمۡرٗا كَانَ مَفۡعُولٗا لِّيَهۡلِكَ مَنۡ
هَلَكَ عَنۢ بَيِّنَةٖ وَيَحۡيَىٰ مَنۡ حَيَّ عَنۢ بَيِّنَةٖۗ وَإِنَّ ٱللَّهَ
لَسَمِيعٌ عَلِيمٌ ٤٢ إِذۡ يُرِيكَهُمُ ٱللَّهُ فِي مَنَامِكَ قَلِيلٗاۖ
وَلَوۡ أَرَىٰكَهُمۡ كَثِيرٗا لَّفَشِلۡتُمۡ وَلَتَنَٰزَعۡتُمۡ فِي ٱلۡأَمۡرِ
وَلَٰكِنَّ ٱللَّهَ سَلَّمَۚ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٤٣ وَإِذۡ
يُرِيكُمُوهُمۡ إِذِ ٱلۡتَقَيۡتُمۡ فِيٓ أَعۡيُنِكُمۡ قَلِيلٗا وَيُقَلِّلُكُمۡ
فِيٓ أَعۡيُنِهِمۡ لِيَقۡضِيَ ٱللَّهُ أَمۡرٗا كَانَ مَفۡعُولٗاۗ وَإِلَى ٱللَّهِ
تُرۡجَعُ ٱلۡأُمُورُ ٤٤ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا لَقِيتُمۡ فِئَةٗ
فَٱثۡبُتُواْ وَٱذۡكُرُواْ ٱللَّهَ كَثِيرٗا لَّعَلَّكُمۡ تُفۡلِحُونَ ٤٥

㊶ Know, O believers, that whatever you take by force from the disbelievers when striving in Allah's path shall be divided into five. Four-fifths shall be distributed to those who strove in Allah's path and the remaining fifth shall be further divided into five portions and distributed equally between the following: Allah and His Messenger, to be spent on the general expenses of the Muslims; the relatives of the Prophet (peace be upon him) from the Children of Hāshim and the Children of Al-Muṭṭalib; orphans; the poor and destitute; and travellers who are stranded. Obey this if you have faith in Allah and what He revealed to His servant, Muhammad (peace be upon him), on the day of the Battle of Badr, when Allah made a clear distinction between truth and falsehood by giving you victory over your enemies.

㊷ Remember, O believers, when you were on the near side of the valley that was facing Medina, the idolaters were on the far side that was facing Makkah and the caravan was at a spot lower than you facing the Red Sea. If you and the idolaters made an appointment with each other to meet at Badr, neither of you would have kept to it: your lack of numbers as compared to your enemy would have kept you back, and the fear of facing Allah's Messenger would have kept them back. But Allah, may He be glorified, gathered you at Badr without an appointment, so that He may carry out a matter that was already determined: the victory of the believers and the defeat of the disbelievers – bringing honour to His religion and humiliation to idolatry. This was so that those who died from amongst them would die after evidence was established by the believers' victory against them, despite their lack of numbers and preparation, and so that those who lived would live with clear evidences that Allah made obvious to them, and no one would have any evidence against Allah that they could use as an argument. Allah hears the statements of everyone and knows their actions. Nothing is hidden from Him and He will repay them for that.

㊸ Remember, O Messenger, Allah's favour upon you, and upon the believers, when He showed you a dream in which the idolaters were few in number. You informed the believers about this and they took it as a good sign, and their determination to face the enemy in battle was strengthened. If Allah had shown the idolaters to you to be many, the determination of your Companions would have become weak and they would have become afraid of fighting. But Allah saved you all from that and protected them from losing courage. He therefore made them seem few in number in the eye of His Messenger (peace be upon him). He knows what the hearts contain and what the souls hide.

㊹ Remember, O believers, when Allah showed the idolaters to you, when you met them, as few and made you bravely go forward towards fighting them; and He made you seem few in their eyes, so that they came forward to fight you, without thinking of leaving. This was so that Allah could bring about a matter that was predetermined by taking retribution from the idolaters by them being killed or taken prisoners, and by favouring the believers with victory and defeat of their enemies. All matters are returned to Allah alone and He will repay the one who does evil for his wrongdoing and the one who does good for his good deeds.

㊺ O you who have faith in Allah and follow His Messenger, when you fight against a group of disbelievers be patient when you meet them and do not become cowardly. Remember Allah much and call on Him, because He is the One Who can help you against them; and pray to Him to grant you what you desire and protect you from what you fear.

Beneficial Points:

1. Gains of war belong to Allah and He allocates them as He wills, without anyone else dictating the terms.
2. Allah paves the way for the victory of the Muslims by giving them the right support that they need at the correct moment.
3. Patience, steadfastness and remembering Allah much are among the main causes of victory.

وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُوا۟ فَتَفْشَلُوا۟ وَتَذْهَبَ
رِيحُكُمْ ۖ وَٱصْبِرُوٓا۟ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿٤٦﴾ وَلَا تَكُونُوا۟
كَٱلَّذِينَ خَرَجُوا۟ مِن دِيَٰرِهِم بَطَرًا وَرِئَآءَ ٱلنَّاسِ وَيَصُدُّونَ
عَن سَبِيلِ ٱللَّهِ ۚ وَٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾ وَإِذْ زَيَّنَ
لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ ٱلْيَوْمَ مِنَ
ٱلنَّاسِ وَإِنِّى جَارٌ لَّكُمْ ۖ فَلَمَّا تَرَآءَتِ ٱلْفِئَتَانِ نَكَصَ
عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّى بَرِىٓءٌ مِّنكُمْ إِنِّىٓ أَرَىٰ مَا لَا
تَرَوْنَ إِنِّىٓ أَخَافُ ٱللَّهَ ۚ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ﴿٤٨﴾ إِذْ يَقُولُ
ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ غَرَّ هَٰٓؤُلَآءِ دِينُهُمْ ۗ
وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَإِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾ وَلَوْ
تَرَىٰٓ إِذْ يَتَوَفَّى ٱلَّذِينَ كَفَرُوا۟ ۙ ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ
وُجُوهَهُمْ وَأَدْبَٰرَهُمْ وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿٥٠﴾ ذَٰلِكَ
بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٥١﴾
كَدَأْبِ ءَالِ فِرْعَوْنَ ۙ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ
فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ ۗ إِنَّ ٱللَّهَ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ﴿٥٢﴾

㊻ Observe Allah's obedience and the obedience of His Prophet in all of your statements, actions and circumstances. Do not argue with one another because dispute leads to weakness, cowardliness and the diminishing of your strength. Be patient when facing the enemy because Allah supports and assists the patient. Whoever Allah is with will definitely be victorious.

㊼ Do not be like those idolaters who left Makkah full of pride, showing off to people, and who prevent people from Allah's religion and stop them from entering into it. Allah is All-Aware of what they do. No action of theirs is hidden from Him and He will repay them for that.

㊽ Remember, O believers, Allah's favour on you when Satan made the actions of the idolaters seem good to them and encouraged them to face the Muslims in battle by saying to them, 'No one can defeat you today because I am your supporter and I will protect you from your enemy'. When the two parties – the believers who had the angels as their support and the idolaters who had Satan who was going to desert them – met, Satan turned back fleeing and said to the idolaters: I have nothing to do with you. I can see the angels who have come to support the believers and I am afraid that Allah will destroy me. Allah's punishment is harsh and no one is able to bear it.

㊾ Remember when the hypocrites and those of weak faith were saying: The religion of these people – which promised them victory over their enemies despite their lack of numbers and preparation as compared to the huge number and the strength of their enemies – has deceived them.

They have not understood that the person who places reliance upon Allah alone and who has faith in the victory that Allah has promised, Allah will assist such a person and will never desert them no matter how weak they may be. Allah is Mighty and no one can overcome Him. He is Wise in His decree and sacred laws.

㊿ If only you, O Messenger, could see those who disbelieve in Allah and His messengers at the time when the angels remove their souls, striking their faces when they face towards them and striking their backs when they try to run away, and saying to them: Taste, O disbelievers, the burning punishment! If you had to see that, you would see a serious heart-wrenching sight.

(51) The cause of that painful punishment at the time when your souls are taken out and the burning punishment in your graves and in the Afterlife is because of the evil actions you performed in the world. Allah does not wrong people, but passes judgement on them with fairness. He is not unjust to His slaves.

(52) These disbelievers were not the only ones to be punished this way; rather, it is Allah's way of dealing with disbelievers in every time and place. The people of Pharaoh and the communities before them were also punished like this when they disbelieved in Allah's words. Allah punished them for their sins with His might and power. Allah is Strong and cannot be overpowered or defeated. His punishment for those who go against Him is severe.

Beneficial Points:

1. Pride is a serious illness that affects an individual's personality and quickly ruins his nature.
2. Patience helps in coping with hardships and difficulties. Also, Allah sends divine help to the person who is patient in obeying His sacred law. This is something witnessed in various walks of life.
3. Quarrels and disputes lead to disunity in the community and warn of defeat, withdrawal and loss of strength, support and power.
4. The verses show that entitlement to favours depend on correct beliefs, good actions and high morals.
5. Faith makes a person go forward to do amazing things which even great armies will not advance to do.
6. One of Allah's customs is to punish those who do wrong by sinning.

ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمۡ يَكُ مُغَيِّرٗا نِّعۡمَةً أَنۡعَمَهَا عَلَىٰ قَوۡمٍ حَتَّىٰ
يُغَيِّرُواْ مَا بِأَنفُسِهِمۡ وَأَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ (٥٣) كَدَأۡبِ ءَالِ
فِرۡعَوۡنَ وَٱلَّذِينَ مِن قَبۡلِهِمۡۚ كَذَّبُواْ بِـَٔايَٰتِ رَبِّهِمۡ فَأَهۡلَكۡنَٰهُم
بِذُنُوبِهِمۡ وَأَغۡرَقۡنَآ ءَالَ فِرۡعَوۡنَۚ وَكُلّٞ كَانُواْ ظَٰلِمِينَ (٥٤)
إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلَّذِينَ كَفَرُواْ فَهُمۡ لَا يُؤۡمِنُونَ
(٥٥) ٱلَّذِينَ عَٰهَدتَّ مِنۡهُمۡ ثُمَّ يَنقُضُونَ عَهۡدَهُمۡ فِي كُلِّ
مَرَّةٖ وَهُمۡ لَا يَتَّقُونَ (٥٦) فَإِمَّا تَثۡقَفَنَّهُمۡ فِي ٱلۡحَرۡبِ فَشَرِّدۡ بِهِم
مَّنۡ خَلۡفَهُمۡ لَعَلَّهُمۡ يَذَّكَّرُونَ (٥٧) وَإِمَّا تَخَافَنَّ مِن قَوۡمٍ
خِيَانَةٗ فَٱنۢبِذۡ إِلَيۡهِمۡ عَلَىٰ سَوَآءٍۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡخَآئِنِينَ
(٥٨) وَلَا يَحۡسَبَنَّ ٱلَّذِينَ كَفَرُواْ سَبَقُوٓاْۚ إِنَّهُمۡ لَا يُعۡجِزُونَ
(٥٩) وَأَعِدُّواْ لَهُم مَّا ٱسۡتَطَعۡتُم مِّن قُوَّةٖ وَمِن رِّبَاطِ ٱلۡخَيۡلِ
تُرۡهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمۡ وَءَاخَرِينَ مِن دُونِهِمۡ
لَا تَعۡلَمُونَهُمُ ٱللَّهُ يَعۡلَمُهُمۡۚ وَمَا تُنفِقُواْ مِن شَيۡءٖ فِي سَبِيلِ
ٱللَّهِ يُوَفَّ إِلَيۡكُمۡ وَأَنتُمۡ لَا تُظۡلَمُونَ (٦٠) ۞ وَإِن جَنَحُواْ لِلسَّلۡمِ
فَٱجۡنَحۡ لَهَا وَتَوَكَّلۡ عَلَى ٱللَّهِۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ (٦١)

ربع الحزب ١٩

(53) That severe punishment is because when Allah favours a people, He does not take it away from them until they change themselves from their pure state of faith, righteousness and gratitude to a bad state of disbelief in Allah, sin and ingratitude – Allah hears the statements of His servants and knows about their actions; nothing is hidden from Him.

(54) The case of these disbelievers is like that of others who disbelieved in Allah, such as the people of Pharaoh and the communities who rejected Allah before them. They rejected the verses of their Lord so Allah destroyed them because of the sins they committed. Allah destroyed the people of Pharaoh by causing them to drown in the sea. The people of Pharaoh, as well as the communities before them, were all disobedient because of their disbelief in Allah and their association of partners with Him. They therefore deserved the punishment Allah imposed on them.

(55) The worst of those who walk on the earth are those who disbelieve in Allah and His messengers, and who would not believe even if every sign was to come to them – they would still persist in disbelief. The means of guidance – such as intellect, hearing and sight – are of no use to these people.

(56) Some of these Jewish disbelievers agreed a treaty to not fight against you, O Messenger, nor support any one else in fighting against you. They, then, break this treaty every time you make it with them. They have no fear of Allah so they do not fulfil their oaths and do not honour the promises taken from them.

(57) If you, O Messenger, face in battle these people who break their pledges, then make a harsh example of them so that others hear about it, take a lesson from that and become afraid of fighting you and supporting your enemies against you.

(58) If you, O Messenger, become afraid, due to a sign that becomes obvious to you, that a people with whom you entered into a treaty will betray you and break the treaty, then inform them that the treaty is cancelled, so that they are not unjustly disadvantaged. Do not attack them suddenly without informing them, because doing so will be treachery on your part and Allah does not love those who are treacherous. Instead, He detests such people, so be careful of treachery.

(59) The disbelievers should not think that they have escaped from Allah's punishment, because they cannot do so. Instead, it will surely fall upon them.

(60) Prepare, O believers, whatever numbers and war equipment you are able to, including keeping trained horses to be used in Allah's path, so you can frighten Allah's enemies and your enemies from among the disbelievers who are eagerly waiting for you to be afflicted with a disaster. You can also frighten others whom you do not know of and whose hidden hatred you are not aware of. Allah alone knows them and He knows what they keep hidden inside themselves. Any wealth you spend, whether a little or much, Allah will replace it for you in this world and will give you the reward for it in full in the Afterlife without any reduction. So hurry towards spending in His path.

(61) If they incline to a truce to give up fighting, then, O Messenger, do the same: enter into a truce with them and place your reliance and faith in Allah, because He will never desert you. He is the One Who hears your statements and knows your intentions and actions.

Beneficial Points:

1. One of the benefits of the legal punishments for crimes is that they deter many from committing those crimes. They also deter those who have committed them from repeating the offence.
2. One of the characteristics of the believers is that they fulfil the pledges they make with others, unless it is proven that they were treacherous.
3. The Muslims must remain prepared with various types of weapons and plans to frighten the enemy.
4. It is permissible to make peace with the enemy if it is in the best interests of the Muslims.

وَإِن يُرِيدُوٓاْ أَن يَخۡدَعُوكَ فَإِنَّ حَسۡبَكَ ٱللَّهُۚ هُوَ ٱلَّذِيٓ أَيَّدَكَ
بِنَصۡرِهِۦ وَبِٱلۡمُؤۡمِنِينَ ٦٢ وَأَلَّفَ بَيۡنَ قُلُوبِهِمۡۚ لَوۡ أَنفَقۡتَ
مَا فِي ٱلۡأَرۡضِ جَمِيعٗا مَّآ أَلَّفۡتَ بَيۡنَ قُلُوبِهِمۡ وَلَٰكِنَّ ٱللَّهَ
أَلَّفَ بَيۡنَهُمۡۚ إِنَّهُۥ عَزِيزٌ حَكِيمٞ ٦٣ يَٰٓأَيُّهَا ٱلنَّبِيُّ حَسۡبُكَ
ٱللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ ٱلۡمُؤۡمِنِينَ ٦٤ يَٰٓأَيُّهَا ٱلنَّبِيُّ حَرِّضِ
ٱلۡمُؤۡمِنِينَ عَلَى ٱلۡقِتَالِۚ إِن يَكُن مِّنكُمۡ عِشۡرُونَ صَٰبِرُونَ
يَغۡلِبُواْ مِاْئَتَيۡنِۚ وَإِن يَكُن مِّنكُم مِّاْئَةٞ يَغۡلِبُوٓاْ أَلۡفٗا مِّنَ
ٱلَّذِينَ كَفَرُواْ بِأَنَّهُمۡ قَوۡمٞ لَّا يَفۡقَهُونَ ٦٥ ٱلۡـَٰٔنَ خَفَّفَ
ٱللَّهُ عَنكُمۡ وَعَلِمَ أَنَّ فِيكُمۡ ضَعۡفٗاۚ فَإِن يَكُن مِّنكُم مِّاْئَةٞ
صَابِرَةٞ يَغۡلِبُواْ مِاْئَتَيۡنِۚ وَإِن يَكُن مِّنكُمۡ أَلۡفٞ يَغۡلِبُوٓاْ
أَلۡفَيۡنِ بِإِذۡنِ ٱللَّهِۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ٦٦ مَا كَانَ لِنَبِيٍّ
أَن يَكُونَ لَهُۥٓ أَسۡرَىٰ حَتَّىٰ يُثۡخِنَ فِي ٱلۡأَرۡضِۚ تُرِيدُونَ عَرَضَ
ٱلدُّنۡيَا وَٱللَّهُ يُرِيدُ ٱلۡأٓخِرَةَۗ وَٱللَّهُ عَزِيزٌ حَكِيمٞ ٦٧ لَّوۡلَا كِتَٰبٞ
مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمۡ فِيمَآ أَخَذۡتُمۡ عَذَابٌ عَظِيمٞ ٦٨ فَكُلُواْ
مِمَّا غَنِمۡتُمۡ حَلَٰلٗا طَيِّبٗاۚ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ٦٩

(62) If, by inclining to a truce, their goal is to deceive you, O Messenger, so that they can prepare to fight you, then Allah is sufficient for you against their plot and deception. It is He Who strengthened you with His help and with those Emigrants and Helpers who have faith in you.

(63) He brought the hearts of the believers, with whom He assisted you, together after they were disunited. If you had spent all the wealth on earth to bring their disunited hearts together, you would not have been able to do so. But Allah alone brought them together. He is Mighty in His dominion and nothing can overpower Him. He is Wise in His decree, handling of affairs and sacred laws.

(64) O Prophet, Allah is sufficient for you against the evil of your enemies and He is sufficient for the believers who are with you. So trust in Allah and rely on Him.

(65) O Prophet, urge the believers on to fight and encourage them to do so with words that will strengthen their determination and lift their spirits. If there are among you, O believers, twenty who are patient in fighting against the disbelievers, they will overcome two hundred of the disbelievers. And if there are among you one hundred who are patient, they will overcome one thousand of the disbelievers. That is because the disbelievers are a people who do not understand Allah's custom of aiding His friends and defeating His enemies. They do not realise the goal of fighting and they therefore only fight in order to gain supremacy in the world.

(66) Now Allah has lightened the burden from you, O believers, since He knows your weakness. He has lightened your burden out of His grace and has made it a duty that one of you remains patient against two disbelievers instead of ten. So if there are one hundred among you who remain patient in fighting against the disbelievers, they will defeat two hundred. And if there are one thousand among you who remain patient, they will defeat two thousand of the disbelievers with Allah's permission. Allah, with His support and assistance, is with those believers who remain patient.

(67) It is not right for a prophet to take captives from the disbelievers who fight against him until he kills many of them, so that this makes other disbelievers fear fighting him. By taking captives from Badr, O believers, you want to receive ransom, but Allah wants the Afterlife for you, which is gained by making religion victorious and powerful. Allah is Mighty in His essence, His attributes and in His domination. Nothing can overcome Him. He is Wise in His decree and sacred laws.

(68) Were it not for a decree from Allah – in which it had already been decided that He would make the gains of war lawful for you and permit you to ransom captives – a severe punishment from Allah would have afflicted you because of the gains of war and ransom you took from the captives at Badr before the coming of revelation from Allah that permitted it.

(69) So consume, O believers, of the gains of war that you take from the disbelievers because it is lawful for you. Be mindful of Allah by following His instructions and avoiding His prohibitions. Allah is Forgiving and Compassionate towards His believing servants.

Beneficial Points:

1. The verses contain a promise from Allah to His believing servants that He will be sufficient for them and aid them against their enemies.
2. Muslims are obligated to go forward striving in Allah's path with high spirits, remarkable bravery, unwavering patience and firm determination.
3. Muslims are obligated to remain patient in front of the enemy, unless there is a valid excuse to do otherwise.
4. Allah loves noble things for His servants and dislikes that which is trivial. He therefore urges them to seek the eternal reward of the Afterlife.
5. The ransom of captives or their release can only take place after complete domination and authority over the disbelievers is achieved and the supremacy of the Islamic state is demonstrated to others.

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّمَن فِيٓ أَيۡدِيكُم مِّنَ ٱلۡأَسۡرَىٰٓ إِن يَعۡلَمِ ٱللَّهُ
فِي قُلُوبِكُمۡ خَيۡرٗا يُؤۡتِكُمۡ خَيۡرٗا مِّمَّآ أُخِذَ مِنكُمۡ وَيَغۡفِرۡ لَكُمۡۚ
وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٧٠ وَإِن يُرِيدُواْ خِيَانَتَكَ فَقَدۡ خَانُواْ ٱللَّهَ
مِن قَبۡلُ فَأَمۡكَنَ مِنۡهُمۡۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ٧١ إِنَّ ٱلَّذِينَ
ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ فِي سَبِيلِ
ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ وَٱلَّذِينَ
ءَامَنُواْ وَلَمۡ يُهَاجِرُواْ مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَيۡءٍ حَتَّىٰ يُهَاجِرُواْۚ
وَإِنِ ٱسۡتَنصَرُوكُمۡ فِي ٱلدِّينِ فَعَلَيۡكُمُ ٱلنَّصۡرُ إِلَّا عَلَىٰ قَوۡمِۭ
بَيۡنَكُمۡ وَبَيۡنَهُم مِّيثَٰقٞۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ٧٢ وَٱلَّذِينَ
كَفَرُواْ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٍۚ إِلَّا تَفۡعَلُوهُ تَكُن فِتۡنَةٞ فِي
ٱلۡأَرۡضِ وَفَسَادٞ كَبِيرٞ ٧٣ وَٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ
فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ هُمُ ٱلۡمُؤۡمِنُونَ
حَقّٗاۚ لَّهُم مَّغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ٧٤ وَٱلَّذِينَ ءَامَنُواْ مِنۢ بَعۡدُ
وَهَاجَرُواْ وَجَٰهَدُواْ مَعَكُمۡ فَأُوْلَٰٓئِكَ مِنكُمۡۚ وَأُوْلُواْ ٱلۡأَرۡحَامِ
بَعۡضُهُمۡ أَوۡلَىٰ بِبَعۡضٖ فِي كِتَٰبِ ٱللَّهِۚ إِنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ عَلِيمُۢ ٧٥

(70) O Prophet, say to those idolater captives who have come into your hands after the Battle of Badr: If Allah knows of any good intentions in your hearts, He will give you something better than the ransom that was taken from you; so do not grieve over what was taken from you. Allah will also forgive your sins because He is Forgiving and Compassionate to those of His servants who repent to Him.

This promise of Allah was fullfilled for ‘Abbās, the uncle of the Prophet (peace be upon him), and for others like him who accepted Islam after being captured.

(71) If their goal, O Muhammad, is to betray you by the words they utter, then they have betrayed Allah previously and Allah gave you victory over them when some of them were killed and others were taken captive. They should therefore wait for something similar to happen if they return to their evil. Allah knows about His creation and what is best for them, and He is Wise in His handling of affairs.

(72) Those who believed in Allah, accepted His Messenger, practised His sacred law, emigrated from the land of disbelief to the land of Islam, or to a place in which they can worship Allah safely, and strived in Allah’s path by spending their wealth and giving their lives to raise Allah’s Word, and those who hosted them in their homes and supported them – those emigrants and those locals who supported them are friends of one another in terms of providing support and assistance. As for those who believed in Allah but did not emigrate from the land of disbelief to the land of Islam, you have no obligation, O believers, to support and protect them until they emigrate in Allah’s path. If the disbelievers oppress them and they seek your help, then help them against their enemies, unless there is a pact between you and their enemy that is still in place. Allah sees what you do. No action of yours is hidden from Him and He will repay you for them.

(73) The disbelievers are united in their disbelief and they therefore become friends of one another. A believer should not become friends with them. If you do not become friends with the believers and oppose the disbelievers, the believers will suffer weakness as a result of a lack of support and there will be great corruption on earth as people will be prevented from Allah’s path.

(74) Those who believed in Allah and emigrated in His path, and those who provided shelter and assistance to the emigrants in Allah’s path, they are the ones who can be truly described as having faith. They will receive Allah’s forgiveness for their sins and a generous reward: Paradise.

(75) Those who believed and accepted the faith amongst the earlier Emigrants and Helpers, who emigrated from the land of disbelief to the land of Islam, and strived in Allah’s path so that Allah’s Word may be the highest and the word of the disbelievers may be the lowest – they are part of you, O believers. They will have the same rights and obligations as you have.

Under Allah’s final sacred laws of inheritance, family members are closer to one another than the previous Islamic system of inheritance based on faith and emigration.

Allah knows everything. Nothing is hidden from Him. He knows what is best for His servants and legislates what is in their well being.

Beneficial Points:

1. The believers must encourage captives to accept faith. 2. The verses contain glad tidings for the believers that they will continue to be assisted against the idolaters as long as they hold on to the material and spiritual means for such assistance. 3. If Muslims are not united against the people of disbelief their strength will not become apparent and great corruption will arise because of that. 4. Fulfilment of pledges and treaties holds great virtue in the Sacred Law of Islam, even if this is opposed to the interests of some Muslims. 5. When Muslims cooperate together they become powerful and can then defeat their enemies.

سُورَةُ التَّوۡبَةِ

ترتيبها ٩ آياتها ١٢٩

نصف الحزب ١٩

بَرَآءَةٞ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلۡمُشۡرِكِينَ ١
فَسِيحُواْ فِي ٱلۡأَرۡضِ أَرۡبَعَةَ أَشۡهُرٖ وَٱعۡلَمُوٓاْ أَنَّكُمۡ غَيۡرُ مُعۡجِزِي
ٱللَّهِ وَأَنَّ ٱللَّهَ مُخۡزِي ٱلۡكَٰفِرِينَ ٢ وَأَذَٰنٞ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ
إِلَى ٱلنَّاسِ يَوۡمَ ٱلۡحَجِّ ٱلۡأَكۡبَرِ أَنَّ ٱللَّهَ بَرِيٓءٞ مِّنَ ٱلۡمُشۡرِكِينَ
وَرَسُولُهُۥۚ فَإِن تُبۡتُمۡ فَهُوَ خَيۡرٞ لَّكُمۡۖ وَإِن تَوَلَّيۡتُمۡ فَٱعۡلَمُوٓاْ
أَنَّكُمۡ غَيۡرُ مُعۡجِزِي ٱللَّهِۗ وَبَشِّرِ ٱلَّذِينَ كَفَرُواْ بِعَذَابٍ أَلِيمٍ
٣ إِلَّا ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلۡمُشۡرِكِينَ ثُمَّ لَمۡ يَنقُصُوكُمۡ شَيۡـٔٗا
وَلَمۡ يُظَٰهِرُواْ عَلَيۡكُمۡ أَحَدٗا فَأَتِمُّوٓاْ إِلَيۡهِمۡ عَهۡدَهُمۡ إِلَىٰ مُدَّتِهِمۡۚ
إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُتَّقِينَ ٤ فَإِذَا ٱنسَلَخَ ٱلۡأَشۡهُرُ ٱلۡحُرُمُ
فَٱقۡتُلُواْ ٱلۡمُشۡرِكِينَ حَيۡثُ وَجَدتُّمُوهُمۡ وَخُذُوهُمۡ وَٱحۡصُرُوهُمۡ
وَٱقۡعُدُواْ لَهُمۡ كُلَّ مَرۡصَدٖۚ فَإِن تَابُواْ وَأَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ
ٱلزَّكَوٰةَ فَخَلُّواْ سَبِيلَهُمۡۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ٥ وَإِنۡ أَحَدٞ
مِّنَ ٱلۡمُشۡرِكِينَ ٱسۡتَجَارَكَ فَأَجِرۡهُ حَتَّىٰ يَسۡمَعَ كَلَٰمَ
ٱللَّهِ ثُمَّ أَبۡلِغۡهُ مَأۡمَنَهُۥۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ لَّا يَعۡلَمُونَ ٦

Repentance (Sūrah Tawbah)

Themes of the Sūrah:

It reveals the states of various groups: disassociation of the disbelievers, exposure of the hypocrites and distinction of the believers.

Explanation:

① This is a declaration of dissociation from Allah and His Messenger and an announcement of the termination of the treaties that you, O Muslims, had made with the idolaters.

② So travel freely - O idolaters - on earth for a period of four months after which there will be no treaty nor any indemnity. Be certain that you will never escape Allah's punishment and retribution if you continue to disbelieve in Him. Also be certain that Allah will humiliate the disbelievers, by their being killed or taken captive in the world, and by their entering the fire on the Day of Rising. This includes those who broke their treaties as well as those who had open treaties without any fixed period. As for those with whom you made a treaty for a fixed period their treaty will be honoured until the end of the specified period, even if this is longer than four months.

③ A notification from Allah and His Messenger to all people on the Day of Sacrifice that Allah, may He be glorified, and His Messenger are free of the idolaters. If you, O idolaters, repent from your idolatry, then such repentance will be better for you. If you turn away from repentance, then be certain that you will never get away from Allah and you will never escape His punishment. O Messenger, give the disbelievers news that will upset them: the painful punishment that awaits them.

④ The idolaters who are excluded from the previous ruling are those with whom you entered into a treaty and they honoured the treaty in full. So there will be a complete fulfilment of the treaty with them until the end of the period. Allah loves those who are mindful of Him by obeying His sacred law, which includes fulfilment of treaties, and by avoiding His prohibitions, which include the prohibition of treachery. ⑤ With the ending of the sacred months (Dhū Al-Qa'dah, Dhū Al-Ḥijjah, Muḥarram and Rajab), during which you assured your enemies of safety, kill the idolaters wherever you meet them. Besiege them in their fortresses and lie in wait for them on their paths. If they repent to Allah from their idolatry, establish the prayer and give the Zakat from their wealth, they become your brothers in Islam and you must not fight them any longer. Allah is Forgiving and Compassionate towards those of His servants who repent to Him. ⑥ If any of the idolaters, whose blood and wealth is permissible, comes to you, O Messenger, and requests your protection, then accept their request so that they can listen to the Qur'ān. Then take them to a place where they will be safe. That is because the disbelievers are a people who do not know the realities of this religion. When they come to know of it by listening to the recitation of the Qur'ān, they may come on to the right path.

Beneficial Points:

1. There is a clear indication in the verses, that Islam necessitates making external relations with enemies based on peace, security and mutual understanding. 2. Islam values treaties and requires fulfilment of them. It regards the upholding of treaties to be a result of faith and a necessary element of Mindfulness. 3. It is permissible to enter into a truce, treaty and agreement with non-Muslims in order to realize certain interests if they adhere to the provisions contained therein. 4. Keeping up the prayer and giving charity is an indication of being a Muslim. Doing such actions will protect life and wealth and will grant the person who does them the rights of Muslims in terms of the sanctity of their lives and wealth. This will apply unless Islam permits them as in the case of commission of a capital offence such as murder of an innocent person or treason. 5. The granting of protection and safety to a war enemy who requests it is permissible. This is so that they may learn about Islam. Such a law shows a high level of leniency and respect when dealing with disbelievers, and indicates that peace is a preferred way of acting for Muslims.

كَيۡفَ يَكُونُ لِلۡمُشۡرِكِينَ عَهۡدٌ عِندَ ٱللَّهِ وَعِندَ رَسُولِهِۦٓ
إِلَّا ٱلَّذِينَ عَٰهَدتُّمۡ عِندَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِۖ فَمَا ٱسۡتَقَٰمُواْ
لَكُمۡ فَٱسۡتَقِيمُواْ لَهُمۡۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُتَّقِينَ ٧
كَيۡفَ وَإِن يَظۡهَرُواْ عَلَيۡكُمۡ لَا يَرۡقُبُواْ فِيكُمۡ إِلّٗا وَلَا
ذِمَّةٗۚ يُرۡضُونَكُم بِأَفۡوَٰهِهِمۡ وَتَأۡبَىٰ قُلُوبُهُمۡ وَأَكۡثَرُهُمۡ
فَٰسِقُونَ ٨ ٱشۡتَرَوۡاْ بِـَٔايَٰتِ ٱللَّهِ ثَمَنٗا قَلِيلٗا فَصَدُّواْ عَن
سَبِيلِهِۦٓۚ إِنَّهُمۡ سَآءَ مَا كَانُواْ يَعۡمَلُونَ ٩ لَا يَرۡقُبُونَ
فِي مُؤۡمِنٍ إِلّٗا وَلَا ذِمَّةٗۚ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُعۡتَدُونَ ١٠ فَإِن
تَابُواْ وَأَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ فَإِخۡوَٰنُكُمۡ فِي
ٱلدِّينِۗ وَنُفَصِّلُ ٱلۡأٓيَٰتِ لِقَوۡمٖ يَعۡلَمُونَ ١١ وَإِن
نَّكَثُوٓاْ أَيۡمَٰنَهُم مِّنۢ بَعۡدِ عَهۡدِهِمۡ وَطَعَنُواْ فِي دِينِكُمۡ
فَقَٰتِلُوٓاْ أَئِمَّةَ ٱلۡكُفۡرِ إِنَّهُمۡ لَآ أَيۡمَٰنَ لَهُمۡ لَعَلَّهُمۡ
يَنتَهُونَ ١٢ أَلَا تُقَٰتِلُونَ قَوۡمٗا نَّكَثُوٓاْ أَيۡمَٰنَهُمۡ
وَهَمُّواْ بِإِخۡرَاجِ ٱلرَّسُولِ وَهُم بَدَءُوكُمۡ أَوَّلَ مَرَّةٍۚ
أَتَخۡشَوۡنَهُمۡۚ فَٱللَّهُ أَحَقُّ أَن تَخۡشَوۡهُ إِن كُنتُم مُّؤۡمِنِينَ ١٣

⑦ It is not correct for those who associate partners with Allah to have a treaty and an assurance of protection from Allah and His Messenger, except for the treaty you made with those idolaters at the Sacred Mosque in the Treaty of Al-Ḥudaybiyyah. As long as they uphold the treaty with you and do not break it, then you should also not break it. Allah loves those of His servants who are mindful of Him by fulfilling His instructions and avoiding His prohibitions.

⑧ How can they have a treaty with you and an assurance of protection when they are your enemies? If they gain the upper hand over you they will not be mindful of Allah in relation to you, nor will they respect any relationship or any treaty. Instead, they will impose the worst punishment on you. They please you with fancy speech uttered by their tongues, but their hearts do not agree with their tongues. They will not fulfil what they promise and most of them deviate from following Allah by breaking the treaty.

⑨ In order to satisfy their passions and desires, they took a trivial price of the things of this world in exchange for following Allah's words, which includes fulfilment of treaties. They prevented themselves from following the truth and they turned away from it. They also prevented others from the truth. Such actions are most certainly evil.

⑩ Due to their hatred, they do not have any consideration for Allah in how they deal with the believers, nor do they respect any relationship or treaty. They overstep Allah's limits because they are oppressive and hostile.

⑪ If they repent to Allah from their disbelief, pronounce the two declarations of faith, establish the prayer, give the Zakat of their wealth, then they will become Muslims and they will be your brothers in religion. They will then have the same rights and duties as you and it will not be lawful for you to fight them. Their acceptance of Islam will protect their lives, wealth and honour. Allah explains the verses clearly to a people who know, as they are the ones who will benefit from them and will cause others to benefit as well.

⑫ If these idolaters, with whom you entered into a treaty not to fight for a set period, break their oaths and promises and insult your religion and attack it, then fight them, because they are the leaders of disbelief and there are no treaties or promises that can protect their lives. Fight them in the hope that they will stop their disbelief, violation of their treaties and speaking badly of the religion.

⑬ Why do you, O believers, not fight a people who have broken their treaties and promises and who have attempted, in their meeting at Dār Al-Nadwah, to expel the Messenger (peace be upon him) from Makkah? They started the fight against you in the first place when they assisted the Children of Bakr, who were the allies of the Quraysh, against the Children of Khuzā'ah, who were the allies of the Messenger (peace be upon him). Is it because you are afraid of them that you do not go forward to fight them? It is Allah, may He be glorified, that you should fear, if you are truly believers.

Beneficial Points:

1. The verses show that fighting against the idolaters who broke their treaty was due to many reasons, the most important of which was their breaking of the treaty. 2. The treaty that is respected by Allah and His Messenger is with those who do not break it. Any person who upholds his treaty will be treated accordingly.
3. The verses contain proof that those who do not discharge the ritual prayer or the prescribed charity will be fought against until they discharge the same -as was done by Abu Bakr Al-Siddiq (may Allah be pleased with him.)
4. Some scholars use the words 'insult your religion' as evidence that the person who deliberately insults and mocks the religion must be put to death.
5. The verses indicate that the believer who fears Allah alone should be the bravest of all people in a fight.

قَٰتِلُوهُمۡ يُعَذِّبۡهُمُ ٱللَّهُ بِأَيۡدِيكُمۡ وَيُخۡزِهِمۡ وَيَنصُرۡكُمۡ
عَلَيۡهِمۡ وَيَشۡفِ صُدُورَ قَوۡمٖ مُّؤۡمِنِينَ ١٤ وَيُذۡهِبۡ غَيۡظَ
قُلُوبِهِمۡۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ١٥
أَمۡ حَسِبۡتُمۡ أَن تُتۡرَكُواْ وَلَمَّا يَعۡلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُواْ مِنكُمۡ
وَلَمۡ يَتَّخِذُواْ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ وَلَا ٱلۡمُؤۡمِنِينَ وَلِيجَةٗۚ
وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ ١٦ مَا كَانَ لِلۡمُشۡرِكِينَ أَن يَعۡمُرُواْ مَسَٰجِدَ
ٱللَّهِ شَٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلۡكُفۡرِۚ أُوْلَٰٓئِكَ حَبِطَتۡ
أَعۡمَٰلُهُمۡ وَفِي ٱلنَّارِ هُمۡ خَٰلِدُونَ ١٧ إِنَّمَا يَعۡمُرُ مَسَٰجِدَ
ٱللَّهِ مَنۡ ءَامَنَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى
ٱلزَّكَوٰةَ وَلَمۡ يَخۡشَ إِلَّا ٱللَّهَۖ فَعَسَىٰٓ أُوْلَٰٓئِكَ أَن يَكُونُواْ مِنَ
ٱلۡمُهۡتَدِينَ ١٨ ۞ أَجَعَلۡتُمۡ سِقَايَةَ ٱلۡحَآجِّ وَعِمَارَةَ ٱلۡمَسۡجِدِ
ٱلۡحَرَامِ كَمَنۡ ءَامَنَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَجَٰهَدَ فِي سَبِيلِ
ٱللَّهِۚ لَا يَسۡتَوُۥنَ عِندَ ٱللَّهِۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ
١٩ ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ بِأَمۡوَٰلِهِمۡ
وَأَنفُسِهِمۡ أَعۡظَمُ دَرَجَةً عِندَ ٱللَّهِۚ وَأُوْلَٰٓئِكَ هُمُ ٱلۡفَآئِزُونَ ٢٠

ثلاثة أرباع الحزب ١٩

⑭ Fight then O believers, the idolaters, so that Allah may punish them by your hands by you killing, humiliating, defeating and capturing them. He also wants to help you making you overcome the idolaters and to heal the hearts of a believing people who had not seen fighting, through the believers killing, capturing, defeating and overcoming their enemies.

⑮ In this way, He will also remove the anger in the hearts of His believing servants by giving them victory. Allah turns in mercy to whomever He wills among those who were stubborn, if they repent to Him, asking for forgiveness.

The last part of this verse describes the case of some of the people of Makkah on the day it was conquered by the Muslims.

Allah knows the truth about those who repent to Him, and is Wise in His creation and His administration and law-giving.

⑯ Do the believers think that Allah would leave them without testing them? Testing is one of Allah's customs, and they will be tested until Allah clearly proves those who strive with sincerity for Him, who do not take protectors apart from Allah, His Messenger and the believers, and do not make intimate friends with the disbelievers. Allah is aware of everything you do – nothing is hidden from Him – and you will be repaid for your actions.

⑰ It is not right for the idolaters to attend or care for Allah's places of worship, worshipping in them, or doing good actions in them, while confirming their disbelief through their displaying of polytheism and the like. Their actions are wasted because they do not have faith, and faith is the condition for actions being accepted. On the Day of Judgement, they will enter the fire of Hell, living in it eternally, unless they repent from idolatry before their death.

⑱ It is only right that places of worship should be supported and cared for by those who have faith in Allah alone, who do not associate partners with Him, who have faith in the Day of Judgement, who establish the prayer, and give the Zakat from their wealth, and who do not fear anyone except for Allah, glory be to Him. Such people will be guided to the right path, while the idolaters are the farthest away from it.

⑲ Do the idolaters think that giving water to the pilgrims and caring for the Sacred Mosque is like someone who has faith in Allah, not associating any partners with Him, having faith in the Day of Judgement, striving with their self and their wealth to make the Word of Allah supreme, and the word of the disbelievers lowest? Do they consider them to be equal in virtue before Allah? They will never be equal before Allah, and Allah will not give success to those who do wrong by being idolaters, even if they do good actions, such as giving water to the pilgrims.

⑳ Those who have faith in Allah and emigrate from the lands of disbelief to the lands of Islam, striving for Allah's sake with their wealth and their selves, have the greatest rank with Allah. Such people will succeed in achieving what they desire, and avoiding what they fear.

Beneficial Points:

1 The verses show the love of Allah for His believing servants, and His care for them in their different situations, making the aim of His sacred law the healing of what is in their breasts and the removal of their anger.

2 The legislation of fighting to achieve this great aim, to make clear the true believers who are dedicated to the religion of Allah from those who are liars, and claim that they have faith.

3 The rightful maintainers of places of worship are those who have true faith, and who do righteous deeds, among the most important of which are performing the prayer and giving the charity which is a duty, and who have awe of Allah, which is the root of all goodness.

4 Striving for Allah's sake and having faith in Him is much better than giving water to the pilgrim and maintaining the Sacred Mosque, because faith is the root of the religion, while striving for Allah's sake is the highest level of this.

يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ وَجَنَّٰتٍ لَّهُمْ فِيهَا
نَعِيمٌ مُّقِيمٌ ٢١ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ إِنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ
عَظِيمٌ ٢٢ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوٓا۟ ءَابَآءَكُمْ
وَإِخْوَٰنَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّوا۟ ٱلْكُفْرَ عَلَى ٱلْإِيمَٰنِ ۚ
وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ٢٣ قُلْ إِن
كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ
وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ
كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ
وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ
بِأَمْرِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ٢٤ لَقَدْ نَصَرَكُمُ
ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ ۙ وَيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ
كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ
ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ٢٥ ثُمَّ أَنزَلَ ٱللَّهُ
سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا
لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ٢٦

㉑ Their Lord gives them good news to gladden their hearts, of His mercy and His contentment with them, so that He is never angry with them, and of entering them into gardens in which there is eternal bliss.

㉒ They will live in these gardens eternally as a reward for the good actions that they would do in the world. Allah has a great reward for those who follow what He instructs and who stay away from what He has prohibited, who lived in devotion to Him.

㉓ O you who have faith in Allah and follow His Messenger, do not take your fathers and brothers, relatives and other relations, as intimates and protectors, telling them the secrets of the believers and consulting them, if they prefer disbelief to faith in Allah alone. Whoever makes them protectors despite their disbelief, drawing close to them, disobeys Allah, wrongs themselves and brings destruction upon themselves because of their disobedience.

㉔ Say O Messenger to the believers, if their fathers, sons, brothers, wives and relatives, the wealth which they have gained, the trade which they want to grow and fear its reduction, and the houses which they like to live in are more beloved to them than Allah and His Messenger and striving for His sake, then they should wait for the punishment that Allah will send down upon them. Allah does not make it easy for those who disobey Him to do actions which please Him.

㉕ Allah helped the believers against their enemies, the idolaters, in many battles, despite their small numbers and shortage of weapons, when they trusted in Allah and took appropriate measures. The believers should not be simply pleased by being a great number, because this is not the reason for them beating their enemy. On the day of Ḥunayn, when they were pleased by their great numbers, they said that they would not be defeated on that day because of small numbers; but their great numbers which pleased them did them no good, with their enemies overcoming them, and the earth becoming narrow for them despite its vastness. Then they turned from their enemies, fleeing in defeat.

㉖ Then, after they ran away from their enemy, Allah sent down calm upon His Messenger and the believers, so that they became patient in fighting; and He sent angels they could not see, and punished the disbelievers with death, capture and seizure of their wealth, women and children. These disbelievers were repaid in this way for their rejection of the Messenger.

Beneficial Points:

1.The great ranks of those who strive for Allah's sake, for them is the highest rank before Allah among all those of rank, for them is the highest privilege and position, and they are successful, triumphant, and are saved, they are those who their Lord gives the good news of eternal bliss to.

2. In the verses is the greatest proof of the necessity of love for Allah and His messenger, and the precedence of this love over the love of anything else.

3. The special mention of the day of Hunayn among other battles, because it was an example of Allah's help coming because of following the command of Allah and His messenger, peace be upon him, and defeat coming because of preferring worldly pleasure to following them.

4. The verses show that victory is only through Allah's help, and not due to being great in number, since they did not triumph because of their great numbers.

5. The blessing of the sending down of calm from Allah. The calm sent to the Messenger, peace and blessings be upon him, reassured him concerning the Muslims with him, and gave him certainty of Allah's support, and the calm sent to the believers made them stand firm and gave them courage, after their anxiety and fear.

ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعۡدِ ذَٰلِكَ عَلَىٰ مَن يَشَآءُۗ وَٱللَّهُ
غَفُورٞ رَّحِيمٞ ٢٧ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلۡمُشۡرِكُونَ
نَجَسٞ فَلَا يَقۡرَبُواْ ٱلۡمَسۡجِدَ ٱلۡحَرَامَ بَعۡدَ عَامِهِمۡ هَٰذَاۚ
وَإِنۡ خِفۡتُمۡ عَيۡلَةٗ فَسَوۡفَ يُغۡنِيكُمُ ٱللَّهُ مِن فَضۡلِهِۦٓ
إِن شَآءَۚ إِنَّ ٱللَّهَ عَلِيمٌ حَكِيمٞ ٢٨ قَٰتِلُواْ ٱلَّذِينَ
لَا يُؤۡمِنُونَ بِٱللَّهِ وَلَا بِٱلۡيَوۡمِ ٱلۡأٓخِرِ وَلَا يُحَرِّمُونَ
مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلۡحَقِّ مِنَ
ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ حَتَّىٰ يُعۡطُواْ ٱلۡجِزۡيَةَ عَن يَدٖ
وَهُمۡ صَٰغِرُونَ ٢٩ وَقَالَتِ ٱلۡيَهُودُ عُزَيۡرٌ ٱبۡنُ ٱللَّهِ
وَقَالَتِ ٱلنَّصَٰرَى ٱلۡمَسِيحُ ٱبۡنُ ٱللَّهِۖ ذَٰلِكَ قَوۡلُهُم
بِأَفۡوَٰهِهِمۡۖ يُضَٰهِـُٔونَ قَوۡلَ ٱلَّذِينَ كَفَرُواْ مِن قَبۡلُۚ
قَٰتَلَهُمُ ٱللَّهُۖ أَنَّىٰ يُؤۡفَكُونَ ٣٠ ٱتَّخَذُوٓاْ أَحۡبَارَهُمۡ
وَرُهۡبَٰنَهُمۡ أَرۡبَابٗا مِّن دُونِ ٱللَّهِ وَٱلۡمَسِيحَ ٱبۡنَ
مَرۡيَمَ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُوٓاْ إِلَٰهٗا وَٰحِدٗاۖ
لَّآ إِلَٰهَ إِلَّا هُوَۚ سُبۡحَٰنَهُۥ عَمَّا يُشۡرِكُونَ ٣١

㉗ Then whoever rejects disbelief and misguidance after that affliction, Allah will accept their repentance. Allah is Forgiving and Merciful to those of His servants who repent to Him, accepting their repentance after their denial of the truth and their disobedience.

㉘ Those who have faith in Allah and His Messenger, and follow the sacred law that He established for them, are told that the idolaters are unclean because of their disbelief, disobedience and blameworthy character traits, and evil customs. So they were not to enter the sacred area of Makkah, containing the Sacred Mosque, as pilgrims for the Hajj or Umrah after that year, which was the ninth year of the Hijrah. If the believers fear poverty, because of the idolaters no longer bringing different foods and merchandise, Allah will be sufficient for them from His bounty, if He wills. Allah knows the situation, and is Wise in His plan.

㉙ Fight then O believers, against the disbelievers who do not have faith in Allah as their Lord without any partner, do not believe in the Day of Judgement, do not avoid what Allah and His Messenger have forbidden (such as carrion, the meat of pigs, alcohol and usury), and who do not submit themselves to what Allah has made sacred law, among the Jews and Christians – until they pay the jizyah tax with their own hands and are humble and subdued.

㉚ The Jews and the Christians associate partners with Allah: the Jews do so by claiming that ‘Uzayr is the son of Allah; and the Christians do so by claiming that the Messiah, Jesus, is the son of Allah. What they say with their own mouths is simply made up without any proof from Allah. By saying such things, they are similar to the idolaters before them, who said that the angels were the daughters of Allah. Allah is far above such things – may Allah destroy them! How can they turn away from the clear truth to falsehood?

㉛ The Jews made their rabbis lords instead of Allah, as did the Christians with their monks, by allowing them to permit what Allah had forbidden them and forbidding what Allah had allowed for them; and the Christians made the Messiah, Jesus the son of Mary, a Allah next to Allah. as well as ‘Uzayr and Jesus the son of Mary, to worship Him alone, and not to associate anything with Him. He, glory be to Him, is the only Allah, and there is nothing worthy of worship except Him. He is, glory be to Him, sacred, far above having any partner that these idolaters and others claim.

Beneficial Points:

1. Some of the greatest blessings for the Muslims have been when their warring enemies have become Muslims too, as occurred with the Hawāzin tribe and the Tartars.
2. The verses show that the heart is allowed to be concerned with the ways of gaining provision and it is not contrary to relying on Allah.
3. The verses show that provision is not due to effort, but is a blessing from Allah Who controls its distribution.
4. The Jizyah tax is one of three choices Islam offers its enemies, and the aim of all three choices is to strengthen the Muslims and weaken the disbelievers.
5. The Jews associated partners with Allah and did not recognise His greatness, glory be to Him!
6. Allah encourages the believers to engage with the Jews and Christians on account of idolatry and lack of respect for the sacred laws.

يُرِيدُونَ أَن يُطۡفِـُٔواْ نُورَ ٱللَّهِ بِأَفۡوَٰهِهِمۡ وَيَأۡبَى ٱللَّهُ إِلَّآ أَن
يُتِمَّ نُورَهُۥ وَلَوۡ كَرِهَ ٱلۡكَٰفِرُونَ ٣٢ هُوَ ٱلَّذِيٓ أَرۡسَلَ
رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ
كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ ٣٣ ۞ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوٓاْ إِنَّ كَثِيرٗا مِّنَ ٱلۡأَحۡبَارِ وَٱلرُّهۡبَانِ لَيَأۡكُلُونَ
أَمۡوَٰلَ ٱلنَّاسِ بِٱلۡبَٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِۗ وَٱلَّذِينَ
يَكۡنِزُونَ ٱلذَّهَبَ وَٱلۡفِضَّةَ وَلَا يُنفِقُونَهَا فِي
سَبِيلِ ٱللَّهِ فَبَشِّرۡهُم بِعَذَابٍ أَلِيمٖ ٣٤ يَوۡمَ يُحۡمَىٰ عَلَيۡهَا
فِي نَارِ جَهَنَّمَ فَتُكۡوَىٰ بِهَا جِبَاهُهُمۡ وَجُنُوبُهُمۡ
وَظُهُورُهُمۡۖ هَٰذَا مَا كَنَزۡتُمۡ لِأَنفُسِكُمۡ فَذُوقُواْ مَا كُنتُمۡ
تَكۡنِزُونَ ٣٥ إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثۡنَا عَشَرَ
شَهۡرٗا فِي كِتَٰبِ ٱللَّهِ يَوۡمَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ مِنۡهَآ
أَرۡبَعَةٌ حُرُمٞۚ ذَٰلِكَ ٱلدِّينُ ٱلۡقَيِّمُۚ فَلَا تَظۡلِمُواْ فِيهِنَّ
أَنفُسَكُمۡۚ وَقَٰتِلُواْ ٱلۡمُشۡرِكِينَ كَآفَّةٗ كَمَا
يُقَٰتِلُونَكُمۡ كَآفَّةٗۚ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ ٱلۡمُتَّقِينَ ٣٦

الحِزْبُ ٢٠

(32) The disbelievers from all the various religious groups who disbelieve by making up wrong beliefs and rejecting Muhammad (peace and blessings be upon him), wish to eradicate Islam. So they undermine the clear proofs establishing that there is only one Allah and that His Messenger has brought the truth. However, Allah will not allow anything to stop His sacred path being perfected and being made clear. He will raise His Religion above everything else, even if the disbelievers hate that, and if Allah wills something, others are powerless to prevent it.

(33) It is Allah, glory be to Him, Who sent His Messenger Muhammad (peace be upon him)with the Qur'ān as the guidance for all people and the path of truth – establishing the religion of Islam – so as to raise it above all other religions through its proof, evidence and laws, even if the idolaters hate this.

(34) Those who believe in Allah and His Messenger, acting in obedience to the sacred law, are told that many of the Jewish rabbis and the Christian monks unjustly take the wealth of people, through things such as taking bribes, and prevent people from entering the path of Allah; they also collect gold and silver without purifying it by giving charity. The Messenger is told to inform them of the painful punishment that they will be given on the Day of Judgement.

(35) On the Day of Judgement, what they hoarded and did not give its right will be heated in the fire of Hell; and when it is greatly heated, it will be placed on their foreheads, sides and backs, then reheated when it cools, on a day lasting fifty thousand years. It will be said to them, by way of blame, that this is the wealth they hoarded for themselves, not paying the Zakat from it, or spending it in the way they were ordered; and they will be told to taste the evil consequences of what they hoarded and did not use correctly.

(36) There are twelve months of the year decreed by Allah, no more or less, which Allah established in the Preserved Tablet when He created the heavens and the earth. Of these twelve months, four are sacred, during which Allah has forbidden fighting. Three of them consecutive (Dhū Al-Qa'dah, Dhū Al-Ḥijjah and Muḥarram), and one is on its own (Rajab). The twelve months of the year, and respecting the sacredness of four of them, is the correct way of life. Allah tells the believers not to wrong themselves during these sacred months by fighting, violating their sacredness.

Also, the believers are instructed to fight the idolaters all together as they fight them all together, and to know that Allah is with those who are Mindful, who follow what He instructs and stay away from what He has prohibited, and He helps and supports them. If Allah supports anyone, no one will be able to defeat them.

Beneficial Points:

1. The religion of Allah is apparent and victorious, no matter how its enemies may try to harm it out of their envy.
2. The emergence of Islam over other ways took place in the world through many people from different parts of the world adopting it, despite the people and the leaders of their communities disliking this, and opposing it in any way they could.
3. Unjustly using up the wealth of people is forbidden, as is preventing people from Allah's way.
4. Hoarding money without spending it for the sake of Allah is forbidden.
5. The importance of being Mindful privately and publicly, especially when fighting against those who deny the truth, since the believer is mindful of Allah in every situation.

إِنَّمَا ٱلنَّسِىٓءُ زِيَادَةٌ فِى ٱلْكُفْرِ ۖ يُضَلُّ بِهِ ٱلَّذِينَ
كَفَرُوا۟ يُحِلُّونَهُۥ عَامًا وَيُحَرِّمُونَهُۥ عَامًا لِّيُوَاطِـُٔوا۟
عِدَّةَ مَا حَرَّمَ ٱللَّهُ فَيُحِلُّوا۟ مَا حَرَّمَ ٱللَّهُ ۚ زُيِّنَ لَهُمْ
سُوٓءُ أَعْمَـٰلِهِمْ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَـٰفِرِينَ
(٣٧) يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَا لَكُمْ إِذَا قِيلَ لَكُمُ
ٱنفِرُوا۟ فِى سَبِيلِ ٱللَّهِ ٱثَّاقَلْتُمْ إِلَى ٱلْأَرْضِ ۚ أَرَضِيتُم
بِٱلْحَيَوٰةِ ٱلدُّنْيَا مِنَ ٱلْـَٔاخِرَةِ ۚ فَمَا مَتَـٰعُ ٱلْحَيَوٰةِ
ٱلدُّنْيَا فِى ٱلْـَٔاخِرَةِ إِلَّا قَلِيلٌ (٣٨) إِلَّا تَنفِرُوا۟ يُعَذِّبْكُمْ
عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ
شَيْـًٔا ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ (٣٩) إِلَّا تَنصُرُوهُ
فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ
إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ لِصَـٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ
مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ
لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ
وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ (٤٠)

㊲ Postponing the sacredness of the month of Muḥarram to another month, as the Arabs of the time of ignorance before Islam used to do, was another example of their disbelief and rejection of His laws. Satan led the disbelievers further astray through this, when he made them adopt this evil practice. They would declare a sacred month not to be sacred one year, exchanging it for one of the other months, and honoured its sacredness another year, making up the same number of months that Allah made sacred, but changing which months, in opposition to Allah's law. Satan made their evil actions seems attractive to them so that they did them, and one such action was postponing sacred months through their invention. Allah does not give success to the disbelievers and those who persist in disbelief.

㊳ O you who have faith in Allah and His Messenger, and follow His sacred law, what is wrong with you that when you are called to strive for Allah's sake, fighting against your enemy, tyou become reluctant, desiring to remain in your houses. Do you prefer the passing life of this world and its pleasures, which are short-lived, to the eternal bliss of the Afterlife, which Allah has prepared for those who strive for His sake? The enjoyment of the life of this world is insignificant in comparison to that of the Afterlife. How can anyone with sense choose something passing over something eternal, or something miserable over something amazing?

㊴ If you do not go forward, striving for the sake of Allah to fight against the enemy, Allah will repay you with defeat and humiliation, and He will replace you with another people who are devoted to Allah, who rush to fight when they are called to do so. You do not harm Him in any way by going against His command, because He has no need of you, while you are in need of Him. Allah has power over all things, nothing weakens Him, and it is easy for Him to make His path and His Prophet triumph without you.

㊵ If you O believers, do not help the Messenger (peace be upon him) and respond to his call to strive for the sake of Allah, then Allah has already helped him when you were not with him; when the idolaters drove him away from Mecca with Abū Bakr aṣ-Ṣiddīq (may Allah be pleased with him), and the two of them hid in the cave of Thawr from the disbelievers who were chasing them. On that occasion, the Messenger of Allah (peace and blessings be upon him) told his companion Abū Bakr, who was scared that the idolaters would discover him, not to worry, because Allah was with them, supporting and helping them. Allah sent down His reassurance and tranquility upon the heart of His Messenger, and sent angels which they could not see to support them, making the word of the idolaters the lowest, and the word of Allah the highest by aiding His Religion. Allah is Mighty in His essence, power and force – nothing can overcome Him – and He Wise in His planning, decree and laws.

Beneficial Points:

1. Practices that go against sacred law, which continue without being rejected, people stop seeing them as incorrect, and they may start thinking they are good practices.
2. Not rallying for battle when called upon to do so is one of the great sins, which earns a firm punishment, because of the great harm it causes.
3. The sending down of peace and security which Allah causes to enter the hearts is one of the perfect blessings of Allah to His servant in times of difficulty and fear, when hearts are confused. It comes according to someone's understanding of the nature of their Lord, and their trust in His true promise, and according to their faith and courage.
4. Even the best of believing servants feel grief, especially when they fear the loss of something for the general good.

ٱنفِرُواْ خِفَافٗا وَثِقَالٗا وَجَٰهِدُواْ بِأَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡ
فِي سَبِيلِ ٱللَّهِۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ
٤١ لَوۡ كَانَ عَرَضٗا قَرِيبٗا وَسَفَرٗا قَاصِدٗا لَّٱتَّبَعُوكَ
وَلَٰكِنۢ بَعُدَتۡ عَلَيۡهِمُ ٱلشُّقَّةُۚ وَسَيَحۡلِفُونَ بِٱللَّهِ
لَوِ ٱسۡتَطَعۡنَا لَخَرَجۡنَا مَعَكُمۡ يُهۡلِكُونَ أَنفُسَهُمۡ وَٱللَّهُ
يَعۡلَمُ إِنَّهُمۡ لَكَٰذِبُونَ ٤٢ عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمۡ
حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُواْ وَتَعۡلَمَ ٱلۡكَٰذِبِينَ
٤٣ لَا يَسۡتَـٔۡذِنُكَ ٱلَّذِينَ يُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ أَن
يُجَٰهِدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡۗ وَٱللَّهُ عَلِيمُۢ بِٱلۡمُتَّقِينَ ٤٤
إِنَّمَا يَسۡتَـٔۡذِنُكَ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ
وَٱرۡتَابَتۡ قُلُوبُهُمۡ فَهُمۡ فِي رَيۡبِهِمۡ يَتَرَدَّدُونَ ٤٥ ۞ وَلَوۡ
أَرَادُواْ ٱلۡخُرُوجَ لَأَعَدُّواْ لَهُۥ عُدَّةٗ وَلَٰكِن كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمۡ
فَثَبَّطَهُمۡ وَقِيلَ ٱقۡعُدُواْ مَعَ ٱلۡقَٰعِدِينَ ٤٦ لَوۡ خَرَجُواْ فِيكُم
مَّا زَادُوكُمۡ إِلَّا خَبَالٗا وَلَأَوۡضَعُواْ خِلَٰلَكُمۡ يَبۡغُونَكُمُ
ٱلۡفِتۡنَةَ وَفِيكُمۡ سَمَّٰعُونَ لَهُمۡۗ وَٱللَّهُ عَلِيمُۢ بِٱلظَّٰلِمِينَ ٤٧

ربع الحزب ٢٠

㊶ March forth O believers, striving for the cause of Allah in hardship and in ease, whether you are young or old, striving with your wealth and selves, because going out and striving with your wealth and your selves is of more benefit in the life of this world and in the Afterlife than sitting at home and becoming attached to your wealth and persons. If you truly know this, then be eager to obey.

㊷ If the Prophet had called the hypocrites who asked for permission to stay behind to an easy reward and a journey that was not difficult, they would have followed him; but the distance he called them to cover to get to the enemy was too great for them, so they stayed behind. These hypocrites who asked for permission to stay behind would swear by Allah when the Prophet returned to them, saying that if they could have gone out to fight with them they would have done so. They destroy themselves by exposing themselves to Allah's punishment, because they stayed behind and then swore a lie. Of course, Allah knew they were lying in what they claimed and in what they swore.

㊸ May Allah forgive the Messenger for his decision to permit them to stay behind! Why did he do so before it became apparent to him who had real excuses and who was lying? Then he could have excused those who were telling the truth, not those who were lying.

㊹ It is not the characteristic of those who truly have faith in Allah and the Day of Judgement to ask the Messenger (peace be upon him)for permission to stay behind from striving for Allah's sake with their wealth and their selves. Rather, it is their characteristic to rally when they are called to fight, and to strive with their wealth and their persons. Allah knows those among His servants who are Mindful, who do not ask to be excused except for genuine reasons that really prevent them from going with the Messenger. ㊺ Those who ask the Messenger (peace be upon him)for permission to stay behind from striving for the sake of Allah are the hypocrites who do not believe in Allah and the Day of Judgement, and whose hearts are full of doubt about the sacred path of Allah. In their doubt they waver, confused, and they are not guided to the truth.

㊻ If they had been telling the truth in their claim that they wanted to go out with the Messenger (peace be upon him), striving for the sake of Allah, they would have made preparations for it; but Allah did not want them to go with the Prophet, and stopped them from doing so. They were disgraced because they were told to stay behind with those who were ordered to stay behind, such as the women, children and the sick. Due to the fact that the believers might have been upset that the hypocrites were staying behind, Allah put their minds at ease, saying that if they had gone with them they would have actually caused more harm than by staying behind: ㊼ It was a blessing that these hypocrites did not go with them, because if they had gone they would only have increased them in problems: demoralising people and making them doubt, hurrying between their lines, spreading rumours to divide them. Some of the believers would listen to such lies, believing and repeating them, causing arguments amongst them. Allah knows the wrongdoers among the hypocrites, who try to spread conspiracies and doubts among the believers.

Beneficial Points:

1. A person has a duty to strive with their body and wealth whenever there is a need. 2. True worship only occurs with sincerity and following what is instructed, no matter what the situation. Those who do this are honoured by Allah. 3. Fighting for the sake of Allah has a great reward, leading to one of two good things: either victory, raising the word of Allah and making the Muslims strong, or being martyred for the sake of Allah, ensuring the bliss of the Afterlife and the enjoyment of being in Paradise eternally. 4. False oath brings about ruin. 5. The importance of not being too hasty, and of making sure of things, taking the time to consider them, not being deceived by the way things seem, scrutinising and checking them. 6. Those who have faith in Allah and the Last Day do not ask to be excused from striving with their wealth and their selves. 7. Preventing the hypocrites from going out with the believers was a way that Allah took care of the believers, as a mercy and kindness, so that those who would harm them did not accompany and mix with them.

لَقَدِ ٱبۡتَغَوُاْ ٱلۡفِتۡنَةَ مِن قَبۡلُ وَقَلَّبُواْ لَكَ ٱلۡأُمُورَ حَتَّىٰ
جَآءَ ٱلۡحَقُّ وَظَهَرَ أَمۡرُ ٱللَّهِ وَهُمۡ كَٰرِهُونَ ﴿٤٨﴾ وَمِنۡهُم
مَّن يَقُولُ ٱئۡذَن لِّي وَلَا تَفۡتِنِّيٓۚ أَلَا فِي ٱلۡفِتۡنَةِ سَقَطُواْۗ وَإِنَّ
جَهَنَّمَ لَمُحِيطَةُۢ بِٱلۡكَٰفِرِينَ ﴿٤٩﴾ إِن تُصِبۡكَ
حَسَنَةٞ تَسُؤۡهُمۡۖ وَإِن تُصِبۡكَ مُصِيبَةٞ يَقُولُواْ قَدۡ
أَخَذۡنَآ أَمۡرَنَا مِن قَبۡلُ وَيَتَوَلَّواْ وَّهُمۡ فَرِحُونَ ﴿٥٠﴾ قُل
لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا هُوَ مَوۡلَىٰنَاۚ وَعَلَى
ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ﴿٥١﴾ قُلۡ هَلۡ تَرَبَّصُونَ بِنَآ إِلَّآ
إِحۡدَى ٱلۡحُسۡنَيَيۡنِۖ وَنَحۡنُ نَتَرَبَّصُ بِكُمۡ أَن يُصِيبَكُمُ ٱللَّهُ
بِعَذَابٖ مِّنۡ عِندِهِۦٓ أَوۡ بِأَيۡدِينَاۖ فَتَرَبَّصُوٓاْ إِنَّا مَعَكُم
مُّتَرَبِّصُونَ ﴿٥٢﴾ قُلۡ أَنفِقُواْ طَوۡعًا أَوۡ كَرۡهٗا لَّن يُتَقَبَّلَ
مِنكُمۡ إِنَّكُمۡ كُنتُمۡ قَوۡمٗا فَٰسِقِينَ ﴿٥٣﴾ وَمَا
مَنَعَهُمۡ أَن تُقۡبَلَ مِنۡهُمۡ نَفَقَٰتُهُمۡ إِلَّآ أَنَّهُمۡ كَفَرُواْ
بِٱللَّهِ وَبِرَسُولِهِۦ وَلَا يَأۡتُونَ ٱلصَّلَوٰةَ إِلَّا وَهُمۡ
كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمۡ كَٰرِهُونَ ﴿٥٤﴾

㊽ These hypocrites had already tried to cause trouble by creating division amongst the believers before the Battle of Tabūk, by making things difficult for the Messenger (peace be upon him) through their schemes and plots, so that they might affect the Prophet's determination to fight. This was until the help and support of Allah arrived, and He strengthened His path and overcame His enemies, although they hated this, because they wanted what was false to overcome the truth.

㊾ Among the hypocrites were those who used various excuses, asking the Prophet (peace and blessings be upon him) to permit them to stay behind from fighting, for fear of being tested by the women of the Roman enemy and hence falling into sin. But they fell into a greater sin than the one they claimed they feared: the sin of hypocrisy, and staying behind. On the Day of Judgement, Hell will surround the disbelievers, none of them escaping it or getting away from it.

㊿ If the Messenger of Allah receives a blessing from Allah that pleases him, such as victory or some gains, they dislike this, and it grieves them. If a misfortune befalls him in the form of some hardship or loss in battle, these hypocrites say that they had taken precautions for themselves, making the right decision when they did not go out to fight as the believers did, which led to them being killed or captured. They, then, turn away to their people, rejoicing in their own safety.

(51) O Messenger, tell these hypocrites: 'Nothing will afflict us except what Allah has written for us, He is our Protector, the one whom we take refuge in, and we put our trust in Him in all our affairs. Let the believers place their trust in Him for He is sufficient for them and the best of guardians.

(52) O Messenger, say to them: 'Are you waiting for anything other than victory or martyrdom to befall us – which are both good outcomes – while we expect Allah to send down a misfortune upon you: a punishment from Allah which would destroy you, or that you are punished at our hands with either death or being captured, if Allah permits us to fight against you? Wait to see then what our outcome will be, for we are also waiting to see your outcome.'

(53) Tell them O Messenger, : 'Spend of your wealth willingly or unwillingly, for it will not be accepted from you because of your disbelief and disloyalty to Allah.'

(54) What the hypocrites spend in charity will not be accepted from them due to three matters: their disbelief in Allah and His Messenger; their reluctance and lack of interest in praying; and not spending their wealth willingly, but only unwillingly – because they do not expect to get any benefit from their prayer, or from what they spend.

Beneficial Points:

1. The hypocrites are devoted to trying to cause harm to the Muslims through scheming and spying.
2. Staying behind from striving for the sake of Allah is a great tribulation, and is disloyalty to Allah and to His Messenger.
3. In the verses, the Muslims are taught not to be grievous about what afflicts them, so that they do not become weak and lose hope; and that they should accept Allah's decree for them, and hope for the pleasure of their Lord, because surely Allah wants His Religion to be victorious.
4. Entrusting everything to Allah, after taking appropriate measures, is one of the foundations of faith.
5. One of the signs of weak faith is being lazy in the performance of the prayer and in spending charity, due to a lack of desire and hope for the reward these actions bring.

فَلَا تُعۡجِبۡكَ أَمۡوَٰلُهُمۡ وَلَآ أَوۡلَٰدُهُمۡۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم
بِهَا فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَتَزۡهَقَ أَنفُسُهُمۡ وَهُمۡ كَٰفِرُونَ
٥٥ وَيَحۡلِفُونَ بِٱللَّهِ إِنَّهُمۡ لَمِنكُمۡ وَمَا هُم مِّنكُمۡ وَلَٰكِنَّهُمۡ
قَوۡمٞ يَفۡرَقُونَ ٥٦ لَوۡ يَجِدُونَ مَلۡجَـًٔا أَوۡ مَغَٰرَٰتٍ أَوۡ مُدَّخَلٗا
لَّوَلَّوۡاْ إِلَيۡهِ وَهُمۡ يَجۡمَحُونَ ٥٧ وَمِنۡهُم مَّن يَلۡمِزُكَ فِي
ٱلصَّدَقَٰتِ فَإِنۡ أُعۡطُواْ مِنۡهَا رَضُواْ وَإِن لَّمۡ يُعۡطَوۡاْ مِنۡهَآ إِذَا
هُمۡ يَسۡخَطُونَ ٥٨ وَلَوۡ أَنَّهُمۡ رَضُواْ مَآ ءَاتَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ
وَقَالُواْ حَسۡبُنَا ٱللَّهُ سَيُؤۡتِينَا ٱللَّهُ مِن فَضۡلِهِۦ وَرَسُولُهُۥٓ
نصف الحِزۡب ٢٠ إِنَّآ إِلَى ٱللَّهِ رَٰغِبُونَ ٥٩ ۞ إِنَّمَا ٱلصَّدَقَٰتُ لِلۡفُقَرَآءِ وَٱلۡمَسَٰكِينِ
وَٱلۡعَٰمِلِينَ عَلَيۡهَا وَٱلۡمُؤَلَّفَةِ قُلُوبُهُمۡ وَفِي ٱلرِّقَابِ
وَٱلۡغَٰرِمِينَ وَفِي سَبِيلِ ٱللَّهِ وَٱبۡنِ ٱلسَّبِيلِۖ فَرِيضَةٗ
مِّنَ ٱللَّهِۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٦٠ وَمِنۡهُمُ ٱلَّذِينَ يُؤۡذُونَ
ٱلنَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٞۚ قُلۡ أُذُنُ خَيۡرٖ لَّكُمۡ يُؤۡمِنُ
بِٱللَّهِ وَيُؤۡمِنُ لِلۡمُؤۡمِنِينَ وَرَحۡمَةٞ لِّلَّذِينَ ءَامَنُواْ
مِنكُمۡۚ وَٱلَّذِينَ يُؤۡذُونَ رَسُولَ ٱللَّهِ لَهُمۡ عَذَابٌ أَلِيمٞ ٦١

(55) So do not be impressed by the wealth and children of these hypocrites, or think it to be something good. The end result of their wealth and children will be grievous: Allah will make them a form of punishment for the hypocrites, causing them difficulty and hardship, and send misfortune through them until Allah takes their souls while they still disbelieve; and are given an eternal punishment in the lowest depths of the fire of Hell. (56) The hypocrites swear to the believers, lying to them, that they are with them, when they are secretly not, although they make it look as if they were. But they are a scared people, cowards in fighting, and fear that what happened to the idolaters who were killed and captured will happen to them, so they pretend to be Muslim. (57) If these hypocrites find a shelter, such as a fort, to protect themselves in, or caves in the mountains to hide in, or an underground tunnel they could go into to shelter in, they would rush away immediately. (58) Among the hypocrites are those who criticise the Messenger for how he distributes charity. If they are given what they want from it, they are happy with the Messenger; but if he does not give them what they want from it, they start to complain. (59) If only these hypocrites who criticize you in the distribution of charity had been pleased with their portion that Allah had assigned for them and with what the Messenger gave them, saying: ‘Allah is sufficient for us and He will grant us more from His Grace, and the Messenger will also give us from what Allah has given him, and we ask Allah alone to enrich us!’-had they said this it would have been better for them then criticising the Messenger. After the hypocrites blamed the Messenger in the distribution of the charity, Allah mentioned the correct avenues in which the obligatory charity should be spent and who has a right to it, as a means of defending his Messenger: (60) Obligatory charity should be distributed to: 1) the poor, those who hardly own anything and this is not hidden from people, either because of the obvious distress of their situation or because of what they tell people about their problems 2) the needy who have some money from working, but not enough for them to live well, whose situation is not drawn attention to; 3) those employed and sent by the Imam to collect it 4) disbelievers, as a sign of friendship, in order to bring them closer to Islam, and those of weak faith, so as to strengthen their faith and prevent evil 5) freeing captives 6) people in debt – who find themselves in debt due to reasonable conditions and not because of extravagance – if they cannot find a way of repaying their debts 7) those striving for the sake of Allah and 8) the traveller who has run out of money. Limiting the distribution of zakat to these people is a duty established by Allah. Allah knows what is in the best interests of His servants, Wise in His planning and law-making. (61) Among the hypocrites are those who hurt the Messenger of Allah (peace be upon him) through their words, saying, because of his great kindness, that he listens to everyone and believes whatever they say, and does not distinguish between what is true and what is not. The Messenger (peace be upon him) is told to say to them that he only listens to what is best for them. He has faith in Allah and believes what the believers tell him. Those who harm the Messenger (peace be upon him), in any way, will receive a painful punishment.

Beneficial Points:

1. Wealth and children can be reasons for suffering in this world, and for suffering in the Afterlife, so the believer should treat them in a way that is pleasing to Allah, in order to gain salvation through them. 2. A believer should make his desires in accordance to what is pleasing to Allah. 3. Had all the wealthy Muslims paid their obligatory charity there would not remain a single poor person, and there would be enough wealth whereby the frontiers could be defended and the enemies of Islam fought, and whereby many matters of the religion may have been rectified. 4. Zakat is given for distribution by those in charge of society, who make decisions about the needs of the different categories of people and the money available for that. 5. Harming the Messenger (peace be upon him) in a way related to his message is disbelief, which leads to a serious punishment. 6. The believer should listen to what is good and not listen to what is evil. In other words he should be keen to listen to what is beneficial and good, and turn away from listening to what is sinful and corrupt.

يَحۡلِفُونَ بِٱللَّهِ لَكُمۡ لِيُرۡضُوكُمۡ وَٱللَّهُ وَرَسُولُهُۥٓ أَحَقُّ
أَن يُرۡضُوهُ إِن كَانُواْ مُؤۡمِنِينَ (٦٢) أَلَمۡ يَعۡلَمُوٓاْ أَنَّهُۥ مَن
يُحَادِدِ ٱللَّهَ وَرَسُولَهُۥ فَأَنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدٗا فِيهَاۚ
ذَٰلِكَ ٱلۡخِزۡيُ ٱلۡعَظِيمُ (٦٣) يَحۡذَرُ ٱلۡمُنَٰفِقُونَ أَن
تُنَزَّلَ عَلَيۡهِمۡ سُورَةٞ تُنَبِّئُهُم بِمَا فِي قُلُوبِهِمۡۚ قُلِ ٱسۡتَهۡزِءُوٓاْ
إِنَّ ٱللَّهَ مُخۡرِجٞ مَّا تَحۡذَرُونَ (٦٤) وَلَئِن سَأَلۡتَهُمۡ
لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلۡعَبُۚ قُلۡ أَبِٱللَّهِ وَءَايَٰتِهِۦ
وَرَسُولِهِۦ كُنتُمۡ تَسۡتَهۡزِءُونَ (٦٥) لَا تَعۡتَذِرُواْ قَدۡ كَفَرۡتُم
بَعۡدَ إِيمَٰنِكُمۡۚ إِن نَّعۡفُ عَن طَآئِفَةٖ مِّنكُمۡ نُعَذِّبۡ طَآئِفَةَۢ
بِأَنَّهُمۡ كَانُواْ مُجۡرِمِينَ (٦٦) ٱلۡمُنَٰفِقُونَ وَٱلۡمُنَٰفِقَٰتُ
بَعۡضُهُم مِّنۢ بَعۡضٖۚ يَأۡمُرُونَ بِٱلۡمُنكَرِ وَيَنۡهَوۡنَ
عَنِ ٱلۡمَعۡرُوفِ وَيَقۡبِضُونَ أَيۡدِيَهُمۡۚ نَسُواْ ٱللَّهَ فَنَسِيَهُمۡۚ
إِنَّ ٱلۡمُنَٰفِقِينَ هُمُ ٱلۡفَٰسِقُونَ (٦٧) وَعَدَ ٱللَّهُ ٱلۡمُنَٰفِقِينَ
وَٱلۡمُنَٰفِقَٰتِ وَٱلۡكُفَّارَ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَاۚ هِيَ
حَسۡبُهُمۡۚ وَلَعَنَهُمُ ٱللَّهُۖ وَلَهُمۡ عَذَابٞ مُّقِيمٞ (٦٨)

(62) The hypocrites swear by Allah to you, O believers, that they did not say anything to hurt the Prophet (peace be upon him). They do this so that you may become pleased with them; but Allah and His Messenger are more deserving of being pleased by their accepting faith and performing good actions, if they are truly believers.

(63) Do these hypocrites not know that by their doing such actions they are opposing Allah and His Messenger; and that whoever opposes Allah and His Messenger will enter the fire of Hell on the Day of Judgement, to live there eternally? That is the worst disgrace and humiliation.

(64) The hypocrites are afraid that Allah will reveal a sūrah to His Messenger that will inform the believers about the disbelief that they conceal. Say, O Messenger: Continue, O hypocrites, mocking and poking fun. Allah will unveil what you are afraid of by revealing a sūrah or by informing His Messenger about the truth of your case.

(65) If you, O Messenger, ask the hypocrites about the insults they used against the believers after Allah informs you of it, they will say, ‘We were just joking when we said that and we were not serious’. Say, O Messenger, ‘Is it Allah, His verses and His Messenger that you were making fun of?’

(66) Do not present these false excuses, O hypocrites. You have exposed your disbelief, which was hidden, by making fun. If I were to pardon a group from among you, when they leave their hypocrisy and repent from it by sincerely repenting to Allah, I will punish another group from among you due to their remaining in hypocrisy and their failure to repent from it.

(67) The hypocrites, men and women, are all the same with respect to their states of hypocrisy. They are not like the believers, because they call to evil and prohibit good. They are also miserly with their wealth and do not spend it in Allah’s path. They turned away from Allah and were unmindful of Him, and they only remember Allah a little. Allah therefore left them out of His mercy. The hypocrites are the ones who deviate from following Allah and the path of truth by going towards sin and the path of misguidance.

(68) Allah has promised the hypocrites and the disbelievers who do not repent that He will make them enter the fire of Hell to live there eternally – it is a sufficient punishment for them. Allah has distanced them from His mercy and for them is an everlasting punishment.

Beneficial Points:

1. The hypocrites committed many bad actions, including their willingness to take false oaths, opposition to Allah and His Messenger, making fun of the Qur’ān, the Prophet and the believers, being afraid that a sūrah would be revealed in the Qur’ān exposing their reality and their making excuses that they were only joking and playing around when they were insulting the religion. Such excuses proved they were guilty of disbelief and the excuse was worse than the offence itself.
2. Joking about Islam or any of its laws is never acceptable, and speaking in such a manner about Allah’s Book, His messengers and His attributes is considered disbelief.
3. Repentance from hypocrisy or disbelief is accepted by Allah. Whoever repents shall be pardoned; but whoever persists in disbelief or hypocrisy shall be punished in Hell.

كَٱلَّذِينَ مِن قَبۡلِكُمۡ كَانُوٓاْ أَشَدَّ مِنكُمۡ قُوَّةٗ وَأَكۡثَرَ أَمۡوَٰلٗا
وَأَوۡلَٰدٗا فَٱسۡتَمۡتَعُواْ بِخَلَٰقِهِمۡ فَٱسۡتَمۡتَعۡتُم بِخَلَٰقِكُمۡ
كَمَا ٱسۡتَمۡتَعَ ٱلَّذِينَ مِن قَبۡلِكُم بِخَلَٰقِهِمۡ وَخُضۡتُمۡ
كَٱلَّذِي خَاضُوٓاْۚ أُوْلَٰٓئِكَ حَبِطَتۡ أَعۡمَٰلُهُمۡ فِي ٱلدُّنۡيَا
وَٱلۡأٓخِرَةِۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ٦٩ أَلَمۡ يَأۡتِهِمۡ
نَبَأُ ٱلَّذِينَ مِن قَبۡلِهِمۡ قَوۡمِ نُوحٖ وَعَادٖ وَثَمُودَ وَقَوۡمِ
إِبۡرَٰهِيمَ وَأَصۡحَٰبِ مَدۡيَنَ وَٱلۡمُؤۡتَفِكَٰتِۚ أَتَتۡهُمۡ رُسُلُهُم
بِٱلۡبَيِّنَٰتِۖ فَمَا كَانَ ٱللَّهُ لِيَظۡلِمَهُمۡ وَلَٰكِن كَانُوٓاْ
أَنفُسَهُمۡ يَظۡلِمُونَ ٧٠ وَٱلۡمُؤۡمِنُونَ وَٱلۡمُؤۡمِنَٰتُ بَعۡضُهُمۡ
أَوۡلِيَآءُ بَعۡضٖۚ يَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ
وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ
وَرَسُولَهُۥٓۚ أُوْلَٰٓئِكَ سَيَرۡحَمُهُمُ ٱللَّهُۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٞ
٧١ وَعَدَ ٱللَّهُ ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا
ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةٗ فِي جَنَّٰتِ عَدۡنٖۚ
وَرِضۡوَٰنٞ مِّنَ ٱللَّهِ أَكۡبَرُۚ ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ٧٢

(69) O hypocrites, in your disbelief and mockery you are like the communities of disbelievers before you. They were greater than you in strength, and had more wealth and children, and they enjoyed their allotted share of the luxuries and pleasures of this world. You, O hypocrites, also enjoyed your allotted share of the world, just as the communities of the past did. You indulged in denying the truth and insulting the messenger just as they did.

Those who have these shameful qualities will have their actions reduced to nothing by Allah due to their disbelief. They are the losers, whose own souls have brought them to the point of destruction.

(70) Have the hypocrites not heard of what previous disbelieving communities did and what their end was? The news of the people of Noah, Hūd, Ṣāliḥ, Abraham, the inhabitants of Madyan and the towns of the nation of Lot? Their messengers came to them with clear proof and evidence. Allah was not unjust in punishing them, as their messengers had warned them, but they were unjust to themselves because of their disbelief in Allah and rejection of His messengers.

(71) The believers, men and women, are helpers to one another, because of the faith that unites them. They command good – which is everything loved by Allah, represented by the various forms of obedience, such as accepting His Oneness and the ritual prayer – and they prohibit evil – which is everything hated by Allah, and includes sins such as disbelief and dealing in usury in financial transactions. They perform the ritual prayer in a complete manner, and they obey Allah and His Messenger. People with these praiseworthy qualities will receive Allah's mercy. Allah is Mighty and nothing can overcome Him. He is Wise in His creating, handling of matters and establishment of laws.

(72) Allah has promised those men and women who have faith in Him that He will enter them, on the Day of Judgement, into gardens with rivers flowing beneath their palaces, where they will live eternally. In these gardens, they will not die and their delight will never end. Yet the pleasure that Allah will give to them will be greater than all of that. This reward is the great success which no other success can equal.

Beneficial Points:

1. Hypocrisy is a deep-rooted chronic illness in human beings. Those suffering from this illness in every age resemble each other in their commanding of evil and prohibition of good, and their failure to spend in Allah's path on those things that they are required to spend on.
2. The final repayment by Allah matches the action performed by the servant. The person who fails to obey Allah's instructions and commits His prohibitions is left out of Allah's mercy.
3. The reason for the punishment of disbelievers and hypocrites is the same in all eras: their preferring and enjoying the pleasures of this world over the Afterlife, and the rejection of, plotting against and being treacherous towards the prophets.
4. In the destruction of communities and nations of the past, because of their disbelief and rejection of the prophets, is a lesson and warning for those intelligent people who take lessons.
5. Punishment from Allah only happens because of a sin committed by a person.
6. The people of faith, men and women, are one united nation who co-operate and support each other. Their hearts are united and filled with mutual love and compassion.
7. The pleasure of the Lord of the earth and the heavens is greater than the luxuries of Paradise, because spiritual happiness is superior to physical happiness.

يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلۡكُفَّارَ وَٱلۡمُنَٰفِقِينَ وَٱغۡلُظۡ عَلَيۡهِمۡۚ
وَمَأۡوَىٰهُمۡ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمَصِيرُ ٧٣ يَحۡلِفُونَ بِٱللَّهِ مَا قَالُواْ
وَلَقَدۡ قَالُواْ كَلِمَةَ ٱلۡكُفۡرِ وَكَفَرُواْ بَعۡدَ إِسۡلَٰمِهِمۡ وَهَمُّواْ
بِمَا لَمۡ يَنَالُواْۚ وَمَا نَقَمُوٓاْ إِلَّآ أَنۡ أَغۡنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ
مِن فَضۡلِهِۦۚ فَإِن يَتُوبُواْ يَكُ خَيۡرٗا لَّهُمۡۖ وَإِن يَتَوَلَّوۡاْ يُعَذِّبۡهُمُ
ٱللَّهُ عَذَابًا أَلِيمٗا فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۚ وَمَا لَهُمۡ فِي ٱلۡأَرۡضِ
مِن وَلِيّٖ وَلَا نَصِيرٖ ٧٤ ۞ وَمِنۡهُم مَّنۡ عَٰهَدَ ٱللَّهَ لَئِنۡ ءَاتَىٰنَا ثلاثة أرباع الحزب ٢٠
مِن فَضۡلِهِۦ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ ٱلصَّٰلِحِينَ
٧٥ فَلَمَّآ ءَاتَىٰهُم مِّن فَضۡلِهِۦ بَخِلُواْ بِهِۦ وَتَوَلَّواْ وَّهُم
مُّعۡرِضُونَ ٧٦ فَأَعۡقَبَهُمۡ نِفَاقٗا فِي قُلُوبِهِمۡ إِلَىٰ يَوۡمِ يَلۡقَوۡنَهُۥ
بِمَآ أَخۡلَفُواْ ٱللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُواْ يَكۡذِبُونَ ٧٧
أَلَمۡ يَعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَعۡلَمُ سِرَّهُمۡ وَنَجۡوَىٰهُمۡ وَأَنَّ ٱللَّهَ
عَلَّٰمُ ٱلۡغُيُوبِ ٧٨ ٱلَّذِينَ يَلۡمِزُونَ ٱلۡمُطَّوِّعِينَ مِنَ
ٱلۡمُؤۡمِنِينَ فِي ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهۡدَهُمۡ
فَيَسۡخَرُونَ مِنۡهُمۡ سَخِرَ ٱللَّهُ مِنۡهُمۡ وَلَهُمۡ عَذَابٌ أَلِيمٌ ٧٩

(73) O Messenger, strive against the disbelievers by fighting against them with the sword, and strive against the hypocrites with well-expressed arguments. Be hard with both groups because that is what they deserve. Their resting place on the Day of Judgement will be Hell. What an evil place they will end up in!

(74) The hypocrites swear a false oath by Allah that they did not say the words of insults about you and your religion that have reached you. But they did say those things which showed them to be disbelievers after they had announced that they have faith. They had intended to assassinate the Prophet (peace be upon him), but were unsuccessful.
They only disliked something that should not have been disliked!: that Allah had graciously favoured the Prophet and the believers by blessing them with the gains of war. If they turn to Allah and repent from their hypocrisy, their repentance will be better for them than remaining in their hypocrisy. Yet if they do not repent to Allah, He will punish them with a painful punishment in this world, by having them killed or taken prisoner, and He will also punish them in the Afterlife in the fire of Hell, and they will not have anyone to save them from the punishment.

(75) Some of the hypocrites have made a promise with Allah, saying: If Allah gives us from His bounty, we will certainly give charity to the poor and we will be of the righteous ones whose actions are good.

(76) When Allah, may He be glorified, gave them from His bounty, they did not fulfil the promise they made with Him. Instead, they became miserly and did not give any charity, and they turned away from accepting the faith with hatred.

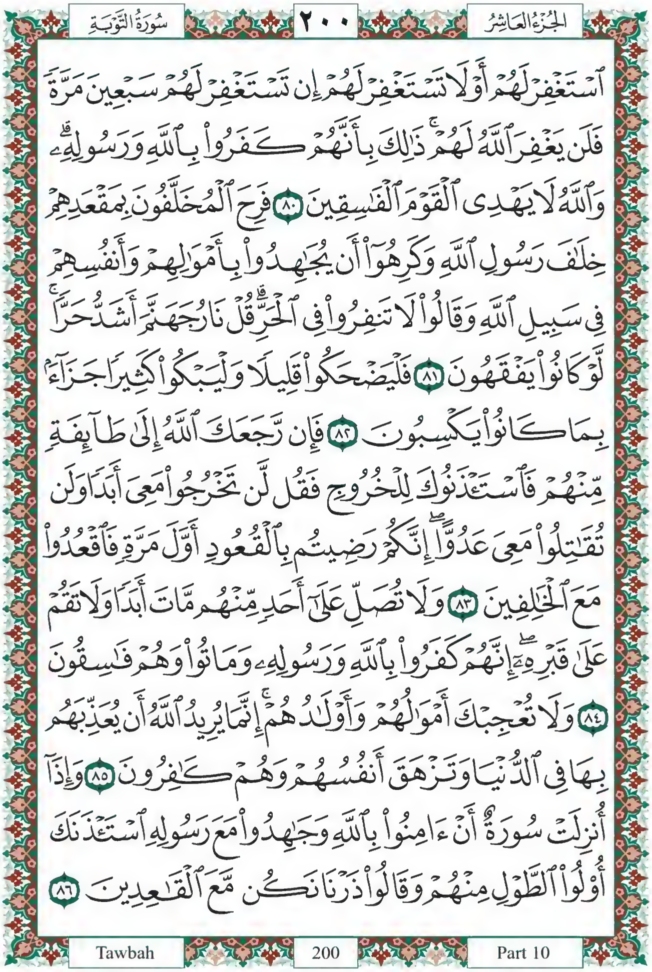
(77) Allah therefore firmly established hypocrisy in their hearts until the Day of Judgement, as a punishment for their breaking their promise with Allah and for their lying.

(78) Do the hypocrites not know that Allah knows the plots they keep secret in their meetings and that Allah, may He be glorified, is the Knower of all Ghaib things? No action of theirs is hidden from Him and He will repay them for that.

(79) Those who find fault with the believers who voluntarily give a little charity, who only find a little that they are able to give, and they poke fun at them – saying: Of what use is their charity? – Allah mocks them in return for their mocking the believers; and they will receive a painful punishment.

Beneficial Points:

1. It is an obligation to strive against the disbelievers and hypocrites: striving against the disbelievers physically, with all available means of warfare and striving against the hypocrites with well-formed arguments.
2. The hypocrites are the worst people, because they are treacherous and they return good treatment with evil.
3. The verses indicate that the breaking of a pledge or promise creates hypocrisy. It is therefore necessary that Muslims try their best to honour such agreements.
4. The verses praise having a strong body and good work, which can take the place of wealth. This is an important principle when considering public wealth and honouring the status of the labourer.



ٱسۡتَغۡفِرۡ لَهُمۡ أَوۡ لَا تَسۡتَغۡفِرۡ لَهُمۡ إِن تَسۡتَغۡفِرۡ لَهُمۡ سَبۡعِينَ مَرَّةٗ
فَلَن يَغۡفِرَ ٱللَّهُ لَهُمۡۚ ذَٰلِكَ بِأَنَّهُمۡ كَفَرُواْ بِٱللَّهِ وَرَسُولِهِۦۗ
وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ٨٠ فَرِحَ ٱلۡمُخَلَّفُونَ بِمَقۡعَدِهِمۡ
خِلَٰفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓاْ أَن يُجَٰهِدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ
فِي سَبِيلِ ٱللَّهِ وَقَالُواْ لَا تَنفِرُواْ فِي ٱلۡحَرِّۗ قُلۡ نَارُ جَهَنَّمَ أَشَدُّ حَرّٗاۚ
لَّوۡ كَانُواْ يَفۡقَهُونَ ٨١ فَلۡيَضۡحَكُواْ قَلِيلٗا وَلۡيَبۡكُواْ كَثِيرٗا جَزَآءَۢ
بِمَا كَانُواْ يَكۡسِبُونَ ٨٢ فَإِن رَّجَعَكَ ٱللَّهُ إِلَىٰ طَآئِفَةٖ
مِّنۡهُمۡ فَٱسۡتَـٔۡذَنُوكَ لِلۡخُرُوجِ فَقُل لَّن تَخۡرُجُواْ مَعِيَ أَبَدٗا وَلَن
تُقَٰتِلُواْ مَعِيَ عَدُوًّاۖ إِنَّكُمۡ رَضِيتُم بِٱلۡقُعُودِ أَوَّلَ مَرَّةٖ فَٱقۡعُدُواْ
مَعَ ٱلۡخَٰلِفِينَ ٨٣ وَلَا تُصَلِّ عَلَىٰٓ أَحَدٖ مِّنۡهُم مَّاتَ أَبَدٗا وَلَا تَقُمۡ
عَلَىٰ قَبۡرِهِۦٓۖ إِنَّهُمۡ كَفَرُواْ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُواْ وَهُمۡ فَٰسِقُونَ
٨٤ وَلَا تُعۡجِبۡكَ أَمۡوَٰلُهُمۡ وَأَوۡلَٰدُهُمۡۚ إِنَّمَا يُرِيدُ ٱللَّهُ أَن يُعَذِّبَهُم
بِهَا فِي ٱلدُّنۡيَا وَتَزۡهَقَ أَنفُسُهُمۡ وَهُمۡ كَٰفِرُونَ ٨٥ وَإِذَآ
أُنزِلَتۡ سُورَةٌ أَنۡ ءَامِنُواْ بِٱللَّهِ وَجَٰهِدُواْ مَعَ رَسُولِهِ ٱسۡتَـٔۡذَنَكَ
أُوْلُواْ ٱلطَّوۡلِ مِنۡهُمۡ وَقَالُواْ ذَرۡنَا نَكُن مَّعَ ٱلۡقَٰعِدِينَ ٨٦

(80) Allah will never forgive the hypocrites, even if the Messenger was to ask for their forgiveness, because they do not deserve to be forgiven, nno matter how much forgiveness is sought for them. They disbelieved in Allah and His Messenger and they deliberately oppose Allah's sacred law.

(81) Those hypocrites who failed to join the battle of Tabūk were happy not to strive in Allah's path, in opposition to the Messenger of Allah. They were reluctant to strive with their wealth and live in Allah's path as the believers did. They said to their fellow hypocrites, in order to keep them behind, 'Do not march in the heat!' The battle of Tabūk was during the hot season. Say to them, O Messenger: The fire of Hell that awaits the hypocrites is much hotter than this heat that they are running away from, if they only knew.

(82) Let these hypocrites, who failed to strive in Allah's path, laugh a little in their temporary life of the world and let them cry much in their everlasting life of the Afterlife in return for the disbelief and sins they committed in the world.

(83) If Allah returns you, O Prophet, to a group of these hypocrites who are firm in their hypocrisy and they ask you for permission to go out with you in another battle, then say to them: You, hypocrites, will never go out with me in Allah's path, as a punishment for you and a means of avoiding the harms that may arise due to your presence with me. You were quite pleased to remain behind in the battle of Tabūk, so stay with those sick persons, women and children who remain behind.

(84) Do not offer the prayer, O Messenger, over any one of the hypocrites who dies; and do not stand to pray for forgiveness at their gravesides. That is because they disbelieved in Allah and His Messenger, and they died whilst they had left Allah's obedience. No prayer should be offered for such a person.

(85) Do not, O Messenger, let the wealth and children of these hypocrites impress you. Allah only intends to punish them with that in the life of the world, through the difficulties they face and the disasters they are afflicted with respect to them, and that their souls leave their bodies while they are in disbelief.

(86) When Allah reveals a sūrah to His Prophet (peace be upon him) that contains the instruction to have faith in Allah and to strive in His path, the rich people from among them ask you for permission to stay behind and they say: Let us stay behind with those who are excused, such as the weak and those who are chronically ill.

Beneficial Points:

1. Asking forgiveness and doing good actions will not benefit the disbelievers as long as they remain as disbelievers.
2. The joy of the hypocrites will soon disappear and only crying will remain.
3. The verses indicate the short sightedness of people as they generally look at the present situation they are in and they do not look at the future occurrences that are still to come.
4. The verses do not indicate that a little laughter is forbidden, but consistently laughing a lot causes the heart to die.
5. The verses contain evidence for the legitimacy of offering the funeral prayer over believers, visiting their graves and praying for them after their death, just as the Prophet (peace be upon him) used to do for the believers.
6. One should not be deceived in this world by the wealth and children that Allah has given the disbelievers and hypocrites, because they are not an honour for them but are a way to deceive and entice them to their destruction.

رَضُواْ بِأَن يَكُونُواْ مَعَ ٱلۡخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمۡ فَهُمۡ
لَا يَفۡقَهُونَ (٨٧) لَٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ
جَٰهَدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡۚ وَأُوْلَٰٓئِكَ لَهُمُ ٱلۡخَيۡرَٰتُۖ
وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ (٨٨) أَعَدَّ ٱللَّهُ لَهُمۡ جَنَّٰتٖ تَجۡرِي
مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ (٨٩)
وَجَآءَ ٱلۡمُعَذِّرُونَ مِنَ ٱلۡأَعۡرَابِ لِيُؤۡذَنَ لَهُمۡ وَقَعَدَ ٱلَّذِينَ
كَذَبُواْ ٱللَّهَ وَرَسُولَهُۥۚ سَيُصِيبُ ٱلَّذِينَ كَفَرُواْ مِنۡهُمۡ عَذَابٌ
أَلِيمٞ (٩٠) لَّيۡسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلۡمَرۡضَىٰ وَلَا عَلَى ٱلَّذِينَ
لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُواْ لِلَّهِ وَرَسُولِهِۦۚ
مَا عَلَى ٱلۡمُحۡسِنِينَ مِن سَبِيلٖۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ (٩١)
وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوۡكَ لِتَحۡمِلَهُمۡ قُلۡتَ لَآ أَجِدُ
مَآ أَحۡمِلُكُمۡ عَلَيۡهِ تَوَلَّواْ وَّأَعۡيُنُهُمۡ تَفِيضُ مِنَ ٱلدَّمۡعِ
الجزء ١١ الحزب ٢١ حَزَنًا أَلَّا يَجِدُواْ مَا يُنفِقُونَ (٩٢) ۞ إِنَّمَا ٱلسَّبِيلُ عَلَى
ٱلَّذِينَ يَسۡتَـٔۡذِنُونَكَ وَهُمۡ أَغۡنِيَآءُۚ رَضُواْ بِأَن يَكُونُواْ
مَعَ ٱلۡخَوَالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ فَهُمۡ لَا يَعۡلَمُونَ (٩٣)

(87) These hypocrites are pleased with disgrace and humiliation, since they are pleased to stay behind with those who are excused. Allah has sealed their hearts because of their disbelief and hypocrisy, so they do not know where their best interests are. They are therefore similar to animals.

(88) The Messenger and the believers with him did not remain behind from striving in Allah's path, as these people did. Instead, they strived in Allah's path with their wealth and their lives. Their reward from Allah is that they will receive worldly benefits, such as victory and gains of war, as well as benefits in the Afterlife, which includes entry into Paradise and successful attainment of their desires and salvation from what they fear.

(89) Allah has prepared for these believers gardens with rivers flowing beneath their palaces, where they shall live eternally. That reward is the great success that cannot be equalled by any other.

(90) A group of people from the desert Arabs of Medina and the surrounding areas came with excuses to Allah's Messenger (peace be upon him), so that he would give them permission to remain behind from going out and striving in Allah's path. Another group of people who did not even make any excuse also stayed behind from going out because they did not accept the Prophet and they did not have faith in Allah's promise. A painful punishment will afflict these people because of their disbelief.

(91) There is no sin on women, children, the sick, the disabled who are chronically ill or blind, and the poor who do have any wealth to spend in order to equip themselves for remaining behind from going out, since they have valid excuses, as long as they are sincere to Allah and His Messenger and they practise His sacred law. Punishment will not fall on those who do good from among these people who are excused. Allah forgives the sins of those who do good and shows them mercy.

(92) There is likewise no sin on those who stay behind from you after coming to you, O Messenger, asking you to give them an animal to ride and you said to them, 'I do not have any animal to give you to ride'. They then turned away from you with their tears flowing out of sorrow that they could not find anything to spend of their own or from your side.

(93) There will only be punishment and blame on those who ask you, O Messenger, for permission to remain behind from striving while they are able to do so, due to their having the means to equip themselves. They are pleased with disgrace and humiliation for themselves by staying behind with those who remain behind at home. Allah has sealed their hearts so they are not affected by any warning. Because of this, they do not know where their best interests lie, so they can choose that; or where there is harm, so they can avoid it.

Beneficial Points:

1. Those who strive in Allah's path will receive the good things of this world. If they do not get this world, they will gain Paradise and salvation from the punishment in the Afterlife.
2. In principle, those who do good to people out of kindness will not be taken to task if they fall short.
3. Those who intend to do good, and together with this firm intention they strive to do what they can, but are unable to do so, will be in the rank of those who actually did that good action.
4. Islam is a religion of justice and logic. For this reason, Islam has imposed punishment and sin on the hypocrites who ask for permission to not strive with their lives and wealth in the path of Allah while they are wealthy and able.

يَعۡتَذِرُونَ إِلَيۡكُمۡ إِذَا رَجَعۡتُمۡ إِلَيۡهِمۡۚ قُل لَّا تَعۡتَذِرُواْ
لَن نُّؤۡمِنَ لَكُمۡ قَدۡ نَبَّأَنَا ٱللَّهُ مِنۡ أَخۡبَارِكُمۡۚ وَسَيَرَى
ٱللَّهُ عَمَلَكُمۡ وَرَسُولُهُۥ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ
فَيُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ٩٤ سَيَحۡلِفُونَ بِٱللَّهِ
لَكُمۡ إِذَا ٱنقَلَبۡتُمۡ إِلَيۡهِمۡ لِتُعۡرِضُواْ عَنۡهُمۡۖ فَأَعۡرِضُواْ
عَنۡهُمۡۖ إِنَّهُمۡ رِجۡسٞۖ وَمَأۡوَىٰهُمۡ جَهَنَّمُ جَزَآءَۢ بِمَا كَانُواْ
يَكۡسِبُونَ ٩٥ يَحۡلِفُونَ لَكُمۡ لِتَرۡضَوۡاْ عَنۡهُمۡۖ فَإِن
تَرۡضَوۡاْ عَنۡهُمۡ فَإِنَّ ٱللَّهَ لَا يَرۡضَىٰ عَنِ ٱلۡقَوۡمِ ٱلۡفَٰسِقِينَ
٩٦ ٱلۡأَعۡرَابُ أَشَدُّ كُفۡرٗا وَنِفَاقٗا وَأَجۡدَرُ أَلَّا يَعۡلَمُواْ حُدُودَ
مَآ أَنزَلَ ٱللَّهُ عَلَىٰ رَسُولِهِۦۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٩٧ وَمِنَ
ٱلۡأَعۡرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغۡرَمٗا وَيَتَرَبَّصُ بِكُمُ
ٱلدَّوَآئِرَۚ عَلَيۡهِمۡ دَآئِرَةُ ٱلسَّوۡءِۗ وَٱللَّهُ سَمِيعٌ عَلِيمٞ ٩٨ وَمِنَ
ٱلۡأَعۡرَابِ مَن يُؤۡمِنُ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَيَتَّخِذُ مَا يُنفِقُ
قُرُبَٰتٍ عِندَ ٱللَّهِ وَصَلَوَٰتِ ٱلرَّسُولِۚ أَلَآ إِنَّهَا قُرۡبَةٞ لَّهُمۡۚ
سَيُدۡخِلُهُمُ ٱللَّهُ فِي رَحۡمَتِهِۦٓۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ٩٩

(94) The hypocrites who stayed behind from striving in Allah's path will present weak excuses to the Muslims when they return from their battle. Allah directs His Prophet and the believers to respond to them by saying: Do not make false excuses. We will never accept what you tell us because Allah has informed us about the excuses you make up. Allah and His Messenger will soon see whether you repent, in which case Allah will accept your repentance, or if you will persist in your hypocrisy. Then you will be returned to Allah, the One Who knows everything, and He will inform you about what you used to do and repay you for that. So rush towards repentance and good actions.

(95) Those who stay behind will swear by Allah when you, O believers, return to them, in order to strengthen their false oaths, so that you do not blame them. Therefore leave them alone and ignore them. They are filthy and impure from the inside. They will end up in Hell, as a repayment to them for their hypocrisy and the sins they committed.

(96) Those who stay behind will swear to you, O believers, so that you become pleased with them and accept their excuses. Do not become pleased with them. If you become pleased with them you would go against your Lord, because He will not be pleased with people who have left His obedience by disbelief and hypocrisy. So be careful, O Muslims, of becoming pleased with those whom Allah is not pleased with.

(97) If the people of the desert are of those who adopt disbelief or hypocrisy, then their disbelief and hypocrisy is stronger than that of others who live in city areas. They are also more likely to be ignorant of religion and the obligatory and recommended acts of the sacred law that Allah has revealed to His Messenger. This is because of their lack of culture, their harshness, and their lack of interacting with others. Allah knows about their condition. Nothing is hidden from Him. He is Wise is in His handling of matters and establishment of laws.

(98) Some of the desert hypocrites consider whatever wealth they spend in Allah's path to be a loss and a punishment, because they think that there will be no reward for spending and that Allah will not punish them if they do not spend. Despite this, they sometimes spend to show off and to hide their real beliefs. They wait for evil to come to you, O believers, so that they can be rid of you. Instead, But Allah has made the evil and the turn of fortune that they wished to afflict the believers to occur on them instead. Allah hears what they say and knows what they keep hidden in their hearts.

(99) Yet some of those who live in the desert have faith in Allah and the Day of Judgement and they consider any wealth they spend in Allah's path as a means of gaining closeness to Allah, and of receiving the prayer of the Messenger (peace be upon him) and his asking forgiveness for them. Without doubt, their spending in Allah's path and the prayer of the Messenger are means of gaining closeness to Allah; and they will find their reward with Allah when He enters them into His mercy, with His forgiveness and His Paradise. Allah is Forgiving and Compassionate towards those of His servants who repent to Him.

Beneficial Points:

1. The field of action and obligations is the best witness to expose the lies of the hypocrites.
2. The hypocrites are filthy and impure and it is necessary to stay away from them and not to have any love for them or be pleased with them.
3. When the people of the desert do not have faith, they are stronger in their disbelief and hypocrisy than people of the city, due to the effect of their harsh and uncivilised environment.
4. The verses encourage spending in Allah's path with a sincere intention and it mentions the great reward for doing so.
5. The verses indicate the virtue of knowledge and that the person who lacks knowledge is more likely to commit mistakes.

وَٱلسَّٰبِقُونَ ٱلۡأَوَّلُونَ مِنَ ٱلۡمُهَٰجِرِينَ وَٱلۡأَنصَارِ وَٱلَّذِينَ
ٱتَّبَعُوهُم بِإِحۡسَٰنٖ رَّضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُ وَأَعَدَّ
لَهُمۡ جَنَّٰتٖ تَجۡرِي تَحۡتَهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۚ
ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ١٠٠ وَمِمَّنۡ حَوۡلَكُم مِّنَ ٱلۡأَعۡرَابِ
مُنَٰفِقُونَۖ وَمِنۡ أَهۡلِ ٱلۡمَدِينَةِ مَرَدُواْ عَلَى ٱلنِّفَاقِ لَا تَعۡلَمُهُمۡۖ
نَحۡنُ نَعۡلَمُهُمۡۚ سَنُعَذِّبُهُم مَّرَّتَيۡنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ
عَظِيمٖ ١٠١ وَءَاخَرُونَ ٱعۡتَرَفُواْ بِذُنُوبِهِمۡ خَلَطُواْ عَمَلٗا صَٰلِحٗا
وَءَاخَرَ سَيِّئًا عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيۡهِمۡۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ
١٠٢ خُذۡ مِنۡ أَمۡوَٰلِهِمۡ صَدَقَةٗ تُطَهِّرُهُمۡ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيۡهِمۡۖ
إِنَّ صَلَوٰتَكَ سَكَنٞ لَّهُمۡۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ١٠٣ أَلَمۡ يَعۡلَمُوٓاْ أَنَّ
ٱللَّهَ هُوَ يَقۡبَلُ ٱلتَّوۡبَةَ عَنۡ عِبَادِهِۦ وَيَأۡخُذُ ٱلصَّدَقَٰتِ وَأَنَّ
ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ١٠٤ وَقُلِ ٱعۡمَلُواْ فَسَيَرَى ٱللَّهُ عَمَلَكُمۡ
وَرَسُولُهُۥ وَٱلۡمُؤۡمِنُونَۖ وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ
فَيُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ١٠٥ وَءَاخَرُونَ مُرۡجَوۡنَ لِأَمۡرِ ٱللَّهِ
إِمَّا يُعَذِّبُهُمۡ وَإِمَّا يَتُوبُ عَلَيۡهِمۡۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ١٠٦

(100) The leaders in faith – in terms of having good belief, words and actions – from among the Emigrants who left their homes migrating to Allah, and from among the Helpers who assisted His Messenger (peace be upon him), and those who followed the Emigrants and Helpers, Allah is pleased with them and He has accepted their actions. They are also pleased with Him because of the great reward that He is to give them: He has prepared for them gardens with rivers flowing beneath their palaces, where they shall live eternally. That reward is the great success.

(101) Some of those who live in the desert surrounding Medina are hypocrites, as are some of the people of Medina. They are firm and staunch in their hypocrisy. You, O Messenger, do not know them, but it is Allah Who knows them. Allah will punish them twice: once in this world by exposing their hypocrisy and by their being killed and taken captive, and again in the Afterlife when they will be punished in the grave. Then they will receive, on the Day of Judgement, a great punishment in the lowest level of the fire of Hell.

(102) There are others from among the people of Medina who stayed behind from the battle without any valid excuse. They then confessed that they had no excuse and they did not present false excuses. They have mixed their prior good actions of following Allah, obeying His sacred laws and striving in His path with an evil action; yet they hope that Allah will accept their repentance and pardon them. Allah is Forgiving and Compassionate towards those of His servants who repent to Him.

(103) Take, O Messenger, zakat from their wealth, so that you can purify them from the uncleanliness of sins and evil actions, and by which you can increase their good actions. Pray for them after taking it from them, because your prayer is a means of comfort and mercy for them. Allah hears your prayer and knows about their actions and intentions.

(104) Those who had stayed behind from striving in Allah's path and who have repented to Allah should know that Allah accepts the repentance of His servants; and that He accepts charity, even though He is in no need of it, and rewards those who give charity. They should know that Allah, may He be glorified, is the One Who accepts repentance and is Compassionate towards those servants of His who repent to Him. (105) Say, O Messenger, to those who had stayed behind from striving in Allah's path and who have repented from their sin: : Make up for the harm caused by what you missed and be sincere in your actions to Allah. Do what pleases Him, because Allah, His Messenger and the believers will soon see your actions. Then you will be returned, on the Day of Judgement, to your Lord, the One Who knows everything. He knows what you hide and what you make public and He will inform you about what you used to do in the world and repay you for that. (106) There are others from among those who stayed behind from the battle of Tabūk who did not have any valid excuse. The matter of these people has been deferred to Allah's decree and His decision in their regard. Allah will decide about them as He wishes: He will either punish them if they do not repent to Him, or He will accept their repentance if they do. Allah knows who is deserving of His punishment and who deserves His pardon. Allah is Wise in His establishment of laws and handling of affairs.
These people were Murārah ibn Al-Rabī', Ka'b ibn Mālik and Hilāl ibn Umayyah.

Beneficial Points:

1. The verses show the virtue of the Emigrants and Helpers over other people. 2. The verses show the virtue of rushing towards faith, migration in Allah's path, assisting the religion and following the path of the pious predecessors.
3. The knowledge of the Ghaib belongs exclusively to Allah. No one but Allah knows what is in people's hearts. 4. There is hope for those believers who commit sin that Allah will turn to them and forgive them, if they repent and set right their actions. 5. Zakat is an obligation which carries a great reward and has an effect in causing wealth to grow, and purifying the soul from miserliness and other evil qualities. 6. Every person is accountable for his actions. Allah knows about what people do and will repay them for their actions on the Day of Judgement.

وَٱلَّذِينَ ٱتَّخَذُواْ مَسۡجِدٗا ضِرَارٗا وَكُفۡرٗا وَتَفۡرِيقَۢا بَيۡنَ
ٱلۡمُؤۡمِنِينَ وَإِرۡصَادٗا لِّمَنۡ حَارَبَ ٱللَّهَ وَرَسُولَهُۥ مِن قَبۡلُۚ
وَلَيَحۡلِفُنَّ إِنۡ أَرَدۡنَآ إِلَّا ٱلۡحُسۡنَىٰۖ وَٱللَّهُ يَشۡهَدُ إِنَّهُمۡ
لَكَٰذِبُونَ (١٠٧) لَا تَقُمۡ فِيهِ أَبَدٗاۚ لَّمَسۡجِدٌ أُسِّسَ عَلَى ٱلتَّقۡوَىٰ
مِنۡ أَوَّلِ يَوۡمٍ أَحَقُّ أَن تَقُومَ فِيهِۚ فِيهِ رِجَالٞ يُحِبُّونَ أَن
يَتَطَهَّرُواْۚ وَٱللَّهُ يُحِبُّ ٱلۡمُطَّهِّرِينَ (١٠٨) أَفَمَنۡ أَسَّسَ بُنۡيَٰنَهُۥ
عَلَىٰ تَقۡوَىٰ مِنَ ٱللَّهِ وَرِضۡوَٰنٍ خَيۡرٌ أَم مَّنۡ أَسَّسَ بُنۡيَٰنَهُۥ
عَلَىٰ شَفَا جُرُفٍ هَارٖ فَٱنۡهَارَ بِهِۦ فِي نَارِ جَهَنَّمَۗ وَٱللَّهُ لَا يَهۡدِي
ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ (١٠٩) لَا يَزَالُ بُنۡيَٰنُهُمُ ٱلَّذِي بَنَوۡاْ رِيبَةٗ
فِي قُلُوبِهِمۡ إِلَّآ أَن تَقَطَّعَ قُلُوبُهُمۡۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ
(١١٠) ۞ إِنَّ ٱللَّهَ ٱشۡتَرَىٰ مِنَ ٱلۡمُؤۡمِنِينَ أَنفُسَهُمۡ وَأَمۡوَٰلَهُم ربع الحزب ٢١
بِأَنَّ لَهُمُ ٱلۡجَنَّةَۚ يُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِ فَيَقۡتُلُونَ
وَيُقۡتَلُونَۖ وَعۡدًا عَلَيۡهِ حَقّٗا فِي ٱلتَّوۡرَىٰةِ وَٱلۡإِنجِيلِ
وَٱلۡقُرۡءَانِۚ وَمَنۡ أَوۡفَىٰ بِعَهۡدِهِۦ مِنَ ٱللَّهِۚ فَٱسۡتَبۡشِرُواْ
بِبَيۡعِكُمُ ٱلَّذِي بَايَعۡتُم بِهِۦۚ وَذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ (١١١)

(107) There were also some hypocrites who built a mosque, not for Allah's obedience, but to harm the Muslims, to support disbelief by strengthening the people of hypocrisy, to cause disunity amongst the believers and in preparation and anticipation for those who had waged war against Allah and His Messenger prior to the construction of the mosque. These hypocrites swear to you that they only wanted goodness for the Muslims. Allah is witness that they are lying in this claim of theirs.

(108) Do not accept, O Prophet, the invitation of the hypocrites to you to pray in this mosque which was built for immoral purposes. Rather, the Qubā' mosque which was founded from its beginning on Mindfulness is more worthy of your praying in it than this mosque that was founded on disbelief. In the Qubā' mosque, there are men who love to purify themselves from ritual and physical impurities with water, as well as from sins with repentance and seeking forgiveness. Allah loves those who purify themselves from ritual and physical impurities and from sins.

(109) Can those who founded their building on recognition of Allah (by following His instructions and avoiding His prohibitions) and Allah's pleasure (by doing all forms of good) be equal to those who built a mosque to cause harm to the Muslims, to strengthen disbelief and to cause disunity amongst the believers? They can never be equal! The first have a strong structure with good foundation so it will not collapse; yet the second group are similar to a person who built a structure on the edge of a pit that is about to collapse and which collapses with him into the depths of Hell. Allah does not guide those who do wrong by committing disbelief, hypocrisy and other wrongs.

(110) The mosque that they built in order to cause harm will continue to be a source of doubt and hypocrisy in their hearts until their hearts are cut into pieces by their death or by their being killed by the sword. Allah knows the actions of His servants and He is Wise in the decision He passes with respect to repaying them for their good or evil.

After Allah mentioned the shameful deeds of the hypocrites who stayed behind from striving in His path, He mentions the reward of those who strive in His path in the following verse.

(111) Allah, may He be glorified, has purchased from the believers their lives – despite them belonging to Him – out of His grace for a high price: Paradise. They will fight the disbelievers so that Allah's Word is highest and they will kill the disbelievers or be killed by them. Allah has made this true promise in the Torah (the scripture of Moses), the Gospel (the scripture of Jesus), and the Qur'ān (the scripture of Muhammad (peace be upon him)). There is no one who is more faithful to his promise than Allah. so rejoice O believers, with the trade that you made with Allah, because of your gaining such a huge profit in it. That deal is the great success.

Beneficial Points:

1. What the hypocrites say should not be believed, because Allah has testified about their lies.
2. Those who purify themselves from bodily and spiritual impurities are guaranteed the Love of Allah.
3. The person who does an action to please Allah is not equal to the one who does an action in support of disbelief and to oppose the Muslims. The action of the first person will remain and become a source of happiness for the one who does it, whilst the action of the second person will disappear and become a cause of misfortune for the person who does it.
4. The verses encourage striving in Allah's path and explain that the reward for doing so is Paradise.
5. The duty to strive in Allah's path and encouraging others to do so was founded in the religions before Islam as well.
6. Any situation that causes disunity amongst the believers is a sin which must be avoided and removed. On the other hand, any situation that creates unity amongst the believers must be followed and encouraged.

ٱلتَّٰٓئِبُونَ ٱلۡعَٰبِدُونَ ٱلۡحَٰمِدُونَ ٱلسَّٰٓئِحُونَ
ٱلرَّٰكِعُونَ ٱلسَّٰجِدُونَ ٱلۡأٓمِرُونَ بِٱلۡمَعۡرُوفِ
وَٱلنَّاهُونَ عَنِ ٱلۡمُنكَرِ وَٱلۡحَٰفِظُونَ لِحُدُودِ ٱللَّهِۗ
وَبَشِّرِ ٱلۡمُؤۡمِنِينَ ١١٢ مَا كَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوٓاْ
أَن يَسۡتَغۡفِرُواْ لِلۡمُشۡرِكِينَ وَلَوۡ كَانُوٓاْ أُوْلِي قُرۡبَىٰ
مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُمۡ أَنَّهُمۡ أَصۡحَٰبُ ٱلۡجَحِيمِ ١١٣ وَمَا
كَانَ ٱسۡتِغۡفَارُ إِبۡرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوۡعِدَةٖ وَعَدَهَآ
إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوّٞ لِّلَّهِ تَبَرَّأَ مِنۡهُۚ إِنَّ إِبۡرَٰهِيمَ
لَأَوَّٰهٌ حَلِيمٞ ١١٤ وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوۡمَۢا بَعۡدَ إِذۡ
هَدَىٰهُمۡ حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَۚ إِنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ
عَلِيمٌ ١١٥ إِنَّ ٱللَّهَ لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ يُحۡيِۦ
وَيُمِيتُۚ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِيّٖ وَلَا نَصِيرٖ ١١٦
لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلۡمُهَٰجِرِينَ وَٱلۡأَنصَارِ ٱلَّذِينَ
ٱتَّبَعُوهُ فِي سَاعَةِ ٱلۡعُسۡرَةِ مِنۢ بَعۡدِ مَا كَادَ يَزِيغُ قُلُوبُ
فَرِيقٖ مِّنۡهُمۡ ثُمَّ تَابَ عَلَيۡهِمۡۚ إِنَّهُۥ بِهِمۡ رَءُوفٞ رَّحِيمٞ ١١٧

(112) The people who will receive this great reward are those who turn to Allah in repentance from idolatry, hypocrisy and sins; are sincere in their worship of Allah; praise their Lord in every condition; go out and strive in Allah's path; fast; pray; instruct that which Allah and His Messenger have instructed and prohibit what Allah and His Messenger have prohibited; and guard Allah's instructions by following them and His prohibitions by avoiding them. O Messenger, tell the believers who have these qualities the good news of what will make them happy in this world and the Afterlife.

(113) It is not right for the Prophet and the believers to seek forgiveness from Allah for the idolaters, even if they are their relatives, after it has become clear to them that they are the people of the fire of Hell – because they died as idolaters.

(114) Abraham's seeking forgiveness for his polytheist father was only because of a promise he had made to him to do so, in the hope that he would submit. When it became clear to Abraham that his father was an enemy of Allah, due to the advice not being of benefit to him or due to his coming to know through revelation that he will die as a disbeliever, he renounced him. He had asked forgiveness for him on the basis of his own reasoning and not in contradiction of any law that Allah had revealed to him. Abraham (peace be with him) used to frequently turn to Allah in humility and he used to overlook and pardon his people who were wrongdoers.

(115) Allah would never pass the judgement of misguidance against a people, after He had given them guidance, until He makes clear to them those forbidden things that they must avoid. If they do that which Allah had forbidden after it has been declared forbidden and made clear to them, then He will judge them as misguided. Allah knows everything. Nothing is hidden from Him. He has taught you what you did not know.

(116) The control of the heavens and the control of the earth belongs to Allah. He has no partner in this, and nothing in them is hidden from Him. He gives life to whomever He wills and causes whomever He wills to die. You, O people, do not have, besides Allah, any friend to take care of your affairs nor any protector to guard you against evil and assist you against your enemy.

(117) Allah has forgiven the Prophet Muhammad (peace be upon him) since he gave permission to the hypocrites to stay behind from the battle of Tabūk. He has also forgiven the Emigrants and the Helpers who did not stay behind, but followed him in the battle of Tabūk despite the intense heat, the lack of means and the powerful strength of the enemy. This was after a group of them who intended to abandon the expedition, almost deviated from the truth and the path of correct guidance, because of the great difficulty they faced. Then Allah enabled them to be patient and to go out for that battle. He forgave them, for He, may He be glorified, is Kind and Merciful towards them. It was because of His mercy that He enabled them to repent to Him and that He accepted their repentance.

Beneficial Points:

1. The verses explain the qualities that believers should have, so that they become worthy of receiving good news that will make them happy.
2. It is forbidden to ask forgiveness for a person who passed away as an idolater.
3. It is not valid to use the action of Abraham (peace be with him) initially asking for forgiveness of his father as proof for the permissibility of asking forgiveness for idolaters.
4. Sins and evil actions are the cause of disasters, disappointment and failure.
5. Allah is the Owner of everything. He is our friend and protector; we have no friend or protector besides Him.
6. The verses show the virtue of the Companions of the Prophet (peace be upon him) over all other people.
7. Allah sends His mercy on the people of faith by protecting them from misguidance and giving them guidance.

وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُواْ حَتَّىٰٓ إِذَا ضَاقَتۡ عَلَيۡهِمُ ٱلۡأَرۡضُ
بِمَا رَحُبَتۡ وَضَاقَتۡ عَلَيۡهِمۡ أَنفُسُهُمۡ وَظَنُّوٓاْ أَن لَّا مَلۡجَأَ
مِنَ ٱللَّهِ إِلَّآ إِلَيۡهِ ثُمَّ تَابَ عَلَيۡهِمۡ لِيَتُوبُوٓاْۚ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ
ٱلرَّحِيمُ ١١٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَكُونُواْ مَعَ
ٱلصَّٰدِقِينَ ١١٩ مَا كَانَ لِأَهۡلِ ٱلۡمَدِينَةِ وَمَنۡ حَوۡلَهُم
مِّنَ ٱلۡأَعۡرَابِ أَن يَتَخَلَّفُواْ عَن رَّسُولِ ٱللَّهِ وَلَا يَرۡغَبُواْ
بِأَنفُسِهِمۡ عَن نَّفۡسِهِۦۚ ذَٰلِكَ بِأَنَّهُمۡ لَا يُصِيبُهُمۡ ظَمَأٞ
وَلَا نَصَبٞ وَلَا مَخۡمَصَةٞ فِي سَبِيلِ ٱللَّهِ وَلَا يَطَـُٔونَ مَوۡطِئٗا
يَغِيظُ ٱلۡكُفَّارَ وَلَا يَنَالُونَ مِنۡ عَدُوّٖ نَّيۡلًا إِلَّا كُتِبَ
لَهُم بِهِۦ عَمَلٞ صَٰلِحٌۚ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجۡرَ ٱلۡمُحۡسِنِينَ
١٢٠ وَلَا يُنفِقُونَ نَفَقَةٗ صَغِيرَةٗ وَلَا كَبِيرَةٗ وَلَا يَقۡطَعُونَ
وَادِيًا إِلَّا كُتِبَ لَهُمۡ لِيَجۡزِيَهُمُ ٱللَّهُ أَحۡسَنَ مَا كَانُواْ
نصف الحزب ٤١ يَعۡمَلُونَ ١٢١ ۞وَمَا كَانَ ٱلۡمُؤۡمِنُونَ لِيَنفِرُواْ كَآفَّةٗۚ
فَلَوۡلَا نَفَرَ مِن كُلِّ فِرۡقَةٖ مِّنۡهُمۡ طَآئِفَةٞ لِّيَتَفَقَّهُواْ فِي ٱلدِّينِ
وَلِيُنذِرُواْ قَوۡمَهُمۡ إِذَا رَجَعُوٓاْ إِلَيۡهِمۡ لَعَلَّهُمۡ يَحۡذَرُونَ ١٢٢

(118) Allah turned in forgiveness to the three – Murārah ibn Al-Rabī‘, Ka‘b ibn Mālik and Hilāl ibn Umayyah – who stayed behind from going with the Messenger of Allah (peace be upon him)to Tabūk. The Prophet (peace be upon him)instructed people to stay away from them, which made them feel sadness and grief. The earth seemed narrow to them despite its vastness, and their hearts felt constricted because of their loneliness, and they were certain there was no place of refuge or help they could go to except to Allah alone. Allah was Merciful to them, enabling them to turn to Him, asking for forgiveness, and accepting their repentance. Allah is the One who accepts the repentance from His slaves, and is full of mercy and compassion to them.

(119) O you who believe and follow the Messenger, act according to His sacred law, and be mindful of Him, following what He instructs and staying away from what He has prohibited; and be with those who are true in their faith and in what they say and do, as there is no salvation except in truth.

(120) It is not for the people of Medina, or those around them of the people who live in the desert, to stay behind the Messenger of Allah (peace be upon him)if he himself goes out to fight, or to be stingy with themselves and give preference to their own safety over the safety of the Messenger (peace and blessings be upon him). Rather, they should sacrifice themselves for him. This is because they suffer no thirst, tiredness or hunger for the sake of Allah, and do not step anywhere in the land of those who deny the truth with their own feet or the hooves of their horses or camels, angering thereby those who oppose the truth, and do not make a gain over their enemy, killing or capturing them, making war gains or defeating them, except that Allah records for them the reward of a good action for them, which He accepts from them. Allah does not allow the reward of those who do good to be lost. Rather, He gives it to them in full, and increases the reward for them.

(121) These successful ones do not sacrifice any wealth, whether it is small or great, and do not cross any valley except that their sacrifice or journey is recorded so that Allah may repay them, giving them in the Afterlife the reward for the best of what they used to do.

(122) The believers should not go out all together to fight, so that they are not wiped out if their enemy overcomes them, and they should not all stay behind. A group should go out to strive for Allah’s sake, and a group should remain behind to accompany the messenger of Allah, peace and blessings be upon him, and to gain understanding of the religion through the Qur’ān and sacred laws they hear from him, peace and blessings be upon him, to advise their people when they return to them of what they have learned, so that they are aware of Allah’s punishment and His consequences and they follow what He instructs and stay away from what He has not allowed. This was concerning the companies that the messenger of Allah, peace be upon him, would send to different areas, choosing a group from among his companions.

Beneficial Points:

1. The obligation of being mindful of Allah and sticking with those who are truthful.
2. It is obligatory for a Muslim to prefer Allah and His Messenger over everything else.
3. Spending for the sake of Allah is a great virtue.
4. Gaining understanding of the sacred path of life is as important as striving for the sake of Allah.
5. People of knowledge and people who strive for the sake of Allah are the supports of Islam.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قَٰتِلُواْ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلۡكُفَّارِ
وَلۡيَجِدُواْ فِيكُمۡ غِلۡظَةٗۚ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ ٱلۡمُتَّقِينَ
١٢٣ وَإِذَا مَآ أُنزِلَتۡ سُورَةٞ فَمِنۡهُم مَّن يَقُولُ أَيُّكُمۡ زَادَتۡهُ
هَٰذِهِۦٓ إِيمَٰنٗاۚ فَأَمَّا ٱلَّذِينَ ءَامَنُواْ فَزَادَتۡهُمۡ إِيمَٰنٗا وَهُمۡ
يَسۡتَبۡشِرُونَ ١٢٤ وَأَمَّا ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ فَزَادَتۡهُمۡ
رِجۡسًا إِلَىٰ رِجۡسِهِمۡ وَمَاتُواْ وَهُمۡ كَٰفِرُونَ ١٢٥ أَوَلَا
يَرَوۡنَ أَنَّهُمۡ يُفۡتَنُونَ فِي كُلِّ عَامٖ مَّرَّةً أَوۡ مَرَّتَيۡنِ
ثُمَّ لَا يَتُوبُونَ وَلَا هُمۡ يَذَّكَّرُونَ ١٢٦ وَإِذَا مَآ
أُنزِلَتۡ سُورَةٞ نَّظَرَ بَعۡضُهُمۡ إِلَىٰ بَعۡضٍ هَلۡ يَرَىٰكُم
مِّنۡ أَحَدٖ ثُمَّ ٱنصَرَفُواْۚ صَرَفَ ٱللَّهُ قُلُوبَهُم بِأَنَّهُمۡ قَوۡمٞ
لَّا يَفۡقَهُونَ ١٢٧ لَقَدۡ جَآءَكُمۡ رَسُولٞ مِّنۡ أَنفُسِكُمۡ
عَزِيزٌ عَلَيۡهِ مَا عَنِتُّمۡ حَرِيصٌ عَلَيۡكُم بِٱلۡمُؤۡمِنِينَ
رَءُوفٞ رَّحِيمٞ ١٢٨ فَإِن تَوَلَّوۡاْ فَقُلۡ حَسۡبِيَ ٱللَّهُ لَآ إِلَٰهَ
إِلَّا هُوَۖ عَلَيۡهِ تَوَكَّلۡتُۖ وَهُوَ رَبُّ ٱلۡعَرۡشِ ٱلۡعَظِيمِ ١٢٩

ترتيبها ١٠ سُورَةُ يُونُسَ آياتها ١٠٩

(123) O you who believe, fight against those who oppose the truth who are near to you, because of the danger they pose to you because of their proximity; and show strength in order to inspire fear in them and drive away their evil. Allah is with the Allah-conscious believers with His help and support.

(124) When Allah revealed a sūrah to the Messenger (peace and blessings be upon him), some of the hypocrites would ask by way of mocking and ridicule; 'Which one of you believers has had his faith increase?' As for those who had faith in Allah, and followed His Messenger, the revelation of the sūrah had indeed increased them in faith, and they were happy because of the benefit it contained for them in this world and for the Afterlife.

(125) As for the hypocrites, the revelation of the Qur'ān with its laws and stories increases them in sickness and wickedness because of their rejection of what is revealed, so that these deplorable characteristics become fixed in them; and the disease of their hearts increase with the revelation of the Qur'ān, because whenever something is revealed they are sceptical about it.

(126) Are the hypocrites not taught a lesson by being tried by Allah, when He exposes their hypocrisy, once or twice a year? Then, despite knowing that Allah did this to them, they do not turn to Him from their disbelief, asking for forgiveness, and do not root out their hypocrisy, or think about what happens to them and that it is from Allah.

(127) Whenever Allah reveals a sūrah to the Messenger (peace be upon him), mentioning the states of the hypocrites, the hypocrites would look at one another, saying 'Does anyone see you?' If no one is looking at them, they leave the gathering. Allah turned their hearts away from guidance and goodness, and leaves them, because they are a people who do not understand.

(128) There has come to you O Arabs, a messenger from among your own selves and from your lineage, who is an Arab like you. What is difficult for you is difficult for him. He is concerned about you, calling you to have faith in your Lord, and he is kind and compassionate with the believers.

(129) If they reject you O Messenger, not believing in what you come with, then say: 'Allah is sufficient for me, there is nothing worthy of worship except Him. I rely on Him alone, and He, Glory be to Him, is the Lord of the Great Throne.'

Beneficial Points:

1. It is necessary to fight against those who oppose the truth, who are nearest in proximity to the Muslims, if Islam has spread and there is a need for such fighting.
2. The state of the hypocrites when the Qur'ān was revealed was one of unhappiness and anxiousness.
3. The Prophet (peace be upon him)was merciful with and concerned about the believers.
4. The verses indicate that faith increases and decreases, and that the believer should keep an eye on his faith and commit to it, so that it is renewed and grows, and is always increasing.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الٓرۚ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡحَكِيمِ ١ أَكَانَ لِلنَّاسِ عَجَبًا
أَنۡ أَوۡحَيۡنَآ إِلَىٰ رَجُلٖ مِّنۡهُمۡ أَنۡ أَنذِرِ ٱلنَّاسَ وَبَشِّرِ ٱلَّذِينَ
ءَامَنُوٓاْ أَنَّ لَهُمۡ قَدَمَ صِدۡقٍ عِندَ رَبِّهِمۡۗ قَالَ ٱلۡكَٰفِرُونَ
إِنَّ هَٰذَا لَسَٰحِرٞ مُّبِينٌ ٢ إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضَ فِي سِتَّةِ أَيَّامٖ ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۖ يُدَبِّرُ ٱلۡأَمۡرَۖ
مَا مِن شَفِيعٍ إِلَّا مِنۢ بَعۡدِ إِذۡنِهِۦۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡ فَٱعۡبُدُوهُۚ
أَفَلَا تَذَكَّرُونَ ٣ إِلَيۡهِ مَرۡجِعُكُمۡ جَمِيعٗاۖ وَعۡدَ ٱللَّهِ حَقًّاۚ إِنَّهُۥ
يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥ لِيَجۡزِيَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ بِٱلۡقِسۡطِۚ وَٱلَّذِينَ كَفَرُواْ لَهُمۡ شَرَابٞ مِّنۡ حَمِيمٖ
وَعَذَابٌ أَلِيمُۢ بِمَا كَانُواْ يَكۡفُرُونَ ٤ هُوَ ٱلَّذِي جَعَلَ ٱلشَّمۡسَ
ضِيَآءٗ وَٱلۡقَمَرَ نُورٗا وَقَدَّرَهُۥ مَنَازِلَ لِتَعۡلَمُواْ عَدَدَ ٱلسِّنِينَ
وَٱلۡحِسَابَۚ مَا خَلَقَ ٱللَّهُ ذَٰلِكَ إِلَّا بِٱلۡحَقِّۚ يُفَصِّلُ ٱلۡأٓيَٰتِ
لِقَوۡمٖ يَعۡلَمُونَ ٥ إِنَّ فِي ٱخۡتِلَٰفِ ٱلَّيۡلِ وَٱلنَّهَارِ وَمَا خَلَقَ
ٱللَّهُ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَّقُونَ ٦

Jonah (Sūrah Yūnus)

Themes of the Sūrah:

Countering those who reject the revelation with clear proofs and evidences, and calling to faith by means of persuasion and warning.

Explanation:

① Alif Lām Rā' – the placement of such letters has been discussed at the beginning of Sūrah Al-Baqarah.

② Are the people amazed that Allah has sent revelation to a man like themselves, instructing him to warn them about the punishment of Allah, and telling those who have faith in Allah the good news that they will have a high rank with their Lord, glory be to Him, as a reward for the good actions they did? The disbelievers said that this man who came with these verses was clearly a magician.

③ Truly, your Lord is Allah, Who created the heavens in their greatness and the earth in its vastness in six days, and then established Himself on the Throne. Why do they wonder that a man from amongst them should be sent to them? Allah alone determines whatever He wills and no one can plead with Him on behalf of anyone unless Allah gives permission and is pleased with the one who pleads. That is Allah, your Lord, so devote your worship to Him alone being sincere to Him. Will you not then consider all of these proofs evidences that there is no Allah but He. Whoever heeds this reminder will know it to be true, and believe in Him.

④ You will return to Him alone on the Day of Judgement, when He will repay you for what you have done. Allah's promise to humankind about this is a true. He is well capable of that. He made people from clay without precedent. He will bring them back again after their death to reward with justice those who had faith in Allah and did good actions, neither subtracting from their good actions nor increasing their bad actions. As for those who disbelieved in Allah and His Messenger, they will have a drink of boiling water which will affect their insides and for them is a painful punishment because of their disbelief in Allah and His Messenger.

⑤ It is He Who made the sun radiate light and made the moon a light illuminated by it, determining its progression through twenty-eight phases – a phase being the change it goes through every twenty-four hours – so that people would know the number of days by the sun and the number of months and years by the moon. Allah did not create the heavens and the earth and what is in them except with the truth, revealing His power and might to people. Allah makes clear these obvious signs and evidence that there is no Allah but Him for a people who know how to draw conclusions from such facts.

⑥ In the succession of the night and day, and the darkness and light that accompany this, and the shortness of one and length of the other, and in the created things in the heavens and the earth, are signs showing the power of Allah for a people who are Mindful, following what He instructs and staying away from what He has prohibited.

Beneficial Points:

1. A confirmation of the prophethood of Muhammad (peace and blessing be upon him) and the fact that his sending was something logical, and not a cause for astonishment. 2. The task of the Messenger was to give the good news of Paradise to the believers, and to warn the wrongdoers about the fire of Hell. 3. A confirmation of Allah's Lordship and Divinity. 4. Confirmation of the greatness of the Throne, and that Allah established Himself upon it in a way befitting His Glory and Majesty. 5. Those who act as intercessors on the Day of Judgement will only be able to intercede if Allah gives permission to them and was pleased with them in the worldly life. 6. There is a confirmation of the Day of Judgement and the rewards and punishments of it. 7. It is proven that Allah has made the movement of the sun and the phases of the moon to help determine the date, by days months and years.

إِنَّ ٱلَّذِينَ لَا يَرۡجُونَ لِقَآءَنَا وَرَضُواْ بِٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَٱطۡمَأَنُّواْ
بِهَا وَٱلَّذِينَ هُمۡ عَنۡ ءَايَٰتِنَا غَٰفِلُونَ ٧ أُوْلَٰٓئِكَ مَأۡوَىٰهُمُ
ٱلنَّارُ بِمَا كَانُواْ يَكۡسِبُونَ ٨ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ يَهۡدِيهِمۡ رَبُّهُم بِإِيمَٰنِهِمۡۖ تَجۡرِي مِن تَحۡتِهِمُ
ٱلۡأَنۡهَٰرُ فِي جَنَّٰتِ ٱلنَّعِيمِ ٩ دَعۡوَىٰهُمۡ فِيهَا سُبۡحَٰنَكَ
ٱللَّهُمَّ وَتَحِيَّتُهُمۡ فِيهَا سَلَٰمٞۚ وَءَاخِرُ دَعۡوَىٰهُمۡ أَنِ ٱلۡحَمۡدُ
لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ١٠ ۞ وَلَوۡ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ
ٱسۡتِعۡجَالَهُم بِٱلۡخَيۡرِ لَقُضِيَ إِلَيۡهِمۡ أَجَلُهُمۡۖ فَنَذَرُ ٱلَّذِينَ
لَا يَرۡجُونَ لِقَآءَنَا فِي طُغۡيَٰنِهِمۡ يَعۡمَهُونَ ١١ وَإِذَا مَسَّ ٱلۡإِنسَٰنَ
ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ أَوۡ قَاعِدًا أَوۡ قَآئِمٗا فَلَمَّا كَشَفۡنَا
عَنۡهُ ضُرَّهُۥ مَرَّ كَأَن لَّمۡ يَدۡعُنَآ إِلَىٰ ضُرّٖ مَّسَّهُۥۚ كَذَٰلِكَ زُيِّنَ
لِلۡمُسۡرِفِينَ مَا كَانُواْ يَعۡمَلُونَ ١٢ وَلَقَدۡ أَهۡلَكۡنَا ٱلۡقُرُونَ
مِن قَبۡلِكُمۡ لَمَّا ظَلَمُواْ وَجَآءَتۡهُمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِ وَمَا كَانُواْ
لِيُؤۡمِنُواْۚ كَذَٰلِكَ نَجۡزِي ٱلۡقَوۡمَ ٱلۡمُجۡرِمِينَ ١٣ ثُمَّ جَعَلۡنَٰكُمۡ
خَلَٰٓئِفَ فِي ٱلۡأَرۡضِ مِنۢ بَعۡدِهِمۡ لِنَنظُرَ كَيۡفَ تَعۡمَلُونَ ١٤

ثلاثة أرباع الحزب ٢١

⑦ The disbelievers who do not prepare themselves for their meeting with Allah, not fearing it or desiring it, who are satisfied with the life of the world, which is passing, instead of the eternal life of the Afterlife, feeling themselves at home in this world and content with it, and who do not consider Allah's signs –

⑧ Their dwelling place on the Day of Judgement will be the fire of Hell, because of what they earned through their disbelief and rejection.

⑨ Those who have faith in Allah and do good actions, Allah will guide them because of their faith to doing more good actions that lead to His Pleasure. Then on the Day of Judgement, Allah will enter them into gardens of eternal bliss with rivers flowing beneath them.

⑩ Their prayer in Paradise will be the glorifying of Allah; and the greeting of Allah to them and the angels and their greeting to each other will be 'Peace' and the end of their prayer will be praising Allah, the Lord of all creation.

⑪ If Allah responded quickly to people who pray for evil upon themselves, their children, or their wealth when they are angry, in the way He responds to them when they pray for good, they would have been destroyed. But Allah gives them time. He abandons those who do not expect to meet Him, because they do not fear the consequences of their actions, or hope for a reward, leaving them wavering and uncertain, sceptical about the Day of Judgement.

⑫ When those who transgress suffer from an illness or misfortune, they call on Allah, humbling themselves and invoking Him, lying on their sides, or sitting or standing, wanting Him to remove the misfortune from them; but when Allah answers their prayers, removing their suffering, they continue doing what they had been doing before, as if they had never called on Allah to remove their misfortune. Just as continuing in their error is made to look attractive to them, the disbelief and disobedience of the person who oversteps the limits is made to look attractive to them, so they do not give it up.

⑬ And indeed I destroyed communities before you, because they rejected the messengers of Allah and fell to sin. Though their messengers came to them with clear proofs showing the truth of what they brought from their Lord, they were not keen to believe and so Allah abandoned them. Just as Allah repaid those previous, disobedient communities, He repays those who are like them in every time and place.

⑭ Then He made you successors to these communities who rejected the truth and who were destroyed, to see what you would do, and whether you would do good, for which you would be rewarded; or do evil, which you would have to face the consequences of.

Beneficial Points:

1. The repayment for the disbelievers on the Day of Judgement is the fire of Hell, because of what they earned through their disbelief and rejection.
2. The reward of those who have faith is Paradise, because of the good that they did.
3. Allah is merciful with humankind by not answering their prayers when they ask for harmful things for themselves or their children when they are angry and not thinking clearly.
4. People often pray to Allah during times of difficulty, but turn away from Him during good times. Therefore, we should be careful not to be like this.
5. Previous communities were destroyed because of their overstepping the limits through disobedience.

وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَاتُنَا بَيِّنَٰتٖ قَالَ ٱلَّذِينَ لَا يَرۡجُونَ
لِقَآءَنَا ٱئۡتِ بِقُرۡءَانٍ غَيۡرِ هَٰذَآ أَوۡ بَدِّلۡهُۚ قُلۡ مَا يَكُونُ
لِيٓ أَنۡ أُبَدِّلَهُۥ مِن تِلۡقَآيِٕ نَفۡسِيٓۖ إِنۡ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّۖ
إِنِّيٓ أَخَافُ إِنۡ عَصَيۡتُ رَبِّي عَذَابَ يَوۡمٍ عَظِيمٖ ١٥ قُل
لَّوۡ شَآءَ ٱللَّهُ مَا تَلَوۡتُهُۥ عَلَيۡكُمۡ وَلَآ أَدۡرَىٰكُم بِهِۦۖ
فَقَدۡ لَبِثۡتُ فِيكُمۡ عُمُرٗا مِّن قَبۡلِهِۦٓۚ أَفَلَا تَعۡقِلُونَ ١٦
فَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوۡ كَذَّبَ بِـَٔايَٰتِهِۦٓۚ
إِنَّهُۥ لَا يُفۡلِحُ ٱلۡمُجۡرِمُونَ ١٧ وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ
مَا لَا يَضُرُّهُمۡ وَلَا يَنفَعُهُمۡ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا
عِندَ ٱللَّهِۚ قُلۡ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعۡلَمُ فِي ٱلسَّمَٰوَٰتِ وَلَا
فِي ٱلۡأَرۡضِۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ١٨ وَمَا
كَانَ ٱلنَّاسُ إِلَّآ أُمَّةٗ وَٰحِدَةٗ فَٱخۡتَلَفُواْۚ وَلَوۡلَا كَلِمَةٞ
سَبَقَتۡ مِن رَّبِّكَ لَقُضِيَ بَيۡنَهُمۡ فِيمَا فِيهِ يَخۡتَلِفُونَ
١٩ وَيَقُولُونَ لَوۡلَآ أُنزِلَ عَلَيۡهِ ءَايَةٞ مِّن رَّبِّهِۦۖ فَقُلۡ إِنَّمَا
ٱلۡغَيۡبُ لِلَّهِ فَٱنتَظِرُوٓاْ إِنِّي مَعَكُم مِّنَ ٱلۡمُنتَظِرِينَ ٢٠

⑮ If the clear ayahs of the Qur'ān are recited to them proving the Oneness of Allah, those who deny the resurrection and who do not expect a reward or fear any consequences tell Muhammad to bring a different Qur'ān other than this Qur'ān which attacks the worship of idols, or to change it, substituting some or all of it for what agrees with their desires. Allah told Muhammad to say to them that it is not up to him to change anything himself, and what is more, he would not be able to come with something else. Rather, it is Allah alone Who changes what He wills of it, and the Messenger only follows what Allah reveals to him, fearing that if he went against Allah, by doing as they asked him to, he would be punished for it on a mighty day, the Day of Judgement.

⑯ Say to them O Messenger (peace and blessings be upon him): If Allah had willed I would not have recited the Qur'ān to you, and it would not have been conveyed to you. And if Allah had willed, you would not have come to know this Qur'ān from my mouth. For I have lived among you for a long time-for forty years, not reading or writing, nor did I seek this type of knowledge or search for it. Can you not reason and realise that what I have brought you is from Allah, and not invented by myself?

⑰ There is no greater wrongdoer then he who makes up a lie about Allah, so how could I make a change in this Qur'ān, inventing a lie about it as you want me to? Those who overstep the limits of Allah by inventing lies about Him will not succeed.

⑱ The idolaters worship what they claim to be Allahs beside Allah, which cannot benefit or harm them, while Allah can benefit and harm as He wills; and they say that the things they worship will plead with Allah on their behalf, so that they will not be punished for their sins. Ask them O Messenger, 'Would you inform Allah, the Knowing, that He has a partner, when He does not know of a partner for Himself in the heavens or the earth?!' Allah is divine and far above the falsehood and lies of the idolaters.

⑲ People were just one believing, unified nation, then they differed: some of them still had faith, while others disbelieved. If it had not been for the decree of Allah that He would not judge between them in what they differed about, then it would have been made clear which of them were guided and which of them were astray.

⑳ The idolaters ask why a sign is not sent to Muhammad from his Lord to prove the truth of what he says. Say to them O Messenger, 'The sending down of signs is Allah's knowledge alone, so wait for the sign you ask for, as I am also waiting along with you for it.'

Beneficial Points:

1. The Qur'ān is the Word of Allah, and no one can change or distort it, because it is safeguarded.
2. The magnitude of making up lies about Allah or distorting His words, as the Jews did with the Torah, is clearly demonstrated.
3. Only Allah alone can benefit or harm people.
4. The falsehood of the idolaters saying that their Allahs would plead on their behalf with Allah is established.
5. Following desires and going against the sacred path of life are the reasons for people differing with one another.

وَإِذَآ أَذَقۡنَا ٱلنَّاسَ رَحۡمَةٗ مِّنۢ بَعۡدِ ضَرَّآءَ مَسَّتۡهُمۡ إِذَا لَهُم مَّكۡرٞ
فِيٓ ءَايَاتِنَاۚ قُلِ ٱللَّهُ أَسۡرَعُ مَكۡرًاۚ إِنَّ رُسُلَنَا يَكۡتُبُونَ مَا تَمۡكُرُونَ
٢١ هُوَ ٱلَّذِي يُسَيِّرُكُمۡ فِي ٱلۡبَرِّ وَٱلۡبَحۡرِۖ حَتَّىٰٓ إِذَا كُنتُمۡ فِي ٱلۡفُلۡكِ
وَجَرَيۡنَ بِهِم بِرِيحٖ طَيِّبَةٖ وَفَرِحُواْ بِهَا جَآءَتۡهَا رِيحٌ عَاصِفٞ
وَجَآءَهُمُ ٱلۡمَوۡجُ مِن كُلِّ مَكَانٖ وَظَنُّوٓاْ أَنَّهُمۡ أُحِيطَ بِهِمۡ
دَعَوُاْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ لَئِنۡ أَنجَيۡتَنَا مِنۡ هَٰذِهِۦ لَنَكُونَنَّ
مِنَ ٱلشَّٰكِرِينَ ٢٢ فَلَمَّآ أَنجَىٰهُمۡ إِذَا هُمۡ يَبۡغُونَ فِي ٱلۡأَرۡضِ بِغَيۡرِ
ٱلۡحَقِّۗ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَا بَغۡيُكُمۡ عَلَىٰٓ أَنفُسِكُمۖ مَّتَٰعَ ٱلۡحَيَوٰةِ
ٱلدُّنۡيَاۖ ثُمَّ إِلَيۡنَا مَرۡجِعُكُمۡ فَنُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ٢٣
إِنَّمَا مَثَلُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا كَمَآءٍ أَنزَلۡنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخۡتَلَطَ
بِهِۦ نَبَاتُ ٱلۡأَرۡضِ مِمَّا يَأۡكُلُ ٱلنَّاسُ وَٱلۡأَنۡعَٰمُ حَتَّىٰٓ إِذَآ
أَخَذَتِ ٱلۡأَرۡضُ زُخۡرُفَهَا وَٱزَّيَّنَتۡ وَظَنَّ أَهۡلُهَآ أَنَّهُمۡ قَٰدِرُونَ
عَلَيۡهَآ أَتَىٰهَآ أَمۡرُنَا لَيۡلًا أَوۡ نَهَارٗا فَجَعَلۡنَٰهَا حَصِيدٗا كَأَن لَّمۡ تَغۡنَ
بِٱلۡأَمۡسِۚ كَذَٰلِكَ نُفَصِّلُ ٱلۡأٓيَٰتِ لِقَوۡمٖ يَتَفَكَّرُونَ ٢٤ وَٱللَّهُ يَدۡعُوٓاْ
إِلَىٰ دَارِ ٱلسَّلَٰمِ وَيَهۡدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٢٥

㉑ If Allah makes the idolaters experience some mercy, such as rain and abundance after drought and suffering, they start to plot and scheme in rejection of Allah's signs. Say O Messenger to these idolaters, that Allah is quicker at plotting and in enticing and luring them, and quicker in dealing His Punishment. The angels record what they plan in the way of scheming, and nothing escapes them, so how could it escape their Creator? Allah will repay them for their scheming.

㉒ It is Allah Who makes people travel on the land, on foot or riding, and it is He Who makes them travel in ships on the sea. They sail in them with a good wind, which the people in them are glad about. Then a gale wind comes to them, and the waves of the sea come to them from every side, until when they are certain they will be destroyed they start to call upon Allah alone, not associating anything with Him, saying: 'If You save us from this deadly situation we will be truly thankful for what You have blessed us with.'

㉓ But when He answers their prayer, and saves them from their distress, they cause corruption in the earth, disbelieving and committing wrongdoing and sins. Wake up and realise O People! The evil consequences of your sins and transgression only falls upon yourselves and does not hurt Allah in any way. They enjoy it in the life of this world which is passing, and then they return to Allah on the day of Judgement, and He will inform them of the wrongdoing they used to do, and repay them for it.

㉔ The example of the life of this world, and the enjoyment in it, and how quickly it comes to an end, is that of the rain which is absorbed by the plants of the earth, from which people eat grains and fruits, and animals benefit from its vegetation. When the earth has taken on its bright colour and looks beautiful because of the different plants growing on it, and the people think that they will be able to harvest and gather what has grown, Allah's command comes to destroy it, so as if it had been harvested and not been full of anything. This is how Allah makes clear the true reality of the wroldly life and how He expounds upon His verses and signs so you may think about them and take a powerful lesson.

㉕ And Allah calls all people to His Paradise which is the Home of Peace, where people will be safe from difficulties and worries, and safe from death; and Allah enables whom He wills of His servants to come to Islam, guiding and leading them to this Home of Peace.

Beneficial Points:

1. Allah is quicker at scheming against those who scheme against His believing servants.
2. An evidence of the weak and shameful state of most people, because of their sincerely praying to Allah alone in difficulty, yet forgetting Him in ease.
3. People's overstepping of Allah's limits returns upon themselves, and does not harm anyone except themselves.
4. The reality of this world is made clear, in how quickly it will come to an end and disappear, and that there is no happiness in it that is not short-lived.
5. People should not be deceived by this world, and what they do should be for the Afterlife.
6. Paradise will be the home of the believer, with its bliss and safety from hardship and worry.

الحزب ٢٢

۞ لِّلَّذِينَ أَحۡسَنُواْ ٱلۡحُسۡنَىٰ وَزِيَادَةٞۖ وَلَا يَرۡهَقُ وُجُوهَهُمۡ قَتَرٞ
وَلَا ذِلَّةٌۚ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِۖ هُمۡ فِيهَا خَٰلِدُونَ ٢٦ وَٱلَّذِينَ
كَسَبُواْ ٱلسَّيِّـَٔاتِ جَزَآءُ سَيِّئَةِۢ بِمِثۡلِهَا وَتَرۡهَقُهُمۡ ذِلَّةٞۖ مَّا لَهُم
مِّنَ ٱللَّهِ مِنۡ عَاصِمٖۖ كَأَنَّمَآ أُغۡشِيَتۡ وُجُوهُهُمۡ قِطَعٗا مِّنَ ٱلَّيۡلِ
مُظۡلِمًاۚ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ٢٧ وَيَوۡمَ نَحۡشُرُهُمۡ
جَمِيعٗا ثُمَّ نَقُولُ لِلَّذِينَ أَشۡرَكُواْ مَكَانَكُمۡ أَنتُمۡ وَشُرَكَآؤُكُمۡۚ فَزَيَّلۡنَا
بَيۡنَهُمۡۖ وَقَالَ شُرَكَآؤُهُم مَّا كُنتُمۡ إِيَّانَا تَعۡبُدُونَ ٢٨ فَكَفَىٰ بِٱللَّهِ
شَهِيدَۢا بَيۡنَنَا وَبَيۡنَكُمۡ إِن كُنَّا عَنۡ عِبَادَتِكُمۡ لَغَٰفِلِينَ ٢٩
هُنَالِكَ تَبۡلُواْ كُلُّ نَفۡسٖ مَّآ أَسۡلَفَتۡۚ وَرُدُّوٓاْ إِلَى ٱللَّهِ مَوۡلَىٰهُمُ
ٱلۡحَقِّۖ وَضَلَّ عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ ٣٠ قُلۡ مَن يَرۡزُقُكُم مِّنَ
ٱلسَّمَآءِ وَٱلۡأَرۡضِ أَمَّن يَمۡلِكُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَمَن يُخۡرِجُ
ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَيُخۡرِجُ ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّ وَمَن يُدَبِّرُ ٱلۡأَمۡرَۚ
فَسَيَقُولُونَ ٱللَّهُۚ فَقُلۡ أَفَلَا تَتَّقُونَ ٣١ فَذَٰلِكُمُ ٱللَّهُ رَبُّكُمُ
ٱلۡحَقُّۖ فَمَاذَا بَعۡدَ ٱلۡحَقِّ إِلَّا ٱلضَّلَٰلُۖ فَأَنَّىٰ تُصۡرَفُونَ ٣٢ كَذَٰلِكَ
حَقَّتۡ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ فَسَقُوٓاْ أَنَّهُمۡ لَا يُؤۡمِنُونَ ٣٣

㉖ Those who do good, including that which Allah made obligatory on them, and stay away from the sins that Allah has prohibited, will receive the best reward, which is Paradise, and even more, which is to see the noble face of Allah. Neither dust, nor humiliation nor disgrace will cover their faces. Such people who do good are the companions of Paradise, where they will remain eternally.

㉗ Those who do bad actions – disbelieving and doing wrong – will receive equal repayment in the Afterlife for the sins they committed in this life. Their faces will be covered in humiliation and disgrace, and there will be no one to save them from the punishment that Allah will give them. It will be as if their faces were covered by patches of blackness of the dark night because of the great amount of smoke and blackness that will reach them from the fire of Hell. Such people are the companions of the fire of Hell, where they will live eternally.

㉘ And remember O Messenger, the Day of Judgement, when Allah will gather together all of creation, and will tell those who associated partners with Allah in the world to stay in their place – they and the ‘Allahs’ they used to worship beside Allah. Then He will separate those who were worshipped from those who worshipped them; and those who were worshipped will free themselves from those who worshipped them, saying, ‘It was not us you worshipped’.

㉙ Their so called Allahs dissasociate themselves from them, saying that Allah is sufficient as a witness that they were not happy being worshipped by them, nor did they command them to do so, nor were they aware of their worship of them!

㉚ In that great place each soul will be informed of what it did in the life of the world. Then the idolaters will return to their true Lord, Who is Allah, Who has power over their reckoning, and the intercession of idols that they made up will be non-existent.

㉛ Say O Messenger to these idolators, ‘Who is it that provides for you from the sky, sending down rain; who provides for you from the earth, with the plants that grow in it and what it contains of metals and minerals; and who brings the living from the dead, like humanity from a drop of semen and the bird from the egg; and who brings the dead from the living, like semen from animals, and the egg from the bird? And who governs everything in the heavens and the earth and what has been created in them? They will reply that Allah is the One Who does all of this. Say to them that, if they know this, they should be mindful of Him, following what Allah instructs and staying away from what He has prohibited.

㉜ The One who does all of that O people is Allah, The Truth, your Creator and the Manager of your affairs. Then besides truth, what is there except error and loss? How do you turn away from the clear truth, with its proofs, to falsehood whims and desires?

㉝ Just as the Lordship of Allah is established, His Decree has also been established; that those who turn away from the truth out of pride will not have faith.

Beneficial Points:

1. Performing many good actions is highly encouraged because this will result in happiness and in seeing the noble Face of Allah in Paradise. 2. Doing bad actions is clearly warned against because this will result in suffering, disgrace and humiliation. 3. The disowning by every ‘Allah,’ whatever it may be, of whoever worshipped it on the day of Judgement. 4. On the day of Judgement every soul will be informed of the good and evil it did. 5. Showing the power of Allah, and that He has power over all things. 6. Believing in Allah’s lordship alone and yet associating others with Him in divinity and worship is futile and will not benefit the worshipper on the Day of Judgement, as it is necessary to believe in His lordship and His divinity without associating anything with Him. 7. If Allah decrees that a people will not be guided to faith, then they will not believe.

قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۚ قُلِ ٱللَّهُ يَبْدَؤُا۟
ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۖ فَأَنَّىٰ تُؤْفَكُونَ ٣٤ قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِىٓ
إِلَى ٱلْحَقِّ ۚ قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ ۗ أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن
يُتَّبَعَ أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ٣٥
وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ۚ
إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَفْعَلُونَ ٣٦ وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ
مِن دُونِ ٱللَّهِ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَٰبِ
لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ٣٧ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟
بِسُورَةٍ مِّثْلِهِۦ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ
٣٨ بَلْ كَذَّبُوا۟ بِمَا لَمْ يُحِيطُوا۟ بِعِلْمِهِۦ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُۥ ۚ كَذَٰلِكَ
كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ٣٩
وَمِنْهُم مَّن يُؤْمِنُ بِهِۦ وَمِنْهُم مَّن لَّا يُؤْمِنُ بِهِۦ ۚ وَرَبُّكَ أَعْلَمُ
بِٱلْمُفْسِدِينَ ٤٠ وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ ۖ أَنتُم
بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ٤١ وَمِنْهُم مَّن
يَسْتَمِعُونَ إِلَيْكَ ۚ أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ وَلَوْ كَانُوا۟ لَا يَعْقِلُونَ ٤٢

㉞ Say to them O Messenger: 'Is there are any of their 'partners' who they worship beside Allah, who originate creation from nothing, and bring it back to life after death?' Tell them: 'Allah originates creation from nothing, and then brings it back to life after death, so how can you O idolaters turn away from the truth to falsehood?'

㉟ Say to them O messenger: 'Is there are any of their 'partners' who they worship beside Allah, one who guides to the truth? Is He Who guides people to the truth and calls them to it more worthy of being followed, or your so-called Allahs which cannot guide themselves unless they are guided? What is wrong with you that you judge so falsely, claiming that they are 'partners' to Allah? Allah is far above what you say.'

㊱ Most of the idolaters only follow matters that they have no knowledge about, only guessing and assuming. Mere assumption cannot take the place of knowledge and can be of no use against it. Allah knows all that they do, nothing of what they do is hidden from Him, and they will be rewarded accordingly.

㊲ This Qur'ān, miraculous in its eloquence and law-giving, could not be fabricated, and it cannot be attributed to anyone but Allah, because people are not capable of coming up with anything similar to it. Rather, it confirms the scriptures that were revealed before it, and clarifies the laws in it, and there is no doubt that it was revealed by the Lord of all created things.

㊳ Or do these idolaters say that Muhammad (peace and blessings be upon him) came up with the Qur'ān himself claiming that it is from Allah? Say to them O Messenger, 'If I as a human being like you, have been able to come up with it, then you also should bring a chapter like it, and call upon whomever you wish to assist you, if you are telling the truth in claiming that the Qur'ān is not really from Allah. But you have not be able to do so, even though you are talented and eloquent in the language – showing you that the Qur'ān has been revealed by Allah.'

㊴ Yet the disbelievers do not respond to these challenges, but reject the Qur'ān before even thinking about it, without understanding it, and the punishment about which they have been warned has not yet come to them, although it is near!. In the same way, past communities rejected the truth, and Allah sent His punishment upon them. So reflect upon the end of these communities who rejected the truth, because they were destroyed by Allah.

㊵ There are idolaters who believe in the Qur'ān before their death, and there are those who do not believe in it out of stubbornness and pride until they die. Allah knows best those who persist in their disbelief and ingratitude, and will repay them for their actions.

㊶ If they reject you O Messenger, then you will be rewarded for what you do, and your actions are your responsibility; and that they will be repaid for what they do, and they will have to deal with the consequences of their actions. They will not be responsible for what happens to you, and you are free from what happens to them.

㊷ And some of the idolaters listen to you O Messenger as you recite the Qur'ān not wanting to accept it and follow it. Are you able to make deaf people hear? Likewise you cannot guide those who are deaf to the truth, as they will not understand it.

Beneficial Points:

1. The verses confirm the belief that humankind will be brought back to life after death.
2. It is Allah alone, the Guider to the truth, and no one else, Who gives guidance.
3. The necessity of following articles of faith with certainty and without conjecture.
4. The miraculous nature of the Qur'ān in its eloquence and law-giving is a proof that the Qur'ān is from Allah.
5. No one until the Day of Judgement will be able to produce even an verse like the noble Qur'ān.
6. The verses make clear the pride and stubbornness of the idolaters in their rejection of the Prophet (peace be upon him).

وَمِنۡهُم مَّن يَنظُرُ إِلَيۡكَۚ أَفَأَنتَ تَهۡدِي ٱلۡعُمۡيَ وَلَوۡ كَانُواْ لَا يُبۡصِرُونَ
(٤٣) إِنَّ ٱللَّهَ لَا يَظۡلِمُ ٱلنَّاسَ شَيۡـٔٗا وَلَٰكِنَّ ٱلنَّاسَ أَنفُسَهُمۡ
يَظۡلِمُونَ (٤٤) وَيَوۡمَ يَحۡشُرُهُمۡ كَأَن لَّمۡ يَلۡبَثُوٓاْ إِلَّا سَاعَةٗ مِّنَ ٱلنَّهَارِ
يَتَعَارَفُونَ بَيۡنَهُمۡۚ قَدۡ خَسِرَ ٱلَّذِينَ كَذَّبُواْ بِلِقَآءِ ٱللَّهِ وَمَا كَانُواْ
مُهۡتَدِينَ (٤٥) وَإِمَّا نُرِيَنَّكَ بَعۡضَ ٱلَّذِي نَعِدُهُمۡ أَوۡ نَتَوَفَّيَنَّكَ
فَإِلَيۡنَا مَرۡجِعُهُمۡ ثُمَّ ٱللَّهُ شَهِيدٌ عَلَىٰ مَا يَفۡعَلُونَ (٤٦) وَلِكُلِّ
أُمَّةٖ رَّسُولٞۖ فَإِذَا جَآءَ رَسُولُهُمۡ قُضِيَ بَيۡنَهُم بِٱلۡقِسۡطِ وَهُمۡ
لَا يُظۡلَمُونَ (٤٧) وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ صَٰدِقِينَ
(٤٨) قُل لَّآ أَمۡلِكُ لِنَفۡسِي ضَرّٗا وَلَا نَفۡعًا إِلَّا مَا شَآءَ ٱللَّهُۗ لِكُلِّ أُمَّةٍ
أَجَلٌۚ إِذَا جَآءَ أَجَلُهُمۡ فَلَا يَسۡتَـٔۡخِرُونَ سَاعَةٗ وَلَا يَسۡتَقۡدِمُونَ (٤٩)
قُلۡ أَرَءَيۡتُمۡ إِنۡ أَتَىٰكُمۡ عَذَابُهُۥ بَيَٰتًا أَوۡ نَهَارٗا مَّاذَا يَسۡتَعۡجِلُ مِنۡهُ
ٱلۡمُجۡرِمُونَ (٥٠) أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِۦٓۚ ءَآلۡـَٰٔنَ وَقَدۡ كُنتُم بِهِۦ
تَسۡتَعۡجِلُونَ (٥١) ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُواْ ذُوقُواْ عَذَابَ ٱلۡخُلۡدِ
هَلۡ تُجۡزَوۡنَ إِلَّا بِمَا كُنتُمۡ تَكۡسِبُونَ (٥٢) ۞ وَيَسۡتَنۢبِـُٔونَكَ الحزب ٢٢
أَحَقٌّ هُوَۖ قُلۡ إِي وَرَبِّيٓ إِنَّهُۥ لَحَقّٞۖ وَمَآ أَنتُم بِمُعۡجِزِينَ (٥٣)

㊸ And from them are those who see you O Messenger with their normal eyesight, but not with the vision of insight. Is it possible for you to make the blind see? You are not able to do so, and likewise you is unable to guide those who lack perception and understanding.
㊹ Without doubt, Allah is far too High and Exalted that He would wrong people, and He does not wrong them by even the weight of an atom. Rather, it is they who wrong themselves, bringing about their own ruin because of clinging to falsehood, pride and stubbornness.
㊺ On the day that Allah gathers people on the Day of Judgement, to bring them to account, it will be as if they had lived on earth and then waited after death for the Day of Judgement for only an hour, and no more. They will recognise each other on that day, but then their acquaintances will be cut off from them because of the intensity of the terrors they witness on the Day of Judgement. The losers will be those who rejected the meeting with their Lord on the Day of Judgement and who did not believe in the day or resurrection so that they could safeguard themselves from loss.
㊻ Regardless of whether Allah shows the Messenger (peace be upon him)some of the punishment He promises them before his death, or He makes him die before this, they will return to Allah on the Day of Judgement. Moreover, Allah is a witness to what they used to do, none of it being hidden from Him, and they will be repaid for their actions.
㊼ Every past nation had a messenger sent to them. When the messenger delivered to them what he was instructed to, and they rejected him, it was judged justly between him and them. Allah saved the messenger out of His grace, and destroyed them through His justice; and they were not wronged in any way in the repayment for what they did.
㊽ The stbborn disbelievers say: ‘When will the punishment you promised to us occur, if you are telling the truth.’
㊾ Say to them O Messenger, ‘I have no control over anything benefiting or harming me, so how can I control benefit or harm for other people, apart from what Allah wills? How then do I know the Ghaib? Allah has appointed a set time for the destruction of every nation; but only Allah knows the times. If the time of your destruction has arrived, it cannot be brought forward or delayed by even a second.’
㊿ Say O Messenger to these people who wish to hasten on the punishment: ‘Inform me if the punishment of Allah came toy ou at any time of the night or day, what is it of this punishment exactly that you want to be brought quickly– happiness and joy? Or would it be sorrow and regret? Therefore, you should not seek to hasten it.’
(51) Or is it that they will believe after the promised punishment has come down upon them, when believing will not benefit anyone who had not previously brought faith? Is it now that they will believe? And before they were seeking to hasten it because they did not believe in it?!(52) Then when they have been made to enter the punishment and they will seek to be removed from it, it will be said to them: ‘Taste the everlasting torment of the Hereafter. Are you not being repaid except for your disbelief and disobedience?(53) The idolaters ask you O Messenger if this punishment which they have been promised is true? Tell them: ‘By Allah! It is the very truth and you cannot get away from it.’

Beneficial Points:

1. People bring ruin upon themselves: Allah is High and Exalted, that He would wrong anyone. 2. The believers must prepare themselves for the Day of Judgement and the terrors and events of it. 3. Those who deny the Day of Judgement and their meeting with Allah have lost everything. 4. The task of the Messenger is to deliver his message, and Allah will judge between him and his people, if they reject him, on the day of Judgement. 5. Benefit and harm is in Allah’s hands, glory be to Him, and no one in creation has control over harm or benefit for himself or anyone else. 6. Every nation has a set time for their length which only Allah has knowledge of. This time cannot be brought forward or delayed for even a second. 7. Believing at the point of death and the soul leaving the body will not be of any benefit.

وَلَوۡ أَنَّ لِكُلِّ نَفۡسٖ ظَلَمَتۡ مَا فِي ٱلۡأَرۡضِ لَٱفۡتَدَتۡ بِهِۦۗ وَأَسَرُّواْ
ٱلنَّدَامَةَ لَمَّا رَأَوُاْ ٱلۡعَذَابَۖ وَقُضِيَ بَيۡنَهُم بِٱلۡقِسۡطِ وَهُمۡ
لَا يُظۡلَمُونَ ٥٤ أَلَآ إِنَّ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ أَلَآ إِنَّ
وَعۡدَ ٱللَّهِ حَقّٞ وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ٥٥ هُوَ يُحۡيِۦ وَيُمِيتُ
وَإِلَيۡهِ تُرۡجَعُونَ ٥٦ يَٰٓأَيُّهَا ٱلنَّاسُ قَدۡ جَآءَتۡكُم مَّوۡعِظَةٞ
مِّن رَّبِّكُمۡ وَشِفَآءٞ لِّمَا فِي ٱلصُّدُورِ وَهُدٗى وَرَحۡمَةٞ لِّلۡمُؤۡمِنِينَ
٥٧ قُلۡ بِفَضۡلِ ٱللَّهِ وَبِرَحۡمَتِهِۦ فَبِذَٰلِكَ فَلۡيَفۡرَحُواْ هُوَ خَيۡرٞ مِّمَّا
يَجۡمَعُونَ ٥٨ قُلۡ أَرَءَيۡتُم مَّآ أَنزَلَ ٱللَّهُ لَكُم مِّن رِّزۡقٖ
فَجَعَلۡتُم مِّنۡهُ حَرَامٗا وَحَلَٰلٗا قُلۡ ءَآللَّهُ أَذِنَ لَكُمۡۖ أَمۡ عَلَى
ٱللَّهِ تَفۡتَرُونَ ٥٩ وَمَا ظَنُّ ٱلَّذِينَ يَفۡتَرُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَ
يَوۡمَ ٱلۡقِيَٰمَةِۗ إِنَّ ٱللَّهَ لَذُو فَضۡلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكۡثَرَهُمۡ
لَا يَشۡكُرُونَ ٦٠ وَمَا تَكُونُ فِي شَأۡنٖ وَمَا تَتۡلُواْ مِنۡهُ مِن قُرۡءَانٖ
وَلَا تَعۡمَلُونَ مِنۡ عَمَلٍ إِلَّا كُنَّا عَلَيۡكُمۡ شُهُودًا إِذۡ تُفِيضُونَ
فِيهِۚ وَمَا يَعۡزُبُ عَن رَّبِّكَ مِن مِّثۡقَالِ ذَرَّةٖ فِي ٱلۡأَرۡضِ وَلَا فِي
ٱلسَّمَآءِ وَلَآ أَصۡغَرَ مِن ذَٰلِكَ وَلَآ أَكۡبَرَ إِلَّا فِي كِتَٰبٖ مُّبِينٍ ٦١

(54) If every person who associated partners with Allah possessed all the valuable wealth on earth, they would offer it as ransom from Allah's punishment if they were given the opportunity to do so. The idolaters will conceal their regret for their disbelief when they see the punishment on the Day of Judgement. Allah will decide between them with justice and they will not be wronged, and they will only be repaid for their actions.

(55) The control of whatever is in the heavens and earth is only Allah's. Allah's promise of punishment for the disbelievers will undoubtedly occur, but most of them do not know that and are therefore in doubt.

(56) He, may He be glorified, raises the dead and causes the living to die. It is to Him alone that you will be returned on the Day of Judgement. He will then repay you for your actions.

(57) O people, now this Qur'ān has come to you, a powerful reminder, encouragement and warning. It is a cure for the illnesses of doubt and uncertainty that are in the hearts. It contains guidance to the path of truth and is a mercy for the believers, who are the ones who benefit from it.

(58) Say, O Messenger, to the people: The Qur'ān that Muhammad (peace be upon him) brought to you is Allah's grace and mercy to you. So rejoice in Allah's grace and mercy to you by way of the revelation of this Qur'ān, and not in anything besides this.
What Muhammad (peace be upon him)brought to them from His Lord is better than the temporary and trivial things of this world.

(59) Say, O Messenger, to these idolaters: Tell me about Allah's favour to you by way of the provision that He sent down, which you treated as you wished by making some unlawful and some lawful. Also, say to them: Did Allah give you permission in declaring those things lawful or unlawful, or are you making up lies about Allah?

(60) What do those who invent lies about Allah think will happen to them on the Day of Judgement? Do they think they will be forgiven? Never! Allah is Bountiful to people by giving them respite and not punishing them immediately; but most people deny Allah's favours to them and are not grateful for them.

(61) You, O Messenger, do not get involved in any matter, nor do you recite any portion of the Qur'ān, nor do you, O believers, do any action, except that I see you. I know about you when you act, and I hear you. The weight of an atom, in the sky or on earth, is not hidden from the knowledge of your Lord. Nor is there anything lesser or more in weight, except that it is recorded in a clear book that does not omit anything, no matter how small or big it may be.

Beneficial Points:

1. The verses show the seriousness of the punishment that awaits those who associate partners with Allah, to the extent that they will wish to protect themselves from it with everything that is on earth; but even that will not be accepted from them.
2. Allah's punishment will most certainly fall on the disbelievers.
3. The Qur'ān is a cure for the believers from the illnesses of the heart, because of the guidance and advice it contains.
4. A believer should rejoice in the blessing of Islam and faith and not in the trivial things of this world.
5. The legislation of what is lawful and unlawful is only from Allah.
6. We should be aware of Allah's watching over us in secret and in public. Allah is aware of all our actions.
7. Everything a person does is recorded by Allah in a book that does not leave out anything, no matter how small or big it may be.

أَلَآ إِنَّ أَوۡلِيَآءَ ٱللَّهِ لَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ٦٢
ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ ٦٣ لَهُمُ ٱلۡبُشۡرَىٰ
فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَفِي ٱلۡأٓخِرَةِۚ لَا تَبۡدِيلَ لِكَلِمَٰتِ
ٱللَّهِۚ ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ٦٤ وَلَا يَحۡزُنكَ قَوۡلُهُمۡۘ إِنَّ
ٱلۡعِزَّةَ لِلَّهِ جَمِيعًاۚ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ٦٥ أَلَآ إِنَّ لِلَّهِ
مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلۡأَرۡضِۗ وَمَا يَتَّبِعُ ٱلَّذِينَ
يَدۡعُونَ مِن دُونِ ٱللَّهِ شُرَكَآءَۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ
وَإِنۡ هُمۡ إِلَّا يَخۡرُصُونَ ٦٦ هُوَ ٱلَّذِي جَعَلَ لَكُمُ
ٱلَّيۡلَ لِتَسۡكُنُواْ فِيهِ وَٱلنَّهَارَ مُبۡصِرًاۚ إِنَّ فِي ذَٰلِكَ
لَأٓيَٰتٖ لِّقَوۡمٖ يَسۡمَعُونَ ٦٧ قَالُواْ ٱتَّخَذَ ٱللَّهُ وَلَدٗاۗ
سُبۡحَٰنَهُۥۖ هُوَ ٱلۡغَنِيُّۖ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ
إِنۡ عِندَكُم مِّن سُلۡطَٰنِۭ بِهَٰذَآۚ أَتَقُولُونَ عَلَى ٱللَّهِ
مَا لَا تَعۡلَمُونَ ٦٨ قُلۡ إِنَّ ٱلَّذِينَ يَفۡتَرُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَ
لَا يُفۡلِحُونَ ٦٩ مَتَٰعٞ فِي ٱلدُّنۡيَا ثُمَّ إِلَيۡنَا مَرۡجِعُهُمۡ ثُمَّ
نُذِيقُهُمُ ٱلۡعَذَابَ ٱلشَّدِيدَ بِمَا كَانُواْ يَكۡفُرُونَ ٧٠

(62) The friends of Allah will not have any fear of the terrors to come on the Day of Rising and they will not grieve over the pleasures of the world that they missed.

(63) The friends of Allah are those who possess the qualities of having faith in Allah and following His Messenger; they are mindful of Allah by fulfilling His instructions and avoiding His prohibitions.

(64) There is good news for these friends of Allah from their Lord, which will make them happy in the life of this world by means of good dreams and praise from people. They will also receive good news from the angels when they take away their souls. Allah's promise will never be broken. That reward is the great success because it entails the fulfilment of their desires and salvation from what they fear.

(65) Do not grieve, O Messenger, over what these people say in an attempt to insult or attack your religion. All power and dominion belongs to Allah. Nothing is outside His ability. He is the One Who hears their statements and knows their actions, and He will repay them for that.

(66) The control of whoever is in the heavens and earth is only Allah's. What is it that the idolaters who worship partners besides Allah are following? In reality, they are only following doubt and they are only lying when they attribute partners to Allah. Allah is far above their statements.

(67) It is He alone Who has made the night for you, O people, to take rest from tiredness. He has made the day bright for you to work and earn your livelihood. In that there are clear evidence for a people who listen with a view to being mindful and accepting.

(68) Some of the idolaters said, 'Allah has taken the angels as daughters'. Allah is free of their statement. He, may He be glorified, is Self-sufficient and is not in need of any of His creation. The control of whatever is in the heavens and the earth is His. You, O idolaters, do not have any proof for this statement of yours. Are you saying such a serious statement about Allah – by attributing a child to Him – even though you do not know the reality of this and you have no proof?

(69) Say to them, O Messenger: Those who invent lies about Allah – by attributing a child to Him – will not achieve what they desire and will not be saved from what they fear.

(70) They should not be deceived by the luxuries of the world they enjoy. This is a brief and temporary enjoyment and then they will return to Me on the Day of Judgement. I will then make them taste the fierce punishment because of their disbelief in Me and rejection of My Messenger.

Beneficial Points:

1. The friends of Allah are the ones who will be safe on the Day of Judgement and they will not grieve over what they missed.
2. Allah's friendship is for those who have faith in Him, fulfil His instructions, avoid His prohibitions and follow His Messenger (peace be upon him).
3. The believers will receive good news from their Lord: either by having good dreams or at the time of death and other times.
4. Power belongs entirely to Allah; He is the Owner of Control. Those things that are worshipped besides Him have no reality.
5. The verses encourage reflecting over Allah's creation, because that leads to faith in Him and His Oneness.
6. The verses show the serious offence of disbelief committed by the person who attributes a child to Allah.
7. It is unlawful to lie about Allah; and the person who does so will never be successful.
8. The things that the disbelievers enjoy in this world are considered little because of the punishment that awaits them. A believer should not be deceived by this.

نصف الحزب ٢٢

۞ وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ نُوحٍ إِذۡ قَالَ لِقَوۡمِهِۦ يَٰقَوۡمِ إِن كَانَ كَبُرَ
عَلَيۡكُم مَّقَامِي وَتَذۡكِيرِي بِـَٔايَٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلۡتُ
فَأَجۡمِعُوٓاْ أَمۡرَكُمۡ وَشُرَكَآءَكُمۡ ثُمَّ لَا يَكُنۡ أَمۡرُكُمۡ عَلَيۡكُمۡ غُمَّةٗ ثُمَّ
ٱقۡضُوٓاْ إِلَيَّ وَلَا تُنظِرُونِ ﴿٧١﴾ فَإِن تَوَلَّيۡتُمۡ فَمَا سَأَلۡتُكُم مِّنۡ أَجۡرٍۖ
إِنۡ أَجۡرِيَ إِلَّا عَلَى ٱللَّهِۖ وَأُمِرۡتُ أَنۡ أَكُونَ مِنَ ٱلۡمُسۡلِمِينَ ﴿٧٢﴾
فَكَذَّبُوهُ فَنَجَّيۡنَٰهُ وَمَن مَّعَهُۥ فِي ٱلۡفُلۡكِ وَجَعَلۡنَٰهُمۡ خَلَٰٓئِفَ
وَأَغۡرَقۡنَا ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَاۖ فَٱنظُرۡ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُنذَرِينَ
﴿٧٣﴾ ثُمَّ بَعَثۡنَا مِنۢ بَعۡدِهِۦ رُسُلًا إِلَىٰ قَوۡمِهِمۡ فَجَآءُوهُم بِٱلۡبَيِّنَٰتِ
فَمَا كَانُواْ لِيُؤۡمِنُواْ بِمَا كَذَّبُواْ بِهِۦ مِن قَبۡلُۚ كَذَٰلِكَ نَطۡبَعُ عَلَىٰ قُلُوبِ
ٱلۡمُعۡتَدِينَ ﴿٧٤﴾ ثُمَّ بَعَثۡنَا مِنۢ بَعۡدِهِم مُّوسَىٰ وَهَٰرُونَ إِلَىٰ فِرۡعَوۡنَ
وَمَلَإِيْهِۦ بِـَٔايَٰتِنَا فَٱسۡتَكۡبَرُواْ وَكَانُواْ قَوۡمٗا مُّجۡرِمِينَ ﴿٧٥﴾
فَلَمَّا جَآءَهُمُ ٱلۡحَقُّ مِنۡ عِندِنَا قَالُوٓاْ إِنَّ هَٰذَا لَسِحۡرٞ مُّبِينٞ ﴿٧٦﴾
قَالَ مُوسَىٰٓ أَتَقُولُونَ لِلۡحَقِّ لَمَّا جَآءَكُمۡۖ أَسِحۡرٌ هَٰذَا وَلَا يُفۡلِحُ
ٱلسَّٰحِرُونَ ﴿٧٧﴾ قَالُوٓاْ أَجِئۡتَنَا لِتَلۡفِتَنَا عَمَّا وَجَدۡنَا عَلَيۡهِ ءَابَآءَنَا
وَتَكُونَ لَكُمَا ٱلۡكِبۡرِيَآءُ فِي ٱلۡأَرۡضِ وَمَا نَحۡنُ لَكُمَا بِمُؤۡمِنِينَ ﴿٧٨﴾

(71) Relate, O Messenger, to these denying idolaters the story of Noah (peace be with him) when he said to his people: O my people, if my being amongst you is hard for you, and my reminding you of Allah's signs and advising you is too difficult, and you have resolved to kill me, so I place my reliance in Allah alone to make your plots fail. So make a firm decision about your matter: resolve to destroy me and call your Allahs to help you and do not let your plot be an obscure secret. After your plan to kill me, go ahead and finish what you secretly intend and do not give me a moment of respite.

(72) If you ignore my invitation, then you know that I have not asked for any reward from you for my conveying the message of my Lord to you. My reward is only from Allah, whether you have faith in me or not. Allah has instructed me to be of those who devote themselves to Him with obedience and good actions.

(73) Noah's people denied him and did not accept him. I therefore saved him and those believers who were with him in the ship. I made them the successors of those before them; and I destroyed those who rejected the signs and evidence that he brought by means of the Flood. So reflect, O Messenger, over the fate of the people who were warned by Noah (peace be with him) but did not believe.

(74) Then, after a period of time, We sent, after Noah, messengers to their people. The messenger came to their communities with overwhelming miracles and pure laws. But they had no intention to believe on account of their previous insistence on rejection of the messengers. Allah therefore sealed their hearts. Just as We sealed the hearts of the followers of the messengers of the past We will seal the hearts of the disbelievers who overstep Allah's limits by committing disbelief in every time and place.

(75) After a period of time, following these messengers, I sent Moses and his brother, Aaron, to Pharaoh, the king of Egypt, and the nobles from his people. I sent them with miracles indicating their truthfulness, but the people of Pharaoh were too proud to accept what the messengers brought. They were a sinful people because of their disbelief in Allah and rejection of His messengers.

(76) When the truth was brought by Moses and Aaron (peace be upon them) to Pharaoh and the nobles from his people, they said: These miracles – of the staff and the hand – that Moses has brought is clear magic and is not the revealed truth.

(77) Moses said to them in disapproval: Are you calling the truth, when it has come to you, magic? Never! This is not magic. I know that a magician can never be successful, so why would I practise magic?

(78) The people of Pharaoh gave Moses the following response: Have you brought this magic to turn us away from the religion we found our fathers following, so that you and your brother can gain control of us? We are not going to believe you two, O Moses and Aaron.

Beneficial Points:

1. The verses encourage looking at the example of the people of the past because there are many lessons and warnings in their history.
2. The weapon of the believers when facing their enemies is reliance on Allah.
3. Believers should seek the reward of their calling to Allah only from Him except in the case of necessity, when one may ask for a wage for food/drink etc.
4. The fate of a believer is salvation and success whereas the fate of a disbeliever is loss and punishment.
5. Persistence in disbelief and rejection of the messengers results in the hearts being sealed and unable to ever accept faith.
6. The condition of the enemies of the messengers is the same: they always describe guidance as magic or lies.
7. A magician will never succeed.

وَقَالَ فِرْعَوْنُ ٱئْتُونِي بِكُلِّ سَٰحِرٍ عَلِيمٍ ٧٩ فَلَمَّا جَآءَ ٱلسَّحَرَةُ
قَالَ لَهُم مُّوسَىٰٓ أَلْقُواْ مَآ أَنتُم مُّلْقُونَ ٨٠ فَلَمَّآ أَلْقَوْاْ قَالَ
مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُۖ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ إِنَّ ٱللَّهَ لَا يُصْلِحُ
عَمَلَ ٱلْمُفْسِدِينَ ٨١ وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ
ٱلْمُجْرِمُونَ ٨٢ فَمَآ ءَامَنَ لِمُوسَىٰٓ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِۦ عَلَىٰ
خَوْفٍ مِّن فِرْعَوْنَ وَمَلَإِيْهِمْ أَن يَفْتِنَهُمْۚ وَإِنَّ فِرْعَوْنَ لَعَالٍ
فِي ٱلْأَرْضِ وَإِنَّهُۥ لَمِنَ ٱلْمُسْرِفِينَ ٨٣ وَقَالَ مُوسَىٰ يَٰقَوْمِ إِن
كُنتُمْ ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوٓاْ إِن كُنتُم مُّسْلِمِينَ ٨٤
فَقَالُواْ عَلَى ٱللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ ٱلظَّٰلِمِينَ
٨٥ وَنَجِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ ٨٦ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰ
وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَٱجْعَلُواْ بُيُوتَكُمْ
قِبْلَةً وَأَقِيمُواْ ٱلصَّلَوٰةَۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ٨٧ وَقَالَ مُوسَىٰ
رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُۥ زِينَةً وَأَمْوَٰلًا فِي ٱلْحَيَوٰةِ
ٱلدُّنْيَا رَبَّنَا لِيُضِلُّواْ عَن سَبِيلِكَۖ رَبَّنَا ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ
وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُواْ حَتَّىٰ يَرَوُاْ ٱلْعَذَابَ ٱلْأَلِيمَ ٨٨

(79) Pharaoh said to his people, 'Bring me every person who is knowledgeable and skilled in magic'.

(80) When the magicians were brought to Pharaoh, Moses (peace be upon him) said to them with full faith that he would defeat them, 'Throw down, O magicians, whatever you have to throw'.

(81) When they threw down their magical spells, Moses (peace be upon him) said to them: What you have shown is magic. Allah will cause what you have done to be nothing and of no effect. You cause corruption on earth by means of your magic and Allah does not set right the action of a person who causes corruption.

(82) Allah will establish the truth and give it weight with His words of decree and with the proof and evidence contained in His words of law, even though the sinful disbelievers from the people of Pharaoh dislike it.

(83) The people resolved to turn away and none accepted Moses (peace be upon him), despite the open miracles and clear proof he brought, besides a few youth from his people, the Israelites. Those who persisted in rejection did so out of fear that Pharaoh and the nobles from his people would turn them away from their faith by imposing a punishment on them if they came to know of their belief. Pharaoh was high-handed in his authority over Egypt and its people, and he was of those who overstepped the limit with respect to disbelief and in killing and punishing the Israelites.

(84) Moses (peace be upon him) said to his people, 'O my people, if you have true faith in Allah, place your reliance in Him alone, if you have submitted. Placing reliance in Allah will protect you from harm and will bring you good'.

(85) They responded to Moses (peace be upon him) and said to him: In Allah alone we place our trust. O our Lord, do not give the wrongdoers power over us because they will try to take us away from our religion by inflicting punishments on us, by killing us and by tempting us.

(86) Rescue us through Your mercy, O our Lord, from the hands of the people of Pharaoh who are disbelievers, because they have made us into slaves and have harmed us by inflicting punishments on us and by killing us.

(87) I revealed to Moses and his brother, Aaron (peace be upon them), that they should select and make homes for their people to worship Me alone; that they should make their homes face the direction of the qiblah (which was then Jerusalem); and that they should perform the ritual prayer with perfection. I also told Moses to inform the believers of news that will please them: the news of My assistance and support for them; My destruction of their enemy; and My making them successors on earth.

(88) Moses (peace be upon him) said: O our Lord, You have given Pharaoh and the nobles from his people the glitz and glamour of this world. You have also given them wealth in this worldly life; but they were not grateful to You for what You gave them. Instead, they used that to mislead others from Your path. O our Lord, utterly destroy their wealth. Make their hearts hard so that they do not believe, unless they see the painful punishment at a time when their belief will be of no benefit to them.

Beneficial Points:

1. Having trust in Allah and His assistance should be among the qualities of a strong believer.
2. Eventually, truth will be victorious no matter how high and overpowering falsehood becomes.
3. It is obligatory to place trust in Allah and to rely on Him alone.
4. The verses explain the importance of prayer and that it is one of the qualities of those who rely on Allah.
5. Establishing the ritual prayer is paramount and it is an obligation in all revealed religions and in all circumstances.
6. It is acceptable in the sacred law to make a prayer against an oppressor.

قَالَ قَدۡ أُجِيبَت دَّعۡوَتُكُمَا فَٱسۡتَقِيمَا وَلَا تَتَّبِعَآنِّ سَبِيلَ
ٱلَّذِينَ لَا يَعۡلَمُونَ (٨٩) ۞ وَجَٰوَزۡنَا بِبَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡبَحۡرَ فَأَتۡبَعَهُمۡ
فِرۡعَوۡنُ وَجُنُودُهُۥ بَغۡيٗا وَعَدۡوًاۖ حَتَّىٰٓ إِذَآ أَدۡرَكَهُ ٱلۡغَرَقُ
قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِيٓ ءَامَنَتۡ بِهِۦ بَنُوٓاْ إِسۡرَٰٓءِيلَ
وَأَنَا۠ مِنَ ٱلۡمُسۡلِمِينَ (٩٠) ءَآلۡـَٰٔنَ وَقَدۡ عَصَيۡتَ قَبۡلُ وَكُنتَ
مِنَ ٱلۡمُفۡسِدِينَ (٩١) فَٱلۡيَوۡمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنۡ
خَلۡفَكَ ءَايَةٗۚ وَإِنَّ كَثِيرٗا مِّنَ ٱلنَّاسِ عَنۡ ءَايَٰتِنَا لَغَٰفِلُونَ
(٩٢) وَلَقَدۡ بَوَّأۡنَا بَنِيٓ إِسۡرَٰٓءِيلَ مُبَوَّأَ صِدۡقٖ وَرَزَقۡنَٰهُم مِّنَ
ٱلطَّيِّبَٰتِ فَمَا ٱخۡتَلَفُواْ حَتَّىٰ جَآءَهُمُ ٱلۡعِلۡمُۚ إِنَّ رَبَّكَ يَقۡضِي
بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ فِيمَا كَانُواْ فِيهِ يَخۡتَلِفُونَ (٩٣) فَإِن كُنتَ فِي شَكّٖ
مِّمَّآ أَنزَلۡنَآ إِلَيۡكَ فَسۡـَٔلِ ٱلَّذِينَ يَقۡرَءُونَ ٱلۡكِتَٰبَ مِن
قَبۡلِكَۚ لَقَدۡ جَآءَكَ ٱلۡحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلۡمُمۡتَرِينَ (٩٤)
وَلَا تَكُونَنَّ مِنَ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِ ٱللَّهِ فَتَكُونَ مِنَ ٱلۡخَٰسِرِينَ
(٩٥) إِنَّ ٱلَّذِينَ حَقَّتۡ عَلَيۡهِمۡ كَلِمَتُ رَبِّكَ لَا يُؤۡمِنُونَ (٩٦)
وَلَوۡ جَآءَتۡهُمۡ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُاْ ٱلۡعَذَابَ ٱلۡأَلِيمَ (٩٧)

ثلاثة أرباع الحزب ٢٢

(89) Allah said to Moses and Aaron that He had accepted their prayer against Pharaoh and the nobles from his people. He instructed them to remain firm on their religion and not to deviate from it by following the path of the ignorant ones who do not know the path of truth.

(90) I made the Israelites safely cross the sea after I split it open. Pharaoh and his troops pursued them out of oppression and enmity. Then, when the sea closed on him, bringing them to the point of drowning and he lost all hope of being saved, he said, 'I believe that there is no being worthy of worship besides the One Whom the Israelites have accepted, and I am one of those who submit to Allah by following Him'.

Since repentance is not accepted at the time when a person sees death, Allah said:

(91) Do you believe now after losing hope of life? You, O Pharaoh, had gone against Allah before the punishment by disbelieving in Him and preventing others from His path and you were one of those who spread corruption because of your own misguidance and your leading others astray.

(92) So today I will take you out, O Pharaoh, from the sea and place you on a high piece of ground so that those who come after you can take a lesson from you. But many people are unmindful of My proof and evidence indicating My power, and they do not reflect over them.

(93) I settled the Israelites in a fine and excellent place in the blessed lands of the Levant; and I provided them with pure and lawful provision. They did not differ in the matter of religion until the Qur'ān came to them confirming what they read in the Torah about the description of Muhammad (peace be upon him). When they rejected the revelation, their homelands were taken away from them.

Your Lord, O Messenger, will decide between them on the Day of Judgement regarding the things they differed about; and He will repay those who were on truth, as well as those who were false, with what they deserve.

(94) If you, O Messenger, are in doubt or confusion about the reality of the Qur'ān that I have revealed to you, then ask those Jews who read the Torah and the Christians who read the Gospel to confirm it. They will tell you that what was revealed to you is the truth because they have the description of it in their scriptures. The truth, about which there is no doubt, has come to you from your Lord, so do not be of those who have doubt.

(95) Do not be of those who deny Allah's proof and evidence, because that will make you one of those who have lost their own souls by bringing them to the point of destruction because of their disbelief.

All these warnings are meant to show the seriousness of doubt and denial, despite the fact that the Prophet is protected from such things.

(96) Those against whom Allah's decree – that they will die as disbelievers due to their insistence on it – is established will never believe –

(97) Even if every explanatory or universal sign comes to them, until they witness the painful punishment and believe at a time when their belief will not benefit them.

Beneficial Points:

1. It is necessary to remain firm on the religion and not to follow the path of those who are sinful.
2. The repentance of a person whose soul is about to leave the body is not accepted, nor is the repentance of the person who witnesses the beginning of a divine punishment.
3. The Jews and Christians knew the attributes of the Prophet (peace be upon him), but pride and stubbornness prevented them from accepting him.

فَلَوۡلَا كَانَتۡ قَرۡيَةٌ ءَامَنَتۡ فَنَفَعَهَآ إِيمَٰنُهَآ إِلَّا قَوۡمَ يُونُسَ
لَمَّآ ءَامَنُواْ كَشَفۡنَا عَنۡهُمۡ عَذَابَ ٱلۡخِزۡيِ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا
وَمَتَّعۡنَٰهُمۡ إِلَىٰ حِينٖ (٩٨) وَلَوۡ شَآءَ رَبُّكَ لَأٓمَنَ مَن فِي ٱلۡأَرۡضِ
كُلُّهُمۡ جَمِيعًاۚ أَفَأَنتَ تُكۡرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُواْ مُؤۡمِنِينَ
(٩٩) وَمَا كَانَ لِنَفۡسٍ أَن تُؤۡمِنَ إِلَّا بِإِذۡنِ ٱللَّهِۚ وَيَجۡعَلُ ٱلرِّجۡسَ
عَلَى ٱلَّذِينَ لَا يَعۡقِلُونَ (١٠٠) قُلِ ٱنظُرُواْ مَاذَا فِي ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِۚ وَمَا تُغۡنِي ٱلۡأٓيَٰتُ وَٱلنُّذُرُ عَن قَوۡمٖ لَّا يُؤۡمِنُونَ
(١٠١) فَهَلۡ يَنتَظِرُونَ إِلَّا مِثۡلَ أَيَّامِ ٱلَّذِينَ خَلَوۡاْ مِن قَبۡلِهِمۡۚ
قُلۡ فَٱنتَظِرُوٓاْ إِنِّي مَعَكُم مِّنَ ٱلۡمُنتَظِرِينَ (١٠٢) ثُمَّ نُنَجِّي
رُسُلَنَا وَٱلَّذِينَ ءَامَنُواْۚ كَذَٰلِكَ حَقًّا عَلَيۡنَا نُنجِ ٱلۡمُؤۡمِنِينَ (١٠٣)
قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمۡ فِي شَكّٖ مِّن دِينِي فَلَآ أَعۡبُدُ ٱلَّذِينَ
تَعۡبُدُونَ مِن دُونِ ٱللَّهِ وَلَٰكِنۡ أَعۡبُدُ ٱللَّهَ ٱلَّذِي يَتَوَفَّىٰكُمۡۖ وَأُمِرۡتُ
أَنۡ أَكُونَ مِنَ ٱلۡمُؤۡمِنِينَ (١٠٤) وَأَنۡ أَقِمۡ وَجۡهَكَ لِلدِّينِ حَنِيفٗا
وَلَا تَكُونَنَّ مِنَ ٱلۡمُشۡرِكِينَ (١٠٥) وَلَا تَدۡعُ مِن دُونِ ٱللَّهِ مَا لَا
يَنفَعُكَ وَلَا يَضُرُّكَۖ فَإِن فَعَلۡتَ فَإِنَّكَ إِذٗا مِّنَ ٱلظَّٰلِمِينَ (١٠٦)

(98) Never did a town to which I sent messengers to believe in faith validly and beneficially and before seeing the punishment, except the people of Jonah. When they truly accepted faith, I removed the punishment of disgrace and humiliation from them in the worldly life, and I let them have enjoyment until the end of their lives.

(99) If your Lord, O Messenger, had willed for everyone on earth to believe, they would have done so. However, He did not will it to be so for a wise reason. He misguides whomever He wills through His justice; and He guides whomever He wills through His grace. You do not have the ability to force people to become believers: their guidance to faith lies only in Allah's Hands.

(100) It is not possible for any soul to believe by itself unless Allah permits. Belief only happens with His will, so do not lose yourself in grief over them. Allah places suffering and disgrace on those who do not apply their minds to His proof, instructions and prohibitions.

(101) Say, O Messenger, to the idolaters who ask you for signs: Think about the signs that are in the heavens and the earth, which indicate Allah's Oneness and power.

Sending down signs and messengers are of no use for people who will not believe because of their insistence on disbelief.

(102) Are these denying people waiting for something similar to what Allah imposed on the past communities who had denied? Say, O Messenger, to them, 'Wait for Allah's punishment. I too am waiting with you for Allah's promise'.

(103) Then I will send down the punishment on them and I will save My messengers and those of faith with them, so that they are not injured by what hurts their people. Just as I saved those messengers and the believers with them, I will most certainly save Allah's Messenger and the believers with him, which is My duty to them.

(104) Say, O Messenger: O people, if you are in doubt about my religion which I call you towards, the religion of monotheism, then I am certain of your religion being false and I will therefore not follow it. I will not worship those whom you worship besides Allah, but I will only worship Allah, the One Who will cause you to die. He has instructed me to be of those who are sincere to Him in religion.

(105) He has likewise instructed me to remain firm on the true religion, inclining away from all other religions, and He has prohibited me from being one of those who associate partners with Him.

(106) Do not worship, O Messenger, besides Allah, the idols and false Allahs that have no ability to benefit others, nor can they inflict harm on others. If you worship them, you will then be one of the wrongdoers who breaks Allah's right and the right of their own souls.

Beneficial Points:

1. Faith is the way a person rises to the highest ranks and enjoys the life of this world.
2. No one has the ability to make someone accept faith, because this is reserved for Allah alone.
3. The verses prove the power of Allah's will, and that nothing happens without His permission and will.
4. Signs and warnings are of no benefit to a person who is insistent on disbelief and persists in it.
5. Faith will save the believer and disbelief will destroy the disbeliever.
6. It is necessary to be firm on the true religion and to completely distance oneself from idolatry and false religions.

وَإِن يَمۡسَسۡكَ ٱللَّهُ بِضُرّٖ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَۖ وَإِن يُرِدۡكَ
بِخَيۡرٖ فَلَا رَآدَّ لِفَضۡلِهِۦۚ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنۡ عِبَادِهِۦۚ
وَهُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ (١٠٧) قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ قَدۡ جَآءَكُمُ ٱلۡحَقُّ
مِن رَّبِّكُمۡۖ فَمَنِ ٱهۡتَدَىٰ فَإِنَّمَا يَهۡتَدِي لِنَفۡسِهِۦۖ وَمَن ضَلَّ
فَإِنَّمَا يَضِلُّ عَلَيۡهَاۖ وَمَآ أَنَا۠ عَلَيۡكُم بِوَكِيلٖ (١٠٨) وَٱتَّبِعۡ مَا يُوحَىٰٓ
إِلَيۡكَ وَٱصۡبِرۡ حَتَّىٰ يَحۡكُمَ ٱللَّهُۚ وَهُوَ خَيۡرُ ٱلۡحَٰكِمِينَ (١٠٩)

سُورَةُ هُودٍ

ترتيبها ١١ آياتها ١٢٣

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الٓرۚ كِتَٰبٌ أُحۡكِمَتۡ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتۡ مِن لَّدُنۡ حَكِيمٍ خَبِيرٍ (١)
أَلَّا تَعۡبُدُوٓاْ إِلَّا ٱللَّهَۚ إِنَّنِي لَكُم مِّنۡهُ نَذِيرٞ وَبَشِيرٞ (٢) وَأَنِ ٱسۡتَغۡفِرُواْ
رَبَّكُمۡ ثُمَّ تُوبُوٓاْ إِلَيۡهِ يُمَتِّعۡكُم مَّتَٰعًا حَسَنًا إِلَىٰٓ أَجَلٖ مُّسَمّٗى وَيُؤۡتِ
كُلَّ ذِي فَضۡلٖ فَضۡلَهُۥۖ وَإِن تَوَلَّوۡاْ فَإِنِّيٓ أَخَافُ عَلَيۡكُمۡ عَذَابَ يَوۡمٖ
كَبِيرٍ (٣) إِلَى ٱللَّهِ مَرۡجِعُكُمۡۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ (٤) أَلَآ إِنَّهُمۡ
يَثۡنُونَ صُدُورَهُمۡ لِيَسۡتَخۡفُواْ مِنۡهُۚ أَلَا حِينَ يَسۡتَغۡشُونَ ثِيَابَهُمۡ
يَعۡلَمُ مَا يُسِرُّونَ وَمَا يُعۡلِنُونَۚ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ (٥)

(107) If Allah afflicts you, O Messenger, with a disaster and you desire to remove it, then know that no one can remove it except Him, may He be glorified. If He wants ease for you, then there is no one who can repel His grace. He makes His grace reach whomever He wills of His servants. No one can compel Him. He is Forgiving and Merciful to those of His servants who repent to Him.
(108) Say, O Messenger: O people, the Qur'ān has come to you as a revelation from your Lord. Whoever follows the right path and has faith in it, the benefit of that will return to him, because Allah is in no need of the obedience of His servants. Yet whoever strays, the effect of his straying will only harm him, because Allah is not affected by the disobedience of His servants. I am not a guardian over you, to watch over your actions and to take you to account for them.
(109) Follow, O Messenger, what your Lord reveals to you and act on it. Be patient with the harms caused by those who oppose you from your people, whilst you convey the message as instructed. Remain firm on this path until Allah passes judgement with respect to them: by giving you victory over them in the world and by punishing them in the Afterlife, if they die as disbelievers.

Hūd (Sūrah Hūd)

Themes of the Sūrah:
There is an explanation of how the messengers conveyed their message to people who denied them.

Explanation:
① The discussion on the meaning of such verses has been previously mentioned in Sūrah Al-Baqarah. The Qur'ān is a book whose verses have been perfectly constructed, in which you will see no flaw nor any deficiency. Then it was explained by mention of the lawful and unlawful, instructions and prohibitions, promises and threats, narrations etc. It is from the One Who is Wise in His handling of affairs and legislation and Who is Aware of the condition of His servants and what is in their best interests. ② These verses revealed to Muhammad (peace be upon him) prohibit people from worshipping anyone besides Allah. I, O people, warn you of Allah's punishment if you disbelieve in Him and do not obey Him; and I give you good news of His reward if you have faith in Him and practise His sacred law. ③ Seek, O people, forgiveness for your sins from your Lord and repent to Him with remorse over your shortcomings. He will give you good provision in this worldly life until the end of your fixed lifespan. He will give every person who has merit, by following Him and doing good, a full reward for such behaviour without any decrease. If you turn away from having faith in what I have brought from my Lord, then I fear for you the punishment of a day whose horrors are intense, which is the Day of Judgement. ④ To Allah alone is your return, O people, on the Day of Judgement and He, may He be glorified, has power over everything. Nothing is outside His ability. It is not difficult for Him to give you life and take you to account after you die and are raised up. ⑤ These idolaters bend their backs and lower their heads in order to hide from Allah's Messenger (peace be upon him). When they cover their heads with their clothing so that Allah's Messenger (peace be upon him) does not see them, turning away from what he brought, Allah knows what they conceal and what they reveal. He knows the intentions that are in the heart. Nothing is hidden from Him.

Beneficial Points:
1. Good and bad, benefit and harm, are all in Allah's Hand and no one else's. 2. It is necessary to follow the Book and the Sunnah, to be patient over harm and to wait for relief from Allah. 3. The verses of the Qur'ān are perfectly constructed and no flaws or falsehood can be found in them. The laws it contains have been explained in full. 4. The aim of the verses of the Qur'ān is to prohibit people from worshipping anyone besides Allah. 5. It is necessary to hurry towards repentance and to show remorse for sins in order to achieve what is desired and to be safe from what is feared.

الجزء ١٢ الحزب ٢٣

۞ وَمَا مِن دَآبَّةٖ فِي ٱلۡأَرۡضِ إِلَّا عَلَى ٱللَّهِ رِزۡقُهَا وَيَعۡلَمُ
مُسۡتَقَرَّهَا وَمُسۡتَوۡدَعَهَاۚ كُلّٞ فِي كِتَٰبٖ مُّبِينٖ ٦ وَهُوَ
ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ فِي سِتَّةِ أَيَّامٖ وَكَانَ
عَرۡشُهُۥ عَلَى ٱلۡمَآءِ لِيَبۡلُوَكُمۡ أَيُّكُمۡ أَحۡسَنُ عَمَلٗاۗ وَلَئِن
قُلۡتَ إِنَّكُم مَّبۡعُوثُونَ مِنۢ بَعۡدِ ٱلۡمَوۡتِ لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓاْ
إِنۡ هَٰذَآ إِلَّا سِحۡرٞ مُّبِينٞ ٧ وَلَئِنۡ أَخَّرۡنَا عَنۡهُمُ ٱلۡعَذَابَ إِلَىٰٓ
أُمَّةٖ مَّعۡدُودَةٖ لَّيَقُولُنَّ مَا يَحۡبِسُهُۥٓۗ أَلَا يَوۡمَ يَأۡتِيهِمۡ لَيۡسَ
مَصۡرُوفًا عَنۡهُمۡ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ
٨ وَلَئِنۡ أَذَقۡنَا ٱلۡإِنسَٰنَ مِنَّا رَحۡمَةٗ ثُمَّ نَزَعۡنَٰهَا مِنۡهُ إِنَّهُۥ
لَيَـُٔوسٞ كَفُورٞ ٩ وَلَئِنۡ أَذَقۡنَٰهُ نَعۡمَآءَ بَعۡدَ ضَرَّآءَ
مَسَّتۡهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّيٓۚ إِنَّهُۥ لَفَرِحٞ فَخُورٌ
١٠ إِلَّا ٱلَّذِينَ صَبَرُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أُوْلَٰٓئِكَ لَهُم
مَّغۡفِرَةٞ وَأَجۡرٞ كَبِيرٞ ١١ فَلَعَلَّكَ تَارِكُۢ بَعۡضَ مَا يُوحَىٰٓ إِلَيۡكَ
وَضَآئِقُۢ بِهِۦ صَدۡرُكَ أَن يَقُولُواْ لَوۡلَآ أُنزِلَ عَلَيۡهِ كَنزٌ أَوۡ جَآءَ
مَعَهُۥ مَلَكٌۚ إِنَّمَآ أَنتَ نَذِيرٞۚ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ وَكِيلٌ ١٢

⑥ There is no creature that walks on the surface of the earth, whatever it may be, except that Allah has undertaken, through His grace, to provide for it. He, may He be glorified, knows where it lives on earth and He knows where it will die. The provision, place of living and place of death for everything – including creatures – are in a clear book, which is the Preserved Tablet.

⑦ He, may He be glorified, is the One Who created the heavens and the earth in their magnificent form, and He created whatever is in them in a period of six days. Before He created them, His Throne was on water. He created all of this in order to test which of you, O people, is best in doing actions that please Allah and which of you does actions that anger Him. He will repay each group according to what they deserve. If you, O Messenger, say, ‘You, O people, will be resurrected after you die to be taken to account’, then those who disbelieve in Allah and reject the resurrection will say, ‘This Qur’ān that you recite is nothing but sheer magic and it is clearly false’.

⑧ If I postpone the punishment that the idolaters deserve in this world for a period of a few days, they will attempt to mock the punishment by asking for it to come quickly, by saying, ‘What is it that is holding the punishment back from us?’ Of course, the punishment that they deserve has a fixed time with Allah, and on the day when it comes to them they will not find anyone to avert it from them. Instead, the punishment that they used to poke fun at by asking for it to come quickly will fall upon them and surround them.

⑨ If I give man a blessing from Me, such as health or wealth, and then I take away that blessing from him, he loses all hope of My mercy and becomes extremely ungrateful for My blessings, which he forgets when they are taken away.

⑩ If I let such a person have much provision and good health, after having experienced poverty and illness, he will say, ‘My troubles have gone and my difficulty is over’. He does not thank Me for such blessings, but instead he becomes boastful and vain, holding his head high with pride over people because of what I have blessed him with.

⑪ This is the case with all people except those who are patient in hard times, do good actions and leave sins. Such good people are different to the arrogant ones described previously, as they do not lose hope in hard times, nor are they ungrateful for Allah’s blessings and nor are they arrogant. So they will receive forgiveness for their sins from their Lord and they will receive a great reward in the Afterlife.

⑫ Perhaps you, O Messenger, because of their disbelief, stubbornness and demand for signs, will leave out conveying some of what Allah has instructed you to convey because they will find it difficult to practise; and perhaps your heart will be reluctant to convey it, so that they do not say, ‘Why has no rich treasure been sent down to him or why has no angel come with him to confirm his truthfulness?’ Do not leave some of what is revealed to you because of that. You are only a warner who conveys what Allah has instructed you to convey. You do not have to bring the signs they request for. Allah takes care of everything.

Beneficial Points:

1. The verses show how vast Allah’s knowledge is and that He has taken it on Himself to provide for all of His creation, including human beings, animals, and other than them.
2. The reason for creation is here explained: to test the servants’ obedience of Allah’s instructions and avoidance of His prohibitions.
3. A person should not be deceived by Allah’s granting respite to those who commit sin: He may seize them suddenly, when they are unaware.
4. The verses show man’s condition in the case of both prosperity and hardship, and the believer who is patient and grateful is praised.

أَمۡ يَقُولُونَ ٱفۡتَرَىٰهُۖ قُلۡ فَأۡتُواْ بِعَشۡرِ سُوَرٖ مِّثۡلِهِۦ مُفۡتَرَيَٰتٖ
وَٱدۡعُواْ مَنِ ٱسۡتَطَعۡتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمۡ صَٰدِقِينَ ١٣
فَإِلَّمۡ يَسۡتَجِيبُواْ لَكُمۡ فَٱعۡلَمُوٓاْ أَنَّمَآ أُنزِلَ بِعِلۡمِ ٱللَّهِ وَأَن
لَّآ إِلَٰهَ إِلَّا هُوَۖ فَهَلۡ أَنتُم مُّسۡلِمُونَ ١٤ مَن كَانَ يُرِيدُ ٱلۡحَيَوٰةَ
ٱلدُّنۡيَا وَزِينَتَهَا نُوَفِّ إِلَيۡهِمۡ أَعۡمَٰلَهُمۡ فِيهَا وَهُمۡ فِيهَا
لَا يُبۡخَسُونَ ١٥ أُوْلَٰٓئِكَ ٱلَّذِينَ لَيۡسَ لَهُمۡ فِي ٱلۡأٓخِرَةِ إِلَّا
ٱلنَّارُۖ وَحَبِطَ مَا صَنَعُواْ فِيهَا وَبَٰطِلٞ مَّا كَانُواْ يَعۡمَلُونَ ١٦
أَفَمَن كَانَ عَلَىٰ بَيِّنَةٖ مِّن رَّبِّهِۦ وَيَتۡلُوهُ شَاهِدٞ مِّنۡهُ وَمِن قَبۡلِهِۦ
كِتَٰبُ مُوسَىٰٓ إِمَامٗا وَرَحۡمَةًۚ أُوْلَٰٓئِكَ يُؤۡمِنُونَ بِهِۦۚ وَمَن يَكۡفُرۡ
بِهِۦ مِنَ ٱلۡأَحۡزَابِ فَٱلنَّارُ مَوۡعِدُهُۥۚ فَلَا تَكُ فِي مِرۡيَةٖ مِّنۡهُۚ إِنَّهُ
ٱلۡحَقُّ مِن رَّبِّكَ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يُؤۡمِنُونَ ١٧ وَمَنۡ
أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبًاۚ أُوْلَٰٓئِكَ يُعۡرَضُونَ عَلَىٰ
رَبِّهِمۡ وَيَقُولُ ٱلۡأَشۡهَٰدُ هَٰٓؤُلَآءِ ٱلَّذِينَ كَذَبُواْ عَلَىٰ رَبِّهِمۡۚ
أَلَا لَعۡنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ١٨ ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ
ٱللَّهِ وَيَبۡغُونَهَا عِوَجٗا وَهُم بِٱلۡأٓخِرَةِ هُمۡ كَٰفِرُونَ ١٩

⑬ Do the idolaters say that Muhammad made up the Qur'ān, and that it is not revelation from Allah? Allah tells the Messenger (peace and blessing be upon him) to challenge them to write ten similar sūrahs themselves like the Qur'ān, and to call upon whomever they could call upon to help them to do this, if they were telling the truth in claiming that the Qur'ān was fabricated.

⑭ If they do not bring what the Messenger challenges them to – and they are unable to do it! – then the believers should know with certainty that the Qur'ān is revealed from Allah by His knowledge to His Messenger, and that it is not fabricated, and that there is no true Allah except for Him. Allah asks whether you surrender to Him in devotion after these conclusive proofs?

⑮ Whoever desires the life of this world and its passing pleasures through what they do, and does not desire the Afterlife through their actions, Allah will give them the reward for their actions in this world: health, safety and ample provision. They will not be short-changed in the reward for their actions in any way.

⑯ Such people with this blameworthy aspiration will not have any reward on the Day of Judgement, except for the fire of Hell, which they will enter; and the reward of their actions will disappear, and their actions will be useless, because they were not based on faith or on a valid intention, and they did not desire the countenance of Allah and the home of the Afterlife through their actions.

⑰ The Prophet Muhammad (peace be upon him) has a clear proof from His Lord, the Exalted, which is the noble Qur'ān that testifies to the truth of what he says; and the Torah, revealed to Moses (peace be upon him), also testifies to the truth of his prophethood. He was sent as a guide and a mercy to people. He and those who believe with him are not the same as the disbelievers, who wander aimlessly in error; for they believe in the Qur'ān and in Muhammad (peace and blessings be upon him), to whom the Qur'ān was revealed. As for those who disbelieve in it from the different groups, the fire of Hell will be their promised destination on the Day of Judgement. So the Messenger (peace be upon him)should not be in any doubt about the Qur'ān, and about their destination, because it is the truth, in which there is no doubt. However, most people do not have faith, despite the coming together of clear signs and evidence.

⑱ No one is a greater wrongdoer than someone who makes up a lie about Allah, associating a partner or a son with Him. Those who make up lies about Allah will be brought before their Lord on the Day of Judgement to be asked about their actions, and the witnesses against them, from among the angels and the messengers, will say that they were the ones who lied about Allah by attributing a partner or son to Him. Allah's depriving them of His mercy is due to their lies about Allah.

⑲ Those who turn people away from Allah's straight path, and want it to be twisted from its straightness so that, who deny that they will be brought back to life after death –

Beneficial Points:

1. Allah's challenge to the idolaters is to produce ten sūrahs like the Qur'ān; and it is highlighted that they will be unable to do this.
2. Even if the disbeliever is given what they desire in this world, it will be meaningless when they only have the fire of Hell in the Afterlife.
3. It is demonstrated that the Muslims who have a clear sign from their Lord are not the same as those without a clear sign, who only follow each other blindly and in ignorance, such as the disbelievers with their idols.
4. The great sin of someone who makes up a lie about Allah is clearly emphasised.

أُوْلَٰٓئِكَ لَمْ يَكُونُواْ مُعْجِزِينَ فِي ٱلْأَرْضِ وَمَا كَانَ لَهُم مِّن دُونِ
ٱللَّهِ مِنْ أَوْلِيَآءَۘ يُضَٰعَفُ لَهُمُ ٱلْعَذَابُۚ مَا كَانُواْ يَسْتَطِيعُونَ
ٱلسَّمْعَ وَمَا كَانُواْ يُبْصِرُونَ ٢٠ أُوْلَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓاْ
أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُواْ يَفْتَرُونَ ٢١ لَا جَرَمَ أَنَّهُمْ
فِي ٱلْأٓخِرَةِ هُمُ ٱلْأَخْسَرُونَ ٢٢ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ وَأَخْبَتُوٓاْ إِلَىٰ رَبِّهِمْ أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِۖ
هُمْ فِيهَا خَٰلِدُونَ ٢٣ ۞ مَثَلُ ٱلْفَرِيقَيْنِ كَٱلْأَعْمَىٰ وَٱلْأَصَمِّ الحِزْب ٢٣
وَٱلْبَصِيرِ وَٱلسَّمِيعِۚ هَلْ يَسْتَوِيَانِ مَثَلًاۚ أَفَلَا تَذَكَّرُونَ
٢٤ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ٢٥
أَن لَّا تَعْبُدُوٓاْ إِلَّا ٱللَّهَۖ إِنِّيٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٖ ٢٦
فَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُواْ مِن قَوْمِهِۦ مَا نَرَىٰكَ إِلَّا بَشَرًا مِّثْلَنَا
وَمَا نَرَىٰكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ ٱلرَّأْيِ
وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلِۭ بَلْ نَظُنُّكُمْ كَٰذِبِينَ ٢٧
قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٖ مِّن رَّبِّي وَءَاتَىٰنِي رَحْمَةٗ مِّنْ
عِندِهِۦ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَٰرِهُونَ ٢٨

⑳ Such people cannot escape from Allah in this world if He wills to send down a punishment on them, and they have no protectors besides Allah who could stop the punishment of Allah from reaching them. Their punishment on the Day of Judgement will be increased because they turned away themselves and turned others away from Allah's path. In this world, they were not able to hear the truth and guidance and accept it, and they did not see the signs of Allah in the universe in a way that was beneficial to them, because of their strong aversion to the truth.

㉑ These are people who have lost themselves, heading towards their own ruin through associating partners with Allah; and the partners and intercessors they have invented will abandon them.

㉒ It is certain that on the Day of Judgement they will be the greatest losers, because they exchanged faith for disbelief, the Afterlife for the world, and mercy for suffering.

㉓ Those who have faith in Allah and His messengers, and who do good actions, are humble and fear Allah, they are the companions of Paradise, where they will live eternally.

㉔ The examples of the two groups – the disbelievers and the believers – are, firstly, like the blind who do not see and the deaf who do not hear: where it is the disbelievers who do not hear and accept the truth, and do not see in a way that is beneficial to them; and secondly, like someone who can hear and see: where it is the believers who can both hear and see. Are these two groups the same in their state and in their qualities? They are not the same. Will you not consider how truly different they are to each other?

When the turning away from the faith by the idolaters became clear, Allah consoled His Prophet (peace be upon him), saying that he was not the first who had been rejected, and then He mentioned the stories of other prophets who had been treated in a similar way:

㉕ I sent Noah (peace be upon him) as a messenger to his people. Noah told them that he was sent to warn them about Allah's punishment, whilst making very clear the message he had been sent to them with.

㉖ Noah called his people to worship Allah alone, and not to worship any besides Him, because he feared the punishment of a painful day for them.

㉗ The nobility and leaders of Noah's people said that they would not respond to his call, saying that he was no better than them, being a man like them, and that they only saw the least important people among them following him straightaway upon a simple suggestion, without considering carefully or examining the situation. They said that the believers were not more noble or wealthy than them, nor did they have a higher rank than them, which might make them worthy of being followed by them; rather, they considered them to be lying in their claims.

㉘ Noah asked his people to tell him whether he and the believers would be able to enter faith into his people's hearts against their will if he had a clear proof from his Lord, showing that what he said was the truth, and that they must believe him? They would be unable to do so, because it is Allah alone Who gives people faith.

Beneficial Points:

1. The disbeliever does not benefit from his hearing or his sight in a way that leads him to faith, so it is as if he does not have them at all, unlike the believer.
2. Allah's custom with the followers of the messengers is that they are largely poor and weak, while their adversaries are largely important people and leaders.
3. The verses demonstrate the pride of most of those who are important and are leaders, who look down on others.

وَيَٰقَوۡمِ لَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مَالًاۖ إِنۡ أَجۡرِيَ إِلَّا عَلَى ٱللَّهِۚ وَمَآ أَنَا۠
بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓاْۚ إِنَّهُم مُّلَٰقُواْ رَبِّهِمۡ وَلَٰكِنِّيٓ أَرَىٰكُمۡ قَوۡمٗا
تَجۡهَلُونَ (٢٩) وَيَٰقَوۡمِ مَن يَنصُرُنِي مِنَ ٱللَّهِ إِن طَرَدتُّهُمۡۚ أَفَلَا
تَذَكَّرُونَ (٣٠) وَلَآ أَقُولُ لَكُمۡ عِندِي خَزَآئِنُ ٱللَّهِ وَلَآ
أَعۡلَمُ ٱلۡغَيۡبَ وَلَآ أَقُولُ إِنِّي مَلَكٞ وَلَآ أَقُولُ لِلَّذِينَ تَزۡدَرِيٓ
أَعۡيُنُكُمۡ لَن يُؤۡتِيَهُمُ ٱللَّهُ خَيۡرًاۖ ٱللَّهُ أَعۡلَمُ بِمَا فِيٓ أَنفُسِهِمۡ إِنِّيٓ
إِذٗا لَّمِنَ ٱلظَّٰلِمِينَ (٣١) قَالُواْ يَٰنُوحُ قَدۡ جَٰدَلۡتَنَا فَأَكۡثَرۡتَ جِدَٰلَنَا
فَأۡتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ (٣٢) قَالَ إِنَّمَا
يَأۡتِيكُم بِهِ ٱللَّهُ إِن شَآءَ وَمَآ أَنتُم بِمُعۡجِزِينَ (٣٣) وَلَا يَنفَعُكُمۡ
نُصۡحِيٓ إِنۡ أَرَدتُّ أَنۡ أَنصَحَ لَكُمۡ إِن كَانَ ٱللَّهُ يُرِيدُ أَن
يُغۡوِيَكُمۡۚ هُوَ رَبُّكُمۡ وَإِلَيۡهِ تُرۡجَعُونَ (٣٤) أَمۡ يَقُولُونَ ٱفۡتَرَىٰهُۖ
قُلۡ إِنِ ٱفۡتَرَيۡتُهُۥ فَعَلَيَّ إِجۡرَامِي وَأَنَا۠ بَرِيٓءٞ مِّمَّا تُجۡرِمُونَ
(٣٥) وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُۥ لَن يُؤۡمِنَ مِن قَوۡمِكَ إِلَّا مَن قَدۡ ءَامَنَ
فَلَا تَبۡتَئِسۡ بِمَا كَانُواْ يَفۡعَلُونَ (٣٦) وَٱصۡنَعِ ٱلۡفُلۡكَ بِأَعۡيُنِنَا
وَوَحۡيِنَا وَلَا تُخَٰطِبۡنِي فِي ٱلَّذِينَ ظَلَمُوٓاْ إِنَّهُم مُّغۡرَقُونَ (٣٧)

㉙ Noah told his people that he did not ask for any payment for the delivery of his message: his reward would only be from Allah. He would not drive away the poor among the believers, who the disbelievers asked to be removed from his company. They will be meeting their Lord on the Day of Judgement, and Allah will reward them for their faith. Noah said that he saw them as a people who did not understand the reality of what he was calling them to when they asked him to drive away the weak people among the believers.

㉚ Noah asked his people about who would be able to protect him from Allah's punishment if he drove away these poor believers unjustly for no crime. Would they not reflect and strive for what was best and of most benefit to themselves?

㉛ Noah told his people that he would not say that he had the treasuries of Allah, which he could spend on them if they believed; and he would not say to them that he had knowledge of the Ghaib. He would not say to them that he was an angel, because he was a man like them; nor would he say of the poor people, whom they scorned and thought of as inferior to them, that Allah would not give them success and guidance: Allah knew best their intentions and their states. If Noah claimed any of these things, then he would be among the wrongdoers, deserving of Allah's punishment.

㉜ Noah's people said to him, out of stubbornness and pride, that he had debated and disputed long enough, and told him to bring them the punishment he had promised them, if he was telling the truth in what he claimed.

㉝ Noah said to them that he could not bring the punishment upon them, and that only Allah would bring it to them, if He willed; and that they would not be able to escape from the punishment of Allah if He willed for them to be given a punishment.

㉞ Noah told them that his advice and counsel would not benefit them if Allah willed that they be led astray from the right path, and if He willed to leave them without guidance because of their stubbornness. He was their Lord and it was He Who had control over their lives, so He would lead them astray if He willed; and to Him alone they would be returned on the Day of Judgement, when they would be repaid for their actions.

㉟ The disbelief of Noah's people led them to claim that he had made up something about Allah with this faith that he brought to them. Allah told His messenger to say to them that if he had invented it, then he would be a wrongdoer and the punishment of his crime would fall upon him alone; and if they rejected the truth he brought them, out of stubbornness and pride, then they were the wrongdoers, and he was not responsible for their crime in any way, but was innocent of it.

㊱ Allah revealed to Noah that none of his people would believe, except those who already believed; and He told him not to be saddened by their rejection and ridicule over the many years.

㊲ Allah told Noah to build the Ark, under His observation and protection; and with His inspiration, He taught him how to build it. He told him not to address Him with a request to give time to those who wronged themselves through their disbelief. They would be drowned, inevitably, in the Flood, as a consequence of persisting in their disbelief.

Beneficial Points:

1. Someone who calls to Allah hopes for a reward from Him alone.
2. It is forbidden to drive away poor believers, and they must be treated with generosity and honour.
3. Knowledge of the Ghaib is Allah's alone.
4. Debate and argumentation with those who deny the truth is religiously legitimate.
5. Advice will not benefit someone if Allah does not will for them to be guided.

وَيَصۡنَعُ ٱلۡفُلۡكَ وَكُلَّمَا مَرَّ عَلَيۡهِ مَلَأٞ مِّن قَوۡمِهِۦ سَخِرُواْ مِنۡهُۚ
قَالَ إِن تَسۡخَرُواْ مِنَّا فَإِنَّا نَسۡخَرُ مِنكُمۡ كَمَا تَسۡخَرُونَ
(٣٨) فَسَوۡفَ تَعۡلَمُونَ مَن يَأۡتِيهِ عَذَابٞ يُخۡزِيهِ وَيَحِلُّ عَلَيۡهِ عَذَابٞ
مُّقِيمٌ (٣٩) حَتَّىٰٓ إِذَا جَآءَ أَمۡرُنَا وَفَارَ ٱلتَّنُّورُ قُلۡنَا ٱحۡمِلۡ فِيهَا
مِن كُلّٖ زَوۡجَيۡنِ ٱثۡنَيۡنِ وَأَهۡلَكَ إِلَّا مَن سَبَقَ عَلَيۡهِ ٱلۡقَوۡلُ
وَمَنۡ ءَامَنَۚ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٞ (٤٠) ۞ وَقَالَ ٱرۡكَبُواْ نصف الحزب ٢٣
فِيهَا بِسۡمِ ٱللَّهِ مَجۡرٜىٰهَا وَمُرۡسَىٰهَآۚ إِنَّ رَبِّي لَغَفُورٞ رَّحِيمٞ
(٤١) وَهِيَ تَجۡرِي بِهِمۡ فِي مَوۡجٖ كَٱلۡجِبَالِ وَنَادَىٰ نُوحٌ ٱبۡنَهُۥ
وَكَانَ فِي مَعۡزِلٖ يَٰبُنَيَّ ٱرۡكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلۡكَٰفِرِينَ (٤٢)
قَالَ سَـَٔاوِيٓ إِلَىٰ جَبَلٖ يَعۡصِمُنِي مِنَ ٱلۡمَآءِۚ قَالَ لَا عَاصِمَ ٱلۡيَوۡمَ
مِنۡ أَمۡرِ ٱللَّهِ إِلَّا مَن رَّحِمَۚ وَحَالَ بَيۡنَهُمَا ٱلۡمَوۡجُ فَكَانَ مِنَ
ٱلۡمُغۡرَقِينَ (٤٣) وَقِيلَ يَٰٓأَرۡضُ ٱبۡلَعِي مَآءَكِ وَيَٰسَمَآءُ أَقۡلِعِي
وَغِيضَ ٱلۡمَآءُ وَقُضِيَ ٱلۡأَمۡرُ وَٱسۡتَوَتۡ عَلَى ٱلۡجُودِيِّۖ وَقِيلَ
بُعۡدٗا لِّلۡقَوۡمِ ٱلظَّٰلِمِينَ (٤٤) وَنَادَىٰ نُوحٞ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ ٱبۡنِي
مِنۡ أَهۡلِي وَإِنَّ وَعۡدَكَ ٱلۡحَقُّ وَأَنتَ أَحۡكَمُ ٱلۡحَٰكِمِينَ (٤٥)

㊳ Noah followed the command of his Lord, and immediately started building the Ark. Whenever the leaders and noblemen among his people passed by, they made fun of him, because he was building the Ark and there was no water or rivers around. When they continued to mock him, he said to these important people that if they mocked him and his people today when they were building the Ark, they also mocked them because of their ignorance of the fact that they would be drowned.

㊴ Noah told them that they would come to know who would be punished in this world in a way that disgraced and humiliated them, and upon whom the eternal punishment would come on the Day of Judgement.

㊵ Noah (peace be upon him) finished building the Ark that Allah had commanded him to build. Then His command came to destroy them, and the water boiled up from the furnace they used to bake in, signalling the beginning of the Flood. Allah told Noah (peace be upon him) to take on board the Ark a pair of every type of animal on the earth, a male and a female, and to take his family, except for those who it had already been determined would drown because they did not believe. He was told to also take those who believed with him from among his people. Only a small number from his people believed with him, despite the long period of time he had remained among them calling them to have faith in Allah.

㊶ Noah said to those who believed among his family and his people to board the Ark, and that its sailing and landing would be in the name of Allah, saying that his Lord was Forgiving of the sins of those of His servants who repent to Him, and was Compassionate with them. By His mercy to the believers, He saved them from being destroyed.

㊷ The Ark sailed with the people and animals in it, through the great waves like mountains. Noah (peace be upon him) called to his son, who did not believe, and who was isolated from his father and his people in some place. Noah told him to believe, and to get onto the Ark with them so that he would be saved from the Flood; and he told him not to be with the disbelievers, or he would be drowned as they would be.

㊸ Noah's son said to him that he would take refuge on a high mountain so that the water could not reach him. Noah told his son that nothing would save anyone from Allah's punishment of being drowned by the Flood, except those who Allah would save in His mercy. A wave came between Noah and his disbelieving son, and his son was drowned by the Flood because of his disbelief.

㊹ After the Flood, Allah told the earth to absorb the water, and He told the sky to hold back and not send down rain; and so the water decreased, until the land became dry. By then, Allah had destroyed the disbelievers. The Ark stopped on Mount Jūdī. It was said, 'Be gone and destroyed the people of disobedience, for they had overstepped the limits of Allah through their disbelief.

㊺ Noah (peace be upon him)called upon his Lord, saying that his son was of his family, whom He had promised him would be saved. He said that Allah's promise is always true and that Allah is the most just of judges Who knows best.

Beneficial Points:

1. The idolaters are in the habit of mocking and sneering at the prophets and their followers.
2. The custom of Allah with people is that most of them do not have faith.
3. The story of Noah with his people shows the truth of Allah's promise to them that they would be drowned and destroyed.

قَالَ يَٰنُوحُ إِنَّهُۥ لَيۡسَ مِنۡ أَهۡلِكَۖ إِنَّهُۥ عَمَلٌ غَيۡرُ صَٰلِحٖۖ فَلَا تَسۡـَٔلۡنِ
مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٌۖ إِنِّيٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلۡجَٰهِلِينَ ٤٦
قَالَ رَبِّ إِنِّيٓ أَعُوذُ بِكَ أَنۡ أَسۡـَٔلَكَ مَا لَيۡسَ لِي بِهِۦ عِلۡمٞۖ وَإِلَّا
تَغۡفِرۡ لِي وَتَرۡحَمۡنِيٓ أَكُن مِّنَ ٱلۡخَٰسِرِينَ ٤٧ قِيلَ يَٰنُوحُ
ٱهۡبِطۡ بِسَلَٰمٖ مِّنَّا وَبَرَكَٰتٍ عَلَيۡكَ وَعَلَىٰٓ أُمَمٖ مِّمَّن مَّعَكَۚ
وَأُمَمٞ سَنُمَتِّعُهُمۡ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٞ ٤٨ تِلۡكَ
مِنۡ أَنۢبَآءِ ٱلۡغَيۡبِ نُوحِيهَآ إِلَيۡكَۖ مَا كُنتَ تَعۡلَمُهَآ أَنتَ
وَلَا قَوۡمُكَ مِن قَبۡلِ هَٰذَاۖ فَٱصۡبِرۡۖ إِنَّ ٱلۡعَٰقِبَةَ لِلۡمُتَّقِينَ ٤٩
وَإِلَىٰ عَادٍ أَخَاهُمۡ هُودٗاۚ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ
إِلَٰهٍ غَيۡرُهُۥٓۖ إِنۡ أَنتُمۡ إِلَّا مُفۡتَرُونَ ٥٠ يَٰقَوۡمِ لَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ
أَجۡرًاۖ إِنۡ أَجۡرِيَ إِلَّا عَلَى ٱلَّذِي فَطَرَنِيٓۚ أَفَلَا تَعۡقِلُونَ ٥١
وَيَٰقَوۡمِ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ ثُمَّ تُوبُوٓاْ إِلَيۡهِ يُرۡسِلِ ٱلسَّمَآءَ
عَلَيۡكُم مِّدۡرَارٗا وَيَزِدۡكُمۡ قُوَّةً إِلَىٰ قُوَّتِكُمۡ وَلَا تَتَوَلَّوۡاْ
مُجۡرِمِينَ ٥٢ قَالُواْ يَٰهُودُ مَا جِئۡتَنَا بِبَيِّنَةٖ وَمَا نَحۡنُ
بِتَارِكِيٓ ءَالِهَتِنَا عَن قَوۡلِكَ وَمَا نَحۡنُ لَكَ بِمُؤۡمِنِينَ ٥٣

㊻ Allah said to Noah that his son, who he asked Him to save, was not from his family, whom He had promised to save, because he was a disbeliever. Noah's question was not appropriate coming from him, and was not right for someone of his rank. Allah told him not to ask Him about what he had no knowledge about, cautioning him not to be among those who are ignorant, by asking Him for things that go against His knowledge and wisdom.

㊼ Noah (peace be upon him) asked his Lord to help him by preventing him from asking Him for what he had no knowledge about. He said that if Allah did not forgive him his sin, and have mercy on him, then he would be among the losers who lost their share in the Afterlife.

㊽ Allah told Noah (peace be upon him) to get down from the Ark on to the ground in safety and security, and with many blessings from Allah upon him and on the believing descendants of those who were with him on the Ark, who would come after them. There would also be other peoples from their descendants who would disbelieve whom Allah would for a time give enjoyment in the life of this world, giving them their livelihood, but then a painful punishment from Him would come to them.

㊾ This story of Noah is from the news of the Ghaib, which the Messenger (peace be upon him) did not know beforehand, and his people did not have knowledge of it either before this revelation from Allah. Allah tells him to be patient in the face of the injury and rejection of his people, just as Noah (peace be upon him) was patient. Help and victory is for those who follow what Allah instructs and who stay away from what He has prohibited.

㊿ Allah sent to the people of ʻĀd their brother Hūd (peace be upon him). He told them to worship Allah alone, and not to associate anyone with Him. He told them that they had no real Allah other than Him, glory be to Him, and that they were not telling the truth in claiming that he had a partner.

(51) Hūd told his people that he asked for no reward from them for what he conveyed from his Lord, calling them to it, and that his reward was only from Allah Who created him. Would they not think about this, and respond to what he called them to?

(52) Hūd told his people to ask for forgiveness from Allah, and to repent to Him, away from their sins, the biggest of which was associating others with Him. He would reward them by sending abundant rain, and would add strength to their strength by increasing their descendants and wealth. He told them not to turn away from what he was calling them to, because they would then be wrongdoers due to their disbelief in Allah and rejection of what he brought to them.

(53) Hūd's people said to him that he had not brought them clear proof that would make them believe him. They said that they would not abandon their Allahs because of his word alone without proof, and that they did not believe him in his claim that he was a messenger.

Beneficial Points:

1. Prophets cannot plead on the behalf of those who disbelieve in Allah, even if they are their children.
2. The verses make clear that the goal of relating the stories of the prophets was to console the Prophet (peace be upon him) and the believers.
3. There is great virtue in asking for forgiveness and turning to Allah, which are reasons for rain being sent down and for an increase in descendants and wealth.

إِن نَّقُولُ إِلَّا ٱعۡتَرَىٰكَ بَعۡضُ ءَالِهَتِنَا بِسُوٓءٖۗ قَالَ إِنِّيٓ أُشۡهِدُ ٱللَّهَ
وَٱشۡهَدُوٓاْ أَنِّي بَرِيٓءٞ مِّمَّا تُشۡرِكُونَ (٥٤) مِن دُونِهِۦۖ فَكِيدُونِي
جَمِيعٗا ثُمَّ لَا تُنظِرُونِ (٥٥) إِنِّي تَوَكَّلۡتُ عَلَى ٱللَّهِ رَبِّي وَرَبِّكُمۚ
مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذُۢ بِنَاصِيَتِهَآۚ إِنَّ رَبِّي عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ
(٥٦) فَإِن تَوَلَّوۡاْ فَقَدۡ أَبۡلَغۡتُكُم مَّآ أُرۡسِلۡتُ بِهِۦٓ إِلَيۡكُمۡۚ وَيَسۡتَخۡلِفُ
رَبِّي قَوۡمًا غَيۡرَكُمۡ وَلَا تَضُرُّونَهُۥ شَيۡـًٔاۚ إِنَّ رَبِّي عَلَىٰ كُلِّ شَيۡءٍ حَفِيظٞ
(٥٧) وَلَمَّا جَآءَ أَمۡرُنَا نَجَّيۡنَا هُودٗا وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ بِرَحۡمَةٖ مِّنَّا
وَنَجَّيۡنَٰهُم مِّنۡ عَذَابٍ غَلِيظٖ (٥٨) وَتِلۡكَ عَادٞۖ جَحَدُواْ بِـَٔايَٰتِ
رَبِّهِمۡ وَعَصَوۡاْ رُسُلَهُۥ وَٱتَّبَعُوٓاْ أَمۡرَ كُلِّ جَبَّارٍ عَنِيدٖ (٥٩) وَأُتۡبِعُواْ فِي
هَٰذِهِ ٱلدُّنۡيَا لَعۡنَةٗ وَيَوۡمَ ٱلۡقِيَٰمَةِۗ أَلَآ إِنَّ عَادٗا كَفَرُواْ رَبَّهُمۡۗ أَلَا
بُعۡدٗا لِّعَادٖ قَوۡمِ هُودٖ (٦٠) ۞ وَإِلَىٰ ثَمُودَ أَخَاهُمۡ صَٰلِحٗاۚ قَالَ يَٰقَوۡمِ ثلاثة أرباع الحزب ٢٣
ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥۖ هُوَ أَنشَأَكُم مِّنَ ٱلۡأَرۡضِ
وَٱسۡتَعۡمَرَكُمۡ فِيهَا فَٱسۡتَغۡفِرُوهُ ثُمَّ تُوبُوٓاْ إِلَيۡهِۚ إِنَّ رَبِّي قَرِيبٞ مُّجِيبٞ
(٦١) قَالُواْ يَٰصَٰلِحُ قَدۡ كُنتَ فِينَا مَرۡجُوّٗا قَبۡلَ هَٰذَآۖ أَتَنۡهَىٰنَآ أَن نَّعۡبُدَ
مَا يَعۡبُدُ ءَابَآؤُنَا وَإِنَّنَا لَفِي شَكّٖ مِّمَّا تَدۡعُونَآ إِلَيۡهِ مُرِيبٖ (٦٢)

(54) Hūd's people told him that some of their Allahs had afflicted him with madness because he had told them not to worship them. Hūd told them that he called on Allah to witness, and that they too should witness, that he was innocent of worshipping the Allahs that they worshipped besides Allah.

(55) Hud said,

He told them to plot against him together with their Allahs, which they claimed had afflicted him with madness, and not to give him any respite.

(56) Hūd told them that he put his trust in Allah and relied upon Him alone in everything, because He was his Lord and their Lord. He told them that there is nothing walking on the face of the earth except that it is under His power and control, and He deals with it as He wills. He also told them that His Lord was true and just, and so would not give them power over him, since he stood for the truth and they stood for falsehood.

(57) He told them that if they continued to turn away from what he brought them, then he had no responsibility to do more than convey the message to them. He had delivered to them everything that Allah had sent him with and instructed him to convey. The proof would be against them, and his Lord would destroy them and bring another people to succeed them. They would not do Allah the slightest harm through their rejecting and turning away, because He has no need of His creation. He told them that his Lord watches over all things, and that it was He Who protected him from the evil they plotted against him.

(58) When Allah's command came to destroy them, He saved Hūd and those who believed with him by a mercy from Him, and He saved them from a stern punishment given to the disbelievers of his people.

(59) Such were the people of 'Ād. They disbelieved in the signs of Allah, their Lord, and went against His messenger Hūd. They followed the instruction of every tyrant who was proud against the truth, not accepting it or dedicating themselves to it.

(60) They were then cursed with contempt and removed from Allah's mercy in this world, and on the Day of Judgement they will also be without Allah's mercy. Due to their disbelief in Allah, the Exalted, He distances them from every good and allows them to approach every evil.

(61) Allah sent to the people of Thamūd their brother Ṣāliḥ. He told his people to worship Allah alone, and that they had no Allah worthy of worship other than Him. He created them from the clay of the earth when He created their father Adam from it, and made them settle in it. He told them to ask for forgiveness from Him, and that his Lord was Near to those who devoted themselves to worshipping Him, responding to their prayers.

(62) Ṣāliḥ's people said to him that he had had a high position among them before this, and they had hoped he would be wise, advising them and counselling them. Did he tell them not to worship what their fathers had worshipped? They said that they doubted what he called them to – which was worshipping Allah alone – making them suspect him of making things up about Allah.

Beneficial Points:

1. The call of all the messengers was the same: to worship Allah alone, and not to associate anything with Him.
2. It is established that the rejection and stubbornness of the idolaters occurs in the same way in every time and place.

قَالَ يَٰقَوۡمِ أَرَءَيۡتُمۡ إِن كُنتُ عَلَىٰ بَيِّنَةٖ مِّن رَّبِّي وَءَاتَىٰنِي
مِنۡهُ رَحۡمَةٗ فَمَن يَنصُرُنِي مِنَ ٱللَّهِ إِنۡ عَصَيۡتُهُۥۖ فَمَا تَزِيدُونَنِي
غَيۡرَ تَخۡسِيرٖ ٦٣ وَيَٰقَوۡمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمۡ ءَايَةٗۖ
فَذَرُوهَا تَأۡكُلۡ فِيٓ أَرۡضِ ٱللَّهِۖ وَلَا تَمَسُّوهَا بِسُوٓءٖ فَيَأۡخُذَكُمۡ
عَذَابٞ قَرِيبٞ ٦٤ فَعَقَرُوهَا فَقَالَ تَمَتَّعُواْ فِي دَارِكُمۡ
ثَلَٰثَةَ أَيَّامٖۖ ذَٰلِكَ وَعۡدٌ غَيۡرُ مَكۡذُوبٖ ٦٥ فَلَمَّا جَآءَ أَمۡرُنَا
نَجَّيۡنَا صَٰلِحٗا وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ بِرَحۡمَةٖ مِّنَّا وَمِنۡ
خِزۡيِ يَوۡمِئِذٍۚ إِنَّ رَبَّكَ هُوَ ٱلۡقَوِيُّ ٱلۡعَزِيزُ ٦٦ وَأَخَذَ ٱلَّذِينَ
ظَلَمُواْ ٱلصَّيۡحَةُ فَأَصۡبَحُواْ فِي دِيَٰرِهِمۡ جَٰثِمِينَ ٦٧
كَأَن لَّمۡ يَغۡنَوۡاْ فِيهَآۗ أَلَآ إِنَّ ثَمُودَاْ كَفَرُواْ رَبَّهُمۡۗ أَلَا
بُعۡدٗا لِّثَمُودَ ٦٨ وَلَقَدۡ جَآءَتۡ رُسُلُنَآ إِبۡرَٰهِيمَ بِٱلۡبُشۡرَىٰ قَالُواْ
سَلَٰمٗاۖ قَالَ سَلَٰمٞۖ فَمَا لَبِثَ أَن جَآءَ بِعِجۡلٍ حَنِيذٖ ٦٩ فَلَمَّا رَءَآ
أَيۡدِيَهُمۡ لَا تَصِلُ إِلَيۡهِ نَكِرَهُمۡ وَأَوۡجَسَ مِنۡهُمۡ خِيفَةٗۚ
قَالُواْ لَا تَخَفۡ إِنَّآ أُرۡسِلۡنَآ إِلَىٰ قَوۡمِ لُوطٖ ٧٠ وَٱمۡرَأَتُهُۥ قَآئِمَةٞ
فَضَحِكَتۡ فَبَشَّرۡنَٰهَا بِإِسۡحَٰقَ وَمِن وَرَآءِ إِسۡحَٰقَ يَعۡقُوبَ ٧١

(63) In reply, Ṣāliḥ asked his people to tell him that, if he had clear proof from his Lord, and He had given him mercy, which was his prophethood, then who would protect him from His punishment if he went against Him by not delivering what He instructed him to deliver to them? They would, then, only increase him in error, distancing him from Allah's pleasure.

(64) Ṣāliḥ told his people about a particular camel of Allah's which was a clear miracle for them, and a sign of the truth of what he said. He told them to leave her to graze in Allah's land and not to harm her in any way or a punishment would come to them near to the time that they harmed her.

(65) They denied what he said and harmed her, pushing their denial to extremes. So Ṣāliḥ told them to enjoy life in their land for three days from the time they harmed her, then the punishment of Allah would come to them; and the coming of His punishment after that was a certain promise that there would be no possibility of denying, as it would come true.

(66) When Allah's command came to destroy them, He saved Ṣāliḥ and those who had faith with him, by a mercy from Him, and He saved them from the disgrace and humiliation of that day. Without doubt, your Lord is the Powerful, the Mighty Who no one can overcome; and therefore He destroyed the disbelieving peoples.

(67) The great scream overtook the people of Thamūd, so that they perished from the strength of it; and in the morning, they lay face down upon the ground.

(68) It was as if they had never lived in their land in comfort and ease. Certainly, Thamūd disbelieved in Allah, their Lord, and so they remain outcasts from His mercy.

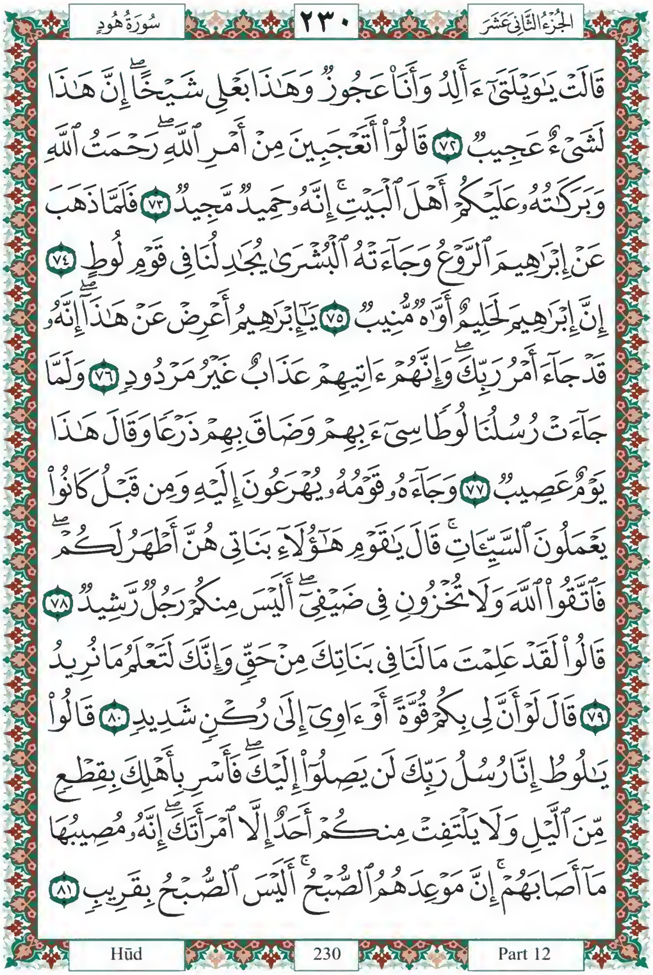
(69) Then the angels came to Abraham (peace and blessing be upon him) in the form of men, giving good news to him and his wife of Isaac and Jacob. The angels said 'Peace', so he replied by saying 'Peace'. Then he went quickly and brought them a roasted calf to eat, thinking that they were men.

(70) But when Abraham saw that their hands did not reach out for the calf and that they were not eating it, he was confused by them, and felt fear of them. When the angels saw his fear of them, they told him not to be afraid, and that they had been sent by Allah to the people of Lot to give them their punishment.

(71) Abraham's wife, Sarah, was standing. Then they told her something that greatly pleased her, that she would bear Isaac, and that Isaac would have Jacob. She laughed and was delighted by what she heard.

Beneficial Points:

1. Allah's custom with the first peoples was to send them messengers who brought good news and warned them, until the proof was against them, then He destroyed those who disbelieved and saved those who had faith.
2. The sign of Ṣāliḥ (peace be upon him) was one of the greatest signs, but his people did not believe it.
3. It is highly desirable to give the believers news that brings them joy.
4. It is correct behaviour to say 'Peace' when entering someone's house and for the hosts to reply in the same way.
5. The sacred law instructs people to honour their guests.



قَالَتۡ يَٰوَيۡلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٞ وَهَٰذَا بَعۡلِي شَيۡخًاۖ إِنَّ هَٰذَا
لَشَيۡءٌ عَجِيبٞ ٧٢ قَالُوٓاْ أَتَعۡجَبِينَ مِنۡ أَمۡرِ ٱللَّهِۖ رَحۡمَتُ ٱللَّهِ
وَبَرَكَٰتُهُۥ عَلَيۡكُمۡ أَهۡلَ ٱلۡبَيۡتِۚ إِنَّهُۥ حَمِيدٞ مَّجِيدٞ ٧٣ فَلَمَّا ذَهَبَ
عَنۡ إِبۡرَٰهِيمَ ٱلرَّوۡعُ وَجَآءَتۡهُ ٱلۡبُشۡرَىٰ يُجَٰدِلُنَا فِي قَوۡمِ لُوطٍ ٧٤
إِنَّ إِبۡرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٞ مُّنِيبٞ ٧٥ يَٰٓإِبۡرَٰهِيمُ أَعۡرِضۡ عَنۡ هَٰذَآۖ إِنَّهُۥ
قَدۡ جَآءَ أَمۡرُ رَبِّكَۖ وَإِنَّهُمۡ ءَاتِيهِمۡ عَذَابٌ غَيۡرُ مَرۡدُودٖ ٧٦ وَلَمَّا
جَآءَتۡ رُسُلُنَا لُوطٗا سِيٓءَ بِهِمۡ وَضَاقَ بِهِمۡ ذَرۡعٗا وَقَالَ هَٰذَا
يَوۡمٌ عَصِيبٞ ٧٧ وَجَآءَهُۥ قَوۡمُهُۥ يُهۡرَعُونَ إِلَيۡهِ وَمِن قَبۡلُ كَانُواْ
يَعۡمَلُونَ ٱلسَّيِّـَٔاتِۚ قَالَ يَٰقَوۡمِ هَٰٓؤُلَآءِ بَنَاتِي هُنَّ أَطۡهَرُ لَكُمۡۖ
فَٱتَّقُواْ ٱللَّهَ وَلَا تُخۡزُونِ فِي ضَيۡفِيٓۖ أَلَيۡسَ مِنكُمۡ رَجُلٞ رَّشِيدٞ ٧٨
قَالُواْ لَقَدۡ عَلِمۡتَ مَا لَنَا فِي بَنَاتِكَ مِنۡ حَقّٖ وَإِنَّكَ لَتَعۡلَمُ مَا نُرِيدُ
٧٩ قَالَ لَوۡ أَنَّ لِي بِكُمۡ قُوَّةً أَوۡ ءَاوِيٓ إِلَىٰ رُكۡنٖ شَدِيدٖ ٨٠ قَالُواْ
يَٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓاْ إِلَيۡكَۖ فَأَسۡرِ بِأَهۡلِكَ بِقِطۡعٖ
مِّنَ ٱلَّيۡلِ وَلَا يَلۡتَفِتۡ مِنكُمۡ أَحَدٌ إِلَّا ٱمۡرَأَتَكَۖ إِنَّهُۥ مُصِيبُهَا
مَآ أَصَابَهُمۡۚ إِنَّ مَوۡعِدَهُمُ ٱلصُّبۡحُۚ أَلَيۡسَ ٱلصُّبۡحُ بِقَرِيبٖ ٨١

(72) When the angels gave Sarah this amazing good news, she asked how she could have a child when she was an old woman and her husband was also advanced in age. Having a child at such an age was incredible, and was not normal.

(73) When Sarah was amazed at the news, the angels asked her if she was amazed by Allah's decree and command, because people like her know that Allah is able to do such things. 'The mercy of Allah and His blessings be upon you, people of Abraham!' they said. Allah is praised in His attributes and actions, the Possessor of Glory and the Honourable.

(74) After the departure of the fear that Abraham (peace be upon him) had felt because of his guests not eating his food, the discovery that the guests were angels, and receiving the joyous news that he would have Isaac, who would have Jacob, he then started to debate with the messengers about the people of Lot, asking that the punishment for them be delayed, and that Lot and his family be saved.

(75) Abraham was forbearing, wanting to delay the punishment, praying often to his Lord, calling upon Him, and turning to Him.

(76) The angels told Abraham to leave off debating about the people of Lot: the command of his Lord had come that they would receive the punishment He had decreed for them, and there was a great punishment coming to the people of Lot, which no debate or prayer could turn back.

(77) When the angels came to Lot in the form of men he was distressed by their coming to him, and he was upset because he feared for them due to the fact that his people went to men with desire instead of women. Lot said that it was a terrible day because he thought his people would force themselves on his guests.

(78) The people of Lot came rushing to him, intending to commit an outrage against his guests. They were used to going to men with desire instead of women. In order to put his people off his guests, Lot told them that they should marry the women among his people, because they were purer for them than the outrage they committed. He told them to fear Allah and not to disgrace him concerning his guests, asking if there was a single right-minded man among them who would tell them not to commit such a shameful act.

(79) His people said to him that he knew that they had no need of the women among his people, and no desire, and he knew very well what they wanted, as they only desired men.

(80) Lot said that if only he had strength to use against them or people to support him, then he would be able to come between them and his guests.

(81) The angels said to Lot (peace be upon him) that they were messengers sent by Allah, and that his people would not be able to touch him with their evil. They told him to leave the town at night, when it was dark, with his family. They said that no one should turn to look at what was behind them, except for his wife, who would turn back wrongly, because the punishment that would come upon his people would also come upon her. They told Lot that the appointed time for their destruction would be the morning, and that it was nearly time.

Beneficial Points:

1. The virtue and rank of the family of Abraham is clearly demonstrated.
2. It is established that it is permissible to plead for those whom you hope will have faith before their case is decided by Allah.
3. The story highlights the rank of Abraham (peace be upon him) as the friend of Allah.
4. The story also shows the atrocious shamefulness of the actions of the people of Lot.

فَلَمَّا جَآءَ أَمۡرُنَا جَعَلۡنَا عَٰلِيَهَا سَافِلَهَا وَأَمۡطَرۡنَا عَلَيۡهَا
حِجَارَةٗ مِّن سِجِّيلٖ مَّنضُودٖ ٨٢ مُّسَوَّمَةً عِندَ رَبِّكَۖ
وَمَا هِيَ مِنَ ٱلظَّٰلِمِينَ بِبَعِيدٖ ٨٣ ۞ وَإِلَىٰ مَدۡيَنَ أَخَاهُمۡ
شُعَيۡبٗاۚ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥۖ
وَلَا تَنقُصُواْ ٱلۡمِكۡيَالَ وَٱلۡمِيزَانَۖ إِنِّيٓ أَرَىٰكُم بِخَيۡرٖ
وَإِنِّيٓ أَخَافُ عَلَيۡكُمۡ عَذَابَ يَوۡمٖ مُّحِيطٖ ٨٤ وَيَٰقَوۡمِ
أَوۡفُواْ ٱلۡمِكۡيَالَ وَٱلۡمِيزَانَ بِٱلۡقِسۡطِۖ وَلَا تَبۡخَسُواْ ٱلنَّاسَ
أَشۡيَآءَهُمۡ وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ مُفۡسِدِينَ ٨٥ بَقِيَّتُ
ٱللَّهِ خَيۡرٞ لَّكُمۡ إِن كُنتُم مُّؤۡمِنِينَۚ وَمَآ أَنَا۠ عَلَيۡكُم
بِحَفِيظٖ ٨٦ قَالُواْ يَٰشُعَيۡبُ أَصَلَوٰتُكَ تَأۡمُرُكَ أَن نَّتۡرُكَ
مَا يَعۡبُدُ ءَابَآؤُنَآ أَوۡ أَن نَّفۡعَلَ فِيٓ أَمۡوَٰلِنَا مَا نَشَٰٓؤُاْۖ إِنَّكَ
لَأَنتَ ٱلۡحَلِيمُ ٱلرَّشِيدُ ٨٧ قَالَ يَٰقَوۡمِ أَرَءَيۡتُمۡ إِن كُنتُ
عَلَىٰ بَيِّنَةٖ مِّن رَّبِّي وَرَزَقَنِي مِنۡهُ رِزۡقًا حَسَنٗاۚ وَمَآ أُرِيدُ أَنۡ
أُخَالِفَكُمۡ إِلَىٰ مَآ أَنۡهَىٰكُمۡ عَنۡهُۚ إِنۡ أُرِيدُ إِلَّا ٱلۡإِصۡلَٰحَ
مَا ٱسۡتَطَعۡتُۚ وَمَا تَوۡفِيقِيٓ إِلَّا بِٱللَّهِۚ عَلَيۡهِ تَوَكَّلۡتُ وَإِلَيۡهِ أُنِيبُ ٨٨

الحزب ٢٤

(82) When My command to destroy the people of Lot came, I turned their towns upside down by raising and overturning them together with the people; and I rained down on them stones of hard-layered baked clay that came down one after the other.

(83) These stones were marked by Allah with a special sign, and they are not far away from the wrongdoers of the Quraysh and others. Instead, it is near and will come down on them when Allah decrees it to come down.

(84) We sent to Madyan their brother, Shu'ayb, who said: O my people, worship Allah alone. You have no other Allah that deserves to be worshipped besides Him. Do not give people less in the measure of volume and weight when you deal with them. I see you in prosperity and with blessings, so do not change Allah's favour to you by committing sins. I fear for you the punishment of an encompassing day that will reach every one of you and from which you will not find any place to run to or seek refuge in. (85) He said: O my people, give complete and just measure of volume and weight when you measure for others. Do not cheat people of their rights by giving short measure and deceiving them. Do not spread corruption on earth by killing and committing other sins.

(86) He further said: The lawful that Allah leaves for you after giving people their rights in full and with fairness is of more benefit and contains more blessing than the extra obtained through giving short measure and spreading corruption on earth. If you are indeed believers, then be content with that remainder. It is not my duty to watch over you, record your actions and hold you to account for them. The One Who watches over you is the One Who knows all secrets and private conversations.

(87) The people of Shu'ayb said to him: O Shu'ayb, does the prayer that you offer instruct you that we should leave the worship of the idols our fathers used to worship? Does it instruct you that we should leave dealing in our wealth as we wish, and investing it as we wish? You are indeed the sensible and wise person we knew you to be before this invitation. What has happened to you?

(88) Shu'ayb said to his people: O my people, tell me what will be your position if I am on clear proof and insight from my Lord, and He has given me lawful provision from Him, as well as prophethood? I do not wish to prohibit you from something and go against you and do it myself. I only wish to set your matter right, to the best of my ability, by inviting you to declare the Oneness of your Lord and to obey Him. My success in achieving this is only with Allah, may He be glorified! I place my trust in Him alone and I turn to Him in all my affairs.

Beneficial Points:

1. Allah's custom is to destroy the wrongdoers with the most horrific and severe punishment.
2. It is unlawful to give short measure and to cheat people of their rights.
3. It is necessary to be satisfied with what is lawful, even if it is little.
4. It is unlawful to spread any type of corruption on earth.
5. The verses indicate the virtue of instructing good and prohibiting evil and the necessity of practicing what Allah instructs and abstaining from what He prohibits.

وَيَٰقَوۡمِ لَا يَجۡرِمَنَّكُمۡ شِقَاقِيٓ أَن يُصِيبَكُم مِّثۡلُ مَآ أَصَابَ
قَوۡمَ نُوحٍ أَوۡ قَوۡمَ هُودٍ أَوۡ قَوۡمَ صَٰلِحٖۚ وَمَا قَوۡمُ لُوطٖ مِّنكُم
بِبَعِيدٖ ٨٩ وَٱسۡتَغۡفِرُواْ رَبَّكُمۡ ثُمَّ تُوبُوٓاْ إِلَيۡهِۚ إِنَّ رَبِّي
رَحِيمٞ وَدُودٞ ٩٠ قَالُواْ يَٰشُعَيۡبُ مَا نَفۡقَهُ كَثِيرٗا مِّمَّا تَقُولُ
وَإِنَّا لَنَرَىٰكَ فِينَا ضَعِيفٗاۖ وَلَوۡلَا رَهۡطُكَ لَرَجَمۡنَٰكَۖ وَمَآ أَنتَ
عَلَيۡنَا بِعَزِيزٖ ٩١ قَالَ يَٰقَوۡمِ أَرَهۡطِيٓ أَعَزُّ عَلَيۡكُم مِّنَ ٱللَّهِ
وَٱتَّخَذۡتُمُوهُ وَرَآءَكُمۡ ظِهۡرِيًّاۖ إِنَّ رَبِّي بِمَا تَعۡمَلُونَ
مُحِيطٞ ٩٢ وَيَٰقَوۡمِ ٱعۡمَلُواْ عَلَىٰ مَكَانَتِكُمۡ إِنِّي عَٰمِلٞۖ
سَوۡفَ تَعۡلَمُونَ مَن يَأۡتِيهِ عَذَابٞ يُخۡزِيهِ وَمَنۡ هُوَ كَٰذِبٞۖ
وَٱرۡتَقِبُوٓاْ إِنِّي مَعَكُمۡ رَقِيبٞ ٩٣ وَلَمَّا جَآءَ أَمۡرُنَا نَجَّيۡنَا
شُعَيۡبٗا وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ بِرَحۡمَةٖ مِّنَّا وَأَخَذَتِ
ٱلَّذِينَ ظَلَمُواْ ٱلصَّيۡحَةُ فَأَصۡبَحُواْ فِي دِيَٰرِهِمۡ جَٰثِمِينَ ٩٤
كَأَن لَّمۡ يَغۡنَوۡاْ فِيهَآۗ أَلَا بُعۡدٗا لِّمَدۡيَنَ كَمَا بَعِدَتۡ ثَمُودُ ٩٥
وَلَقَدۡ أَرۡسَلۡنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلۡطَٰنٖ مُّبِينٍ ٩٦ إِلَىٰ فِرۡعَوۡنَ
وَمَلَإِيْهِۦ فَٱتَّبَعُوٓاْ أَمۡرَ فِرۡعَوۡنَۖ وَمَآ أَمۡرُ فِرۡعَوۡنَ بِرَشِيدٖ ٩٧

(89) He continued: O my people, do not let your hatred for me make you deny what I have brought. You should fear that you will suffer like the people of Noah, the people of Hūd or the people of Ṣāliḥ. The people of Lot are not far from you, in time nor place. You know what happened to them, so take a lesson from that.

(90) Seek forgiveness from your Lord. Then repent to Him from your sins. My Lord is Compassionate to those who repent and is Most Loving to those who turn to Him.

(91) The people of Shu’ayb said to him: O Shu’ayb, we do not understand much of what you have brought. We regard you to be weak amongst us, and you are not one of the senior leaders. If it were not that your family follows our religious beliefs, we would have killed you by stoning. To us, you are not a person of honour such that we would be afraid of killing you. The only reason we did not kill you is out of respect for your family.

(92) Shu’ayb said to his people: O my people, is my family more respectable and honoured to you than Allah, your Lord? Did you throw Allah behind you when you did not accept the prophet He sent to you? My Lord surrounds what you do. No action of yours is hidden from Him. He will repay your behaviour in the world with destruction, and in the Afterlife with punishment.

(93) O my people, do what you are able to in the manner you wish. I will also act in the manner I wish, as far as I can. Soon, you will come to know which of us is to receive a punishment of humiliation as justice, and who is lying in their claim. So wait for Allah’s decision and I will also wait with you.

(94) When My command to destroy the people of Shu’ayb came, I rescued Shu’ayb and the people of faith with him through mercy from Me. Those of his people who did wrong were afflicted with the intense blast and they died. In the morning, they were found lying on the ground with their faces in the dust.

(95) It was as if they had never resided there previously. Without doubt, Madyan was distanced from Allah’s mercy when His punishment fell on them, just as Thamūd was driven away from it by Allah’s sending down His anger on them.

(96) I had sent Moses with My signs that indicated My Oneness and with clear evidence that proved the truth of what he brought.

(97) I sent Moses to Pharaoh and the nobles from his people. These nobles followed Pharaoh’s command to them to disbelieve in Allah. The command of Pharaoh was not one that was right to be followed.

Beneficial Points:

1. The verses condemn those ignorant people who do not understand the signs brought by the prophets.
2. The verses condemn and declare foolish those who follow the instructions of people while ignoring Allah’s sacred law.
3. The verses demonstrate the role of the family in supporting the call and the callers towards Allah.
4. The idolaters are driven away from Allah’s mercy.

يَقۡدُمُ قَوۡمَهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ فَأَوۡرَدَهُمُ ٱلنَّارَۖ وَبِئۡسَ ٱلۡوِرۡدُ
ٱلۡمَوۡرُودُ ٩٨ وَأُتۡبِعُواْ فِي هَٰذِهِۦ لَعۡنَةٗ وَيَوۡمَ ٱلۡقِيَٰمَةِۚ بِئۡسَ
ٱلرِّفۡدُ ٱلۡمَرۡفُودُ ٩٩ ذَٰلِكَ مِنۡ أَنۢبَآءِ ٱلۡقُرَىٰ نَقُصُّهُۥ عَلَيۡكَۖ
مِنۡهَا قَآئِمٞ وَحَصِيدٞ ١٠٠ وَمَا ظَلَمۡنَٰهُمۡ وَلَٰكِن ظَلَمُوٓاْ
أَنفُسَهُمۡۖ فَمَآ أَغۡنَتۡ عَنۡهُمۡ ءَالِهَتُهُمُ ٱلَّتِي يَدۡعُونَ مِن دُونِ
ٱللَّهِ مِن شَيۡءٖ لَّمَّا جَآءَ أَمۡرُ رَبِّكَۖ وَمَا زَادُوهُمۡ غَيۡرَ تَتۡبِيبٖ ١٠١
وَكَذَٰلِكَ أَخۡذُ رَبِّكَ إِذَآ أَخَذَ ٱلۡقُرَىٰ وَهِيَ ظَٰلِمَةٌۚ إِنَّ أَخۡذَهُۥٓ
أَلِيمٞ شَدِيدٌ ١٠٢ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّمَنۡ خَافَ عَذَابَ ٱلۡأٓخِرَةِۚ
ذَٰلِكَ يَوۡمٞ مَّجۡمُوعٞ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوۡمٞ مَّشۡهُودٞ ١٠٣
وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٖ مَّعۡدُودٖ ١٠٤ يَوۡمَ يَأۡتِ لَا تَكَلَّمُ نَفۡسٌ
إِلَّا بِإِذۡنِهِۦۚ فَمِنۡهُمۡ شَقِيّٞ وَسَعِيدٞ ١٠٥ فَأَمَّا ٱلَّذِينَ شَقُواْ فَفِي
ٱلنَّارِ لَهُمۡ فِيهَا زَفِيرٞ وَشَهِيقٌ ١٠٦ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ
وَٱلۡأَرۡضُ إِلَّا مَا شَآءَ رَبُّكَۚ إِنَّ رَبَّكَ فَعَّالٞ لِّمَا يُرِيدُ ١٠٧
۞ وَأَمَّا ٱلَّذِينَ سُعِدُواْ فَفِي ٱلۡجَنَّةِ خَٰلِدِينَ فِيهَا مَا دَامَتِ
ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ إِلَّا مَا شَآءَ رَبُّكَۖ عَطَآءً غَيۡرَ مَجۡذُوذٖ ١٠٨

ربع الحزب ٢٤

(98) Pharaoh will go ahead of his people on the Day of Judgement until he enters them and himself into the fire of Hell. What a wretched place he will lead them to!

(99) Together with the destruction and drowning that afflicted them, Allah followed that with a curse and with their being driven away and distanced from His mercy in this world and on the Day of Judgement. What an evil thing happened to them in that they became the subject of two curses and punishment in the world and the Afterlife!

(100) I inform you, O Messenger, of the incidents of the towns that have been mentioned in this sūrah. The landmarks of some of these towns still exist and the landmarks of others have been wiped out without any trace.

(101) I did not wrong them by afflicting them with destruction, but they wronged their own souls by bringing them to the point of destruction when they disbelieved in Allah. The Allahs they used to worship besides Allah did not push back the punishment that came down on them when the command of your Lord, O Messenger, came for their destruction. These Allahs of theirs only increased them in loss and destruction.

(102) Such is the grip and annihilation with which Allah seizes the towns that deny, in every time and place. His grip of such disobedient towns is a painful and strong one.

(103) In Allah's severe punishment of those disobedient towns there is a lesson and warning for the one who fears the punishment of the Day of Judgement. Allah will gather people on that day to take them to account, and it will be witnessed by all people on the plains of the resurrection.

(104) I only postpone that witnessed day for a time that is known.

(105) When that day comes no soul will be able to present any argument or make any intercession, except after He gives permission. People on that day will be of two types: a miserable person who will enter the fire of Hell and a delighted person who will enter Paradise.

(106) Those who are wretched, because of their disbelief and corrupt actions, will enter the fire of Hell, in which their voices and their breath will be raised due to the severity of the blazing fire that they will suffer from.

(107) They will live in it eternally and will not come out of it for as long as the heavens and the earth last, except for those sinful monotheists whom Allah wills to remove from it. Your Lord, O Messenger, is the One Who does whatever He wishes and nothing can force Him to do something.

(108) Those who were made fortunate by Allah because of their faith and good actions will be in Paradise. They will live there eternally for as long as the heavens and the earth last, except for those sinful monotheists whom Allah wills to enter into the fire of Hell for a time. The delight that Allah will provide for the people of Paradise will never be cut off from them.

Beneficial Points:

1. The verses warn against following the leaders of evil and corruption; and they explain the misfortune that results in both the worlds because of following them.
2. Allah is innocent of being accused of injustice when He destroys those who associate partners with Him and commit sin.
3. The Allahs of the idolaters will not be of any benefit on the Day of Judgement to those who worshipped them and they will not be able to save them from the punishment.
4. People will be divided into two groups on the Day of Judgement: the fortunate who will live eternally in Paradise and the wretched who will live eternally in the Hellfire.

فَلَا تَكُ فِي مِرْيَةٖ مِّمَّا يَعْبُدُ هَٰٓؤُلَآءِۚ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ
ءَابَآؤُهُم مِّن قَبْلُۚ وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٖ
١٠٩ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِۚ وَلَوْلَا كَلِمَةٞ
سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْۚ وَإِنَّهُمْ لَفِي شَكّٖ مِّنْهُ مُرِيبٖ
١١٠ وَإِنَّ كُلّٗا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَٰلَهُمْۚ إِنَّهُۥ بِمَا يَعْمَلُونَ
خَبِيرٞ ١١١ فَٱسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْاْۚ
إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٞ ١١٢ وَلَا تَرْكَنُوٓاْ إِلَى ٱلَّذِينَ ظَلَمُواْ
فَتَمَسَّكُمُ ٱلنَّارُ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ
لَا تُنصَرُونَ ١١٣ وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفٗا مِّنَ
ٱلَّيْلِۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِۚ ذَٰلِكَ ذِكْرَىٰ
لِلذَّٰكِرِينَ ١١٤ وَٱصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ
١١٥ فَلَوْلَا كَانَ مِنَ ٱلْقُرُونِ مِن قَبْلِكُمْ أُوْلُواْ بَقِيَّةٖ يَنْهَوْنَ
عَنِ ٱلْفَسَادِ فِي ٱلْأَرْضِ إِلَّا قَلِيلٗا مِّمَّنْ أَنجَيْنَا مِنْهُمْۗ وَٱتَّبَعَ
ٱلَّذِينَ ظَلَمُواْ مَآ أُتْرِفُواْ فِيهِ وَكَانُواْ مُجْرِمِينَ ١١٦ وَمَا
كَانَ رَبُّكَ لِيُهْلِكَ ٱلْقُرَىٰ بِظُلْمٖ وَأَهْلُهَا مُصْلِحُونَ ١١٧

(109) So do not be, O Messenger, in doubt about the invalidity of what these idolaters worship. They have no proof based on logic or any proof from the sacred law to justify such worship. The only thing that makes them worship other than Allah is their blind following of their forefathers. He will give them their full portion of the punishment without any reduction.

(110) I had given Moses the Torah, but people differed with respect to it: some of them believed, while others did not. Had it not been for Allah's prior decree that the punishment will not come quickly, but will be postponed until the Day of Judgement for a reason, the punishment they deserve would have come down on them in this world. The disbelieving Jews and idolaters are in doubt about the Qur'ān, which creates uncertainty in them.

(111) Your Lord, O Messenger, will certainly give each group who disagreed a full repayment for their actions. Any good action will receive a good repayment and any evil action will receive an evil repayment. Allah is Aware of what they do. No action of theirs is hidden from Him.

(112) So remain patient, O Messenger, as Allah has instructed you. Fulfil His instructions and stay away from His prohibitions. Let those believers who have repented with you also remain patient. Do not overstep the limits by committing sins, because He sees what you do. No action of yours is hidden from Him and He will repay you for what you do.

(113) Do not incline to the disbelievers who do wrong by being kind to them or showing them love, or the fire of Hell will afflict you because of such inclination; and you will not have any friends besides Allah to save you from it. Then you will not find anyone to help you.

(114) Maintain, O Messenger, the prayer in the best manner at the two ends of the day: at the beginning and end of the day. Also, maintain the prayer during the hours of the night. Good actions wipe out minor sins. This is a warning for those who pay attention and a lesson for those who accept.

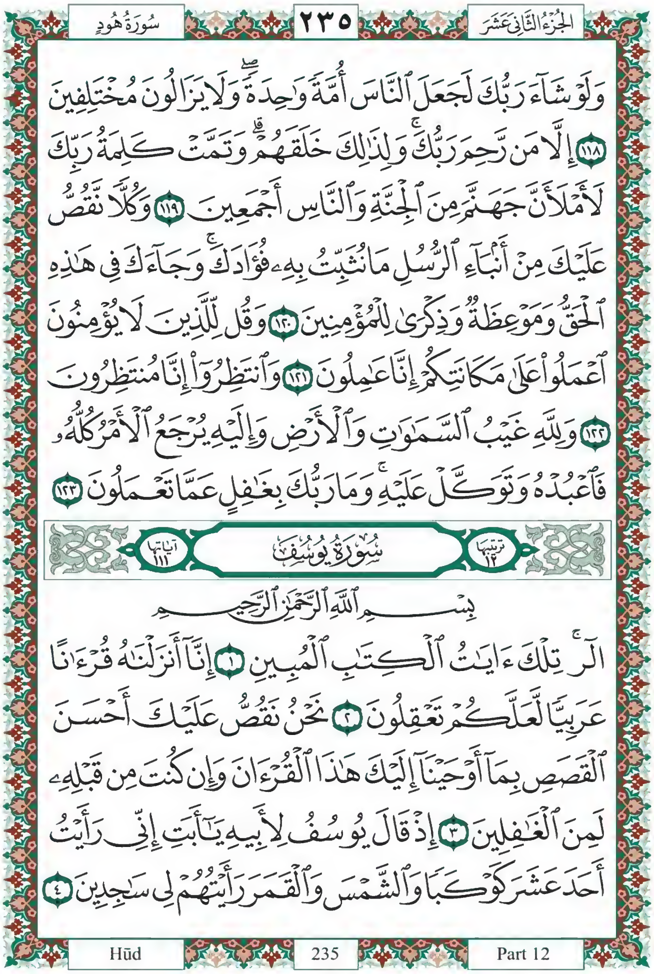
(115) Be patient in doing what you have been instructed to do with respect to being upright and avoiding the things you have been prohibited from, such as transgression and leaning towards the wrongdoers. Allah will not cause the reward of those who do good to be wasted. Instead, He will accept from them the best of what they did and will give them their reward in accordance with their best actions.

(116) If only there were, among the communities who were punished before you, remnants of the people of virtue and piety who prohibited those communities from disbelief and from corruption on earth through sins. But there were no such remnants among them, except for a few of them who used to prohibit corruption and whom I saved when I destroyed their people who did wrong. The wrongdoers from their people pursued the luxuries they had and were wrong in doing so.

(117) Your Lord, O Messenger, would not destroy any town if its inhabitants were acting correctly on earth. He would only destroy it if the inhabitants were causing corruption by disbelief, disobedience and sins.

❁ Beneficial Points:

1. Allah's decree has already been passed that the punishment in the world will be postponed until the Day of Judgement. This is for a reason intended by Allah.
2. It is necessary to remain firm on Allah's religion.
3. The verses warn against leaning towards the disbelievers who do wrong, by being kind to them or showing them love.
4. The verses explain the times of the five ritual prayers which are to be offered at the two ends of the day and during the early hours of the night.
5. The verses explain Allah's custom of having evil actions wiped out by good actions.
6. It is encouraged to create a group consisting of people of virtue who instruct good and prohibit corruption and evil.
7. Allah's custom is that He does not destroy any town if its people are setting things right on earth.



وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً ۖ وَلَا يَزَالُونَ مُخْتَلِفِينَ
إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَٰلِكَ خَلَقَهُمْ ۗ وَتَمَّتْ كَلِمَةُ رَبِّكَ ١١٨
لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ١١٩ وَكُلًّا نَّقُصُّ
عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ۚ وَجَآءَكَ فِى هَٰذِهِ
ٱلْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ١٢٠ وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ
ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنَّا عَٰمِلُونَ ١٢١ وَٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ
١٢٢ وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَإِلَيْهِ يُرْجَعُ ٱلْأَمْرُ كُلُّهُۥ
فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ١٢٣

ترتيبها ١٢ سُورَةُ يُوسُفَ آياتها ١١١

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓر ۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ١ إِنَّآ أَنزَلْنَٰهُ قُرْءَٰنًا
عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ٢ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ
ٱلْقَصَصِ بِمَآ أَوْحَيْنَآ إِلَيْكَ هَٰذَا ٱلْقُرْءَانَ وَإِن كُنتَ مِن قَبْلِهِۦ
لَمِنَ ٱلْغَٰفِلِينَ ٣ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّى رَأَيْتُ
أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِى سَٰجِدِينَ ٤

(118) If your Lord, O Messenger, willed to make people one nation on the truth, He would have done so; but He did not will that, so they continue to differ with respect to it because of their following their desires and doing wrong.
(119) This is so except for those whom Allah showed mercy by giving them guidance. They do not differ with respect to His Oneness, may He be glorified. For this test of disagreement, He created them. Some of them are wretched and others fortunate. The word of your Lord, O Messenger, in which He decreed in pre-eternity to fill Hell with jinn and humans who follow Satan, is final.
(120) Every incident I relate to you, O Messenger, from the lives of the messengers before you is to make your heart firm on the truth and to strengthen it. In this sūrah, the truth, about which there is no doubt, has come to you. In it there has come to you a warning for the disbelievers and a reminder for the believers (who benefit from such a reminder).
(121) Say, O Messenger, to those who do not have faith in Allah and do not accept His Oneness: Act according to your way of ignoring the truth and preventing others from it. We will also act according to our way of remaining firm on it, inviting towards it and being patient in it.
(122) Wait to see what comes down on us. I am also waiting to see what comes down on you.
(123) Allah alone has knowledge of the Ghaib in the heavens and the earth. Nothing is hidden from Him. The entire matter will be returned to Him alone on the Day of Judgement. So worship Him alone, O Messenger, and place your trust in Him in all your affairs. Your Lord is not unaware of what you do. Instead, He knows about it and He will repay each person for what they did.

Joseph (Sūrah Yūsuf)

Themes of the Sūrah:
This sūrah promises to strengthen the Prophet (peace be upon him) and the believers after undergoing their many trials.

Explanation:
① Alif Lām Rā’ – the placement of such letters has been discussed at the beginning of Sūrah Al-Baqarah. The verses that are revealed in this sūrah are from the verses of the Qur’ān which are clear in their meaning.
② I have revealed the Qur’ān in the language of the Arabs, so that you, O Arabs, can understand its meanings.
③ By revealing this Qur’ān to you, I narrate, O Messenger, the best of stories, in their accuracy, the soundness of their words and their eloquence. Before I revealed it, you were unaware of these stories, without any knowledge of them.
④ I tell you, O Messenger, about the time when Joseph said to his father, Jacob, ‘O my father, I dreamt of eleven stars and I saw the sun and the moon. I saw all of them prostrating to me’.
This dream was an early sign of good news for Joseph (peace be upon him).

Beneficial Points:
1. Unnecessary disagreement is condemned in Islam.
2. The reason for Qur’ānic stories is stated in these verses: to make the heart of the Prophet (peace be upon him) firm and to advise the believers.
3. Knowledge of the unseen is exclusive to Allah and no one shares this with Him.
4. The reason for the Qur’ān being revealed in Arabic was for the Arabs to understand it and convey it to others.
5. The Qur’ān contains the best of stories.

قَالَ يَٰبُنَيَّ لَا تَقۡصُصۡ رُءۡيَاكَ عَلَىٰٓ إِخۡوَتِكَ فَيَكِيدُواْ لَكَ كَيۡدًاۖ
إِنَّ ٱلشَّيۡطَٰنَ لِلۡإِنسَٰنِ عَدُوّٞ مُّبِينٞ ٥ وَكَذَٰلِكَ يَجۡتَبِيكَ
رَبُّكَ وَيُعَلِّمُكَ مِن تَأۡوِيلِ ٱلۡأَحَادِيثِ وَيُتِمُّ نِعۡمَتَهُۥ عَلَيۡكَ
وَعَلَىٰٓ ءَالِ يَعۡقُوبَ كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيۡكَ مِن قَبۡلُ إِبۡرَٰهِيمَ
وَإِسۡحَٰقَۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٞ ٦ ۞لَّقَدۡ كَانَ فِي يُوسُفَ
وَإِخۡوَتِهِۦٓ ءَايَٰتٞ لِّلسَّآئِلِينَ ٧ إِذۡ قَالُواْ لَيُوسُفُ وَأَخُوهُ أَحَبُّ
إِلَىٰٓ أَبِينَا مِنَّا وَنَحۡنُ عُصۡبَةٌ إِنَّ أَبَانَا لَفِي ضَلَٰلٖ مُّبِينٍ ٨
ٱقۡتُلُواْ يُوسُفَ أَوِ ٱطۡرَحُوهُ أَرۡضٗا يَخۡلُ لَكُمۡ وَجۡهُ أَبِيكُمۡ
وَتَكُونُواْ مِنۢ بَعۡدِهِۦ قَوۡمٗا صَٰلِحِينَ ٩ قَالَ قَآئِلٞ مِّنۡهُمۡ
لَا تَقۡتُلُواْ يُوسُفَ وَأَلۡقُوهُ فِي غَيَٰبَتِ ٱلۡجُبِّ يَلۡتَقِطۡهُ بَعۡضُ
ٱلسَّيَّارَةِ إِن كُنتُمۡ فَٰعِلِينَ ١٠ قَالُواْ يَٰٓأَبَانَا مَا لَكَ لَا تَأۡمَ۫نَّا عَلَىٰ
يُوسُفَ وَإِنَّا لَهُۥ لَنَٰصِحُونَ ١١ أَرۡسِلۡهُ مَعَنَا غَدٗا يَرۡتَعۡ وَيَلۡعَبۡ
وَإِنَّا لَهُۥ لَحَٰفِظُونَ ١٢ قَالَ إِنِّي لَيَحۡزُنُنِيٓ أَن تَذۡهَبُواْ بِهِۦ وَأَخَافُ
أَن يَأۡكُلَهُ ٱلذِّئۡبُ وَأَنتُمۡ عَنۡهُ غَٰفِلُونَ ١٣ قَالُواْ لَئِنۡ
أَكَلَهُ ٱلذِّئۡبُ وَنَحۡنُ عُصۡبَةٌ إِنَّآ إِذٗا لَّخَٰسِرُونَ ١٤

نصف الحزب ٢٤

⑤ Jacob said to his son, Joseph: O my son, do not mention your dream to your brothers because they will understand it and become jealous of you. They will then plot against you because of their envy. Satan is a clear enemy to man'.

⑥ Just as you have seen that dream, your Lord will choose you, O Joseph, and teach you the interpretation of dreams; and He will perfect His favour on you by giving you prophethood, as well as kingdom, just as He completed His blessing on your two forefathers before you, Abraham and Isaac, with the favours of this world and the Afterlife that He blessed them with. Your Lord is One Who knows His creation and Who is Wise in His planning.

⑦ In the story of Joseph and his brothers there are lessons and advices for those who ask about the incident.

⑧ At that time, the brothers said among themselves: Joseph and his full brother are more beloved to our father than we are, whereas we are a group large in number. Why does he prefer them to us? We think that our father is mistaken in preferring them to us without any apparent reason.

⑨ It was further said: Kill Joseph or expel him to a far-off land and your father's attention will be all yours and he will love you completely. After killing him and expelling him, you can be righteous when you repent from your sin.

⑩ One of the brothers said: Do not kill Yousuf, rather throw him into a well and some passers by may find him and take him, this is a lesser evil if you really want to get rid of him.

⑪ When they agreed to get rid of him, they said to their father, Jacob: O our father, why do not you trust us with Joseph? We have compassion for him and we will take care of him against anything that might harm him. We want good for him, so we will protect and look after him until he comes back to you safely. So, what stops you from sending him with us?

⑫ Let us take him with us tomorrow, so he can have a good time and play with us and we will protect him from any harm that may come to him.

⑬ Jacob said to his sons: I am saddened by your taking him because I cannot bear to be away from him. I also fear that a wolf may eat him when you are not paying attention to him, absorbed in your enjoyment and play.

⑭ They said to their father: If a wolf was to eat Joseph when there are so many of us, then, in such a case, we are good for nothing and we are losers because we could not save him from the wolf.

Beneficial Points:

1. The occurrence of truth-revealing dreams is established by the sacred law and it is permissible to interpret them.
2. It is allowed in the sacred law to hide some facts if some harm may occur by revealing them.
3. The verses explain the virtue of the children of the family of Abraham and that they were chosen over other people for prophethood.
4. Favouring one child with more love creates hatred and envy amongst brothers and sisters.

فَلَمَّا ذَهَبُوا۟ بِهِۦ وَأَجْمَعُوٓا۟ أَن يَجْعَلُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ ۚ وَأَوْحَيْنَآ
إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾ وَجَآءُوٓ
أَبَاهُمْ عِشَآءً يَبْكُونَ ﴿١٦﴾ قَالُوا۟ يَٰٓأَبَانَآ إِنَّا ذَهَبْنَا نَسْتَبِقُ
وَتَرَكْنَا يُوسُفَ عِندَ مَتَٰعِنَا فَأَكَلَهُ ٱلذِّئْبُ ۖ وَمَآ أَنتَ
بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَٰدِقِينَ ﴿١٧﴾ وَجَآءُو عَلَىٰ قَمِيصِهِۦ
بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ
وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١٨﴾ وَجَآءَتْ سَيَّارَةٌ
فَأَرْسَلُوا۟ وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُۥ ۖ قَالَ يَٰبُشْرَىٰ هَٰذَا غُلَٰمٌ ۚ وَأَسَرُّوهُ
بِضَٰعَةً ۚ وَٱللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ ﴿١٩﴾ وَشَرَوْهُ بِثَمَنٍۭ بَخْسٍ
دَرَٰهِمَ مَعْدُودَةٍ وَكَانُوا۟ فِيهِ مِنَ ٱلزَّٰهِدِينَ ﴿٢٠﴾ وَقَالَ
ٱلَّذِى ٱشْتَرَىٰهُ مِن مِّصْرَ لِٱمْرَأَتِهِۦٓ أَكْرِمِى مَثْوَىٰهُ عَسَىٰٓ
أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى
ٱلْأَرْضِ وَلِنُعَلِّمَهُۥ مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ وَٱللَّهُ غَالِبٌ عَلَىٰٓ
أَمْرِهِۦ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾ وَلَمَّا بَلَغَ أَشُدَّهُۥٓ
ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٢٢﴾

⑮ So Jacob sent Joseph with his brothers. They took him a long distance and were determined to throw him to the bottom of a well. In this condition, I sent revelation to Joseph saying, ‘You will inform them of this act of theirs at a time when they will not realise that it is you’.

⑯ The brothers of Joseph came to their father in the evening, pretending to cry in order for him to believe them.

⑰ They said: O our father, we went off on foot racing with one another and shooting arrows and we left Joseph by our clothes and provisions to look after them. Then the wolf ate him. You are not going to believe us, even though we are absolutely truthful in what we have told you.

⑱ They confirmed their story with a trick. They brought the shirt of Joseph stained with the blood of something else, giving the impression that it was a sign of the wolf’s having eaten him. Jacob realised that they were lying, because the shirt was not torn, and he said to them: The matter is not as you have said. Instead, your souls have made an evil action that you committed seem good to you. I will exercise beautiful patience without any complaint. Allah is the One from Whom aid is requested against what you mention about the matter of Joseph.

⑲ A passing caravan came by and they sent someone to draw water for them. He lowered his bucket into the well and Joseph caught hold of the rope. When the person who had lowered the bucket saw him, he happily said, ‘Good news! Here is a boy!’ The water-drawer and a few others hid him from the rest of the caravan, regarding him to be merchandise that they could trade. Allah knew what they were doing with Joseph when they treated him as an item of sale. No action of theirs was hidden from Him.

⑳ The water-drawer and his companions sold him in Egypt for a petty amount of a few silver coins that could be easily counted due to their small number. They sold him cheaply because they wanted to get rid of him quickly. They had realised from his condition that he was not a slave and they were afraid of his family. Allah was Merciful to him by not keeping him with them for very long.

㉑ The man from Egypt who had purchased him said to his wife, ‘Be good to him and look after him well. He may benefit us by doing some of the things we need, or we may adopt him as a child’.

Just as I saved Joseph from being killed, removed him from the well and made the heart of the minister soft towards him, I established him in Egypt, to teach him the interpretation of dreams.

Allah is in full control of His affair, and His affair will come into effect. No one can compel Him, may He be glorified; but most people – who are actually disbelievers – do not know that.

㉒ When Joseph reached the height of his spiritual and physical strength, I gave him understanding and knowledge. With a reward similar to what I gave him, I reward those who do good by following Me.

Beneficial Points:

1. The verses explain the seriousness of envy, which caused the brothers of Joseph to plot against him and conspire to kill him.
2. The sacred law allows acting on clues when trying to establish a legal case.
3. In the story of Joseph (peace be upon him), despite all the odds Allah’s plan for him prevailed, and He gave Joseph authority and power and taught him the interpretation of dreams.

وَرَٰوَدَتۡهُ ٱلَّتِي هُوَ فِي بَيۡتِهَا عَن نَّفۡسِهِۦ وَغَلَّقَتِ ٱلۡأَبۡوَٰبَ
وَقَالَتۡ هَيۡتَ لَكَۚ قَالَ مَعَاذَ ٱللَّهِۖ إِنَّهُۥ رَبِّيٓ أَحۡسَنَ مَثۡوَايَۖ
إِنَّهُۥ لَا يُفۡلِحُ ٱلظَّٰلِمُونَ ٢٣ وَلَقَدۡ هَمَّتۡ بِهِۦۖ وَهَمَّ بِهَا
لَوۡلَآ أَن رَّءَا بُرۡهَٰنَ رَبِّهِۦۚ كَذَٰلِكَ لِنَصۡرِفَ عَنۡهُ ٱلسُّوٓءَ
وَٱلۡفَحۡشَآءَۚ إِنَّهُۥ مِنۡ عِبَادِنَا ٱلۡمُخۡلَصِينَ ٢٤ وَٱسۡتَبَقَا
ٱلۡبَابَ وَقَدَّتۡ قَمِيصَهُۥ مِن دُبُرٖ وَأَلۡفَيَا سَيِّدَهَا لَدَا ٱلۡبَابِۚ
قَالَتۡ مَا جَزَآءُ مَنۡ أَرَادَ بِأَهۡلِكَ سُوٓءًا إِلَّآ أَن يُسۡجَنَ أَوۡ عَذَابٌ
أَلِيمٞ ٢٥ قَالَ هِيَ رَٰوَدَتۡنِي عَن نَّفۡسِيۚ وَشَهِدَ شَاهِدٞ مِّنۡ
أَهۡلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٖ فَصَدَقَتۡ وَهُوَ مِنَ
ٱلۡكَٰذِبِينَ ٢٦ وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٖ فَكَذَبَتۡ وَهُوَ
مِنَ ٱلصَّٰدِقِينَ ٢٧ فَلَمَّا رَءَا قَمِيصَهُۥ قُدَّ مِن دُبُرٖ قَالَ إِنَّهُۥ
مِن كَيۡدِكُنَّۖ إِنَّ كَيۡدَكُنَّ عَظِيمٞ ٢٨ يُوسُفُ أَعۡرِضۡ عَنۡ
هَٰذَاۚ وَٱسۡتَغۡفِرِي لِذَنۢبِكِۖ إِنَّكِ كُنتِ مِنَ ٱلۡخَاطِـِٔينَ
٢٩ ۞ وَقَالَ نِسۡوَةٞ فِي ٱلۡمَدِينَةِ ٱمۡرَأَتُ ٱلۡعَزِيزِ تُرَٰوِدُ فَتَىٰهَا
عَن نَّفۡسِهِۦۖ قَدۡ شَغَفَهَا حُبًّاۖ إِنَّا لَنَرَىٰهَا فِي ضَلَٰلٖ مُّبِينٖ ٣٠

ربع الحزب ٢٤

㉓ The wife of the minister tried cunningly and by the use of a trick to get Joseph (peace be upon him) to commit an indecent act. She shut the doors to ensure that they were alone and she said to him, 'Come towards me!' Joseph said: I seek protection in Allah from what you are calling me toward. My master has taken good care of me in my stay here and I will never betray him. If I betray him, I will be a wrongdoer; and those who do wrong do not succeed.

㉔ She had desired to commit the indecent act and the same thought would have crossed his mind had he not seen Allah's signs that prevented him and distanced him from that. I showed him My proofs to keep him pure from evil and distance him from unlawful sexual relations and betrayal. Joseph was one of My servants whom I chose for messengership and prophethood.

㉕ They raced for the door: Joseph to save himself, and she to prevent him from leaving. She caught hold of his shirt to stop him from leaving and she tore it from behind. At the door they found her husband. The minister's wife deceptively said to him: The punishment for the person who intended to commit an indecent act with your wife, O minister, can only be prison or that he be given a painful punishment.

㉖ Joseph (peace be upon him) said: It was she who tried to get me to commit an indecent act. I did not intend it from her.

Allah then made a child from her family speak in the cradle and it testified saying: If Joseph's shirt is torn from the front, then it indicates that she is truthful, because she was trying to stop him from coming on to her; and then he will be lying.

㉗ But if his shirt is torn from behind, then that is an indication that he is truthful, because she was trying to seduce him whilst he was running away; and she will be lying.

㉘ When the minister saw that Joseph's shirt was torn from behind, he realised that Joseph was telling the truth and he said: This accusation that you cast on him is part of your trickery, O women. Your trickery is certainly strong.

㉙ He said to Joseph: O Joseph, completely ignore this and do not mention it to anyone. And you, woman, ask forgiveness for your sin, for you committed a sin by trying to seduce Joseph.

㉚ The news spread in the city and a group of women disapprovingly said: The wife of the minister is calling her slave towards herself. His love has penetrated her heart. We think she is clearly misguided in trying to seduce him and because of her love for him despite his being her slave.

Beneficial Points:

1. In certain instances, the schemes of women can be great.
2. It is evil to betray someone who does good to you with respect to his family and wealth. This was what Joseph mentioned as one of the reasons for his refusal to commit the indecent act.
3. The verses show that prophets are innocent and that Allah has protected them from falling into evil and indecency.
4. It is necessary to push away indecency and run away to rid oneself of it.
5. The sacred law allows people to defend themselves against an unjust accusation.
6. The sacred law can be established by using indications of fact.

فَلَمَّا سَمِعَتۡ بِمَكۡرِهِنَّ أَرۡسَلَتۡ إِلَيۡهِنَّ وَأَعۡتَدَتۡ لَهُنَّ مُتَّكَـٔٗا
وَءَاتَتۡ كُلَّ وَٰحِدَةٖ مِّنۡهُنَّ سِكِّينٗا وَقَالَتِ ٱخۡرُجۡ عَلَيۡهِنَّۖ فَلَمَّا رَأَيۡنَهُۥٓ
أَكۡبَرۡنَهُۥ وَقَطَّعۡنَ أَيۡدِيَهُنَّ وَقُلۡنَ حَٰشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنۡ هَٰذَآ
إِلَّا مَلَكٞ كَرِيمٞ ٣١ قَالَتۡ فَذَٰلِكُنَّ ٱلَّذِي لُمۡتُنَّنِي فِيهِۖ وَلَقَدۡ رَٰوَدتُّهُۥ
عَن نَّفۡسِهِۦ فَٱسۡتَعۡصَمَۖ وَلَئِن لَّمۡ يَفۡعَلۡ مَآ ءَامُرُهُۥ لَيُسۡجَنَنَّ
وَلَيَكُونٗا مِّنَ ٱلصَّٰغِرِينَ ٣٢ قَالَ رَبِّ ٱلسِّجۡنُ أَحَبُّ إِلَيَّ مِمَّا يَدۡعُونَنِيٓ
إِلَيۡهِۖ وَإِلَّا تَصۡرِفۡ عَنِّي كَيۡدَهُنَّ أَصۡبُ إِلَيۡهِنَّ وَأَكُن مِّنَ ٱلۡجَٰهِلِينَ
٣٣ فَٱسۡتَجَابَ لَهُۥ رَبُّهُۥ فَصَرَفَ عَنۡهُ كَيۡدَهُنَّۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ
ٱلۡعَلِيمُ ٣٤ ثُمَّ بَدَا لَهُم مِّنۢ بَعۡدِ مَا رَأَوُاْ ٱلۡأٓيَٰتِ لَيَسۡجُنُنَّهُۥ
حَتَّىٰ حِينٖ ٣٥ وَدَخَلَ مَعَهُ ٱلسِّجۡنَ فَتَيَانِۖ قَالَ أَحَدُهُمَآ إِنِّيٓ
أَرَىٰنِيٓ أَعۡصِرُ خَمۡرٗاۖ وَقَالَ ٱلۡأٓخَرُ إِنِّيٓ أَرَىٰنِيٓ أَحۡمِلُ فَوۡقَ رَأۡسِي
خُبۡزٗا تَأۡكُلُ ٱلطَّيۡرُ مِنۡهُۖ نَبِّئۡنَا بِتَأۡوِيلِهِۦٓۖ إِنَّا نَرَىٰكَ مِنَ
ٱلۡمُحۡسِنِينَ ٣٦ قَالَ لَا يَأۡتِيكُمَا طَعَامٞ تُرۡزَقَانِهِۦٓ إِلَّا نَبَّأۡتُكُمَا
بِتَأۡوِيلِهِۦ قَبۡلَ أَن يَأۡتِيَكُمَاۚ ذَٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّيٓۚ إِنِّي تَرَكۡتُ
مِلَّةَ قَوۡمٖ لَّا يُؤۡمِنُونَ بِٱللَّهِ وَهُم بِٱلۡأٓخِرَةِ هُمۡ كَٰفِرُونَ ٣٧

㉛ When the wife of the minister heard of their disapproval of her and their gossip about her, she sent an invitation to them to come and see Joseph, so that they would excuse her. She prepared for them a place with cushions and pillows and she gave each one of the women who were invited a knife to cut food. She then said to Joseph (peace be upon him), ‘Go out to them!’ When they saw him, they were taken aback by his beauty and stunned by his handsomeness. As a result, they cut their hands with the knives that were meant for cutting food and they said: Allah is free of faults! This boy is not human. The beauty he possesses is not found in human beings. He can only be one of the noble angels.

㉜ The wife of the minister said to those women when she saw what happened to them, ‘This is the slave who you blamed me for loving. I desired him and tried to entice him, but he remained pure and refused. If he does not, in the future, do what I desire, he will go to prison and will become one of those who are disgraced’.

㉝ Joseph (peace be upon him) prayed to his Lord saying: O my Lord, prison, which they threaten me with, is preferable to me than the shameful act they call me towards. If You do not remove their scheme from me, I may incline to them and I will become one of the ignorant ones – if I give in to them and do what they want me to do.

㉞ Allah answered his prayer and removed the scheme of the minister’s wife and that of the women of the city from him. He, may He be glorified, heard the prayer of Joseph – He hears the prayer of any person who prays to Him. He knew the condition of Joseph and He knows the condition of everyone besides him.

㉟ Then the view of the minister and his people, after they had seen evidence of his innocence, was that they should put him in prison for an unknown period, so that the scandal was not exposed.

㊱ They put him in prison and two youngsters entered the prison with him. One of these youngsters said to Joseph, ‘I saw in my dream that I was pressing grapes to make wine’. The other said: I saw that I was carrying bread on my head, from which birds were eating. Tell us, O Joseph, the interpretation of what we saw. We regard you to be from those who do good, so be good to us by interpreting our dreams.

㊲ Joseph (peace be upon him) said: No food allocated to you by the king or anyone else will come you, except that I will explain to you its essence and form before it comes to you. The interpretation I give you is what my Lord has taught me. It is not soothsaying or astrology. I have left the religion of a people who do not have faith in Allah and who denounce the Afterlife, although they acknowledge it within themselves.

Beneficial Points:

1. The verses show the beauty of Joseph (peace be upon him), which was the reason for the women becoming infatuated with him.
2. Joseph (peace be upon him) gave preference to prison over going against Allah.
3. The interpretation of dreams was one of the gifts that Allah gave Joseph (peace be upon him).

وَٱتَّبَعۡتُ مِلَّةَ ءَابَآءِيٓ إِبۡرَٰهِيمَ وَإِسۡحَٰقَ وَيَعۡقُوبَۚ مَا كَانَ
لَنَآ أَن نُّشۡرِكَ بِٱللَّهِ مِن شَيۡءٖۚ ذَٰلِكَ مِن فَضۡلِ ٱللَّهِ عَلَيۡنَا وَعَلَى
ٱلنَّاسِ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَشۡكُرُونَ ٣٨ يَٰصَٰحِبَيِ
ٱلسِّجۡنِ ءَأَرۡبَابٞ مُّتَفَرِّقُونَ خَيۡرٌ أَمِ ٱللَّهُ ٱلۡوَٰحِدُ ٱلۡقَهَّارُ
٣٩ مَا تَعۡبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسۡمَآءٗ سَمَّيۡتُمُوهَآ أَنتُمۡ
وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلۡطَٰنٍۚ إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِ
أَمَرَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُۚ ذَٰلِكَ ٱلدِّينُ ٱلۡقَيِّمُ وَلَٰكِنَّ أَكۡثَرَ
ٱلنَّاسِ لَا يَعۡلَمُونَ ٤٠ يَٰصَٰحِبَيِ ٱلسِّجۡنِ أَمَّآ أَحَدُكُمَا
فَيَسۡقِي رَبَّهُۥ خَمۡرٗاۖ وَأَمَّا ٱلۡأٓخَرُ فَيُصۡلَبُ فَتَأۡكُلُ ٱلطَّيۡرُ
مِن رَّأۡسِهِۦۚ قُضِيَ ٱلۡأَمۡرُ ٱلَّذِي فِيهِ تَسۡتَفۡتِيَانِ ٤١ وَقَالَ
لِلَّذِي ظَنَّ أَنَّهُۥ نَاجٖ مِّنۡهُمَا ٱذۡكُرۡنِي عِندَ رَبِّكَ فَأَنسَىٰهُ
ٱلشَّيۡطَٰنُ ذِكۡرَ رَبِّهِۦ فَلَبِثَ فِي ٱلسِّجۡنِ بِضۡعَ سِنِينَ
٤٢ وَقَالَ ٱلۡمَلِكُ إِنِّيٓ أَرَىٰ سَبۡعَ بَقَرَٰتٖ سِمَانٖ يَأۡكُلُهُنَّ
سَبۡعٌ عِجَافٞ وَسَبۡعَ سُنۢبُلَٰتٍ خُضۡرٖ وَأُخَرَ يَابِسَٰتٖۖ يَٰٓأَيُّهَا
ٱلۡمَلَأُ أَفۡتُونِي فِي رُءۡيَٰيَ إِن كُنتُمۡ لِلرُّءۡيَا تَعۡبُرُونَ ٤٣

㊳ Joseph said that he followed the path of his fathers, Abraham, Isaac and Jacob: the path of worshipping Allah alone. He said it was not right for them to associate anything with Allah, Who is alone in His Oneness. Enabling them to worship Allah alone and have the faith which he and his fathers had was from the grace of Allah upon them. It was also from the grace of Allah upon all people, since He sent the prophets to them with that message; yet most people are not thankful to Allah for His blessings, and instead ungratefully disbelieve in Him.

㊴ Joseph then addressed the two men in the prison, asking whether worshipping many Allahs was better or worshipping Allah, the One, Who has no partner, the Prevailing over all else, Who none can prevail over.

㊵ Joseph told them that they only worshipped names besides Allah, which have not been designated by Allah, but were what they and their ancestors had called Allahs – yet they had no share in divinity. Allah had sent no proof showing that giving these names was correct. The command in all creation is Allah's alone, and does not belong to these names, which they and their ancestors had come up with. Allah, glory be to Him, has instructed that you worship Him alone, and has forbidden that you should associate others with Him. Worshipping Allah alone is the straight path, which has no deviation in it. Most people do not know this, and therefore they associate other things with Allah, worshipping some of what Allah has created.

㊶ Joseph told his two companions in the prison that he would interpret their dreams for them. He told them that the one who dreamed that he was pressing grapes to make wine would get out of the prison, and return to his work, and would serve the king. As for the one who dreamed that he was carrying bread on his head that the birds were eating from, he would be killed and crucified, and the birds would eat from his head. The matter they asked for an opinion on was settled and would come to pass. It was an inevitable reality.

㊷ Joseph asked the one he considered to be saved of the two, the wine bearer of the king, to mention his story and his situation to the king, so that he might release him from prison. Satan made the man forget to mention Joseph to the king, so he stayed in prison for several years after that.

㊸ One day the king said that he had seen a dream in which seven fat cows were being eaten by seven thin ones, and seven green ears of corn and seven dry ears of corn. He asked the notables and nobles to tell him the interpretation of his dream, if they knew how to interpret dreams.

Beneficial Points:

1. People must follow the path of Abraham: withdrawing from associating partners with Allah and people who do this.
2. People must worship Allah alone, because only He possesses the right to command.
3. All the Allahs which are worshipped with Allah are only names for things that people have made-up without permission from Allah, and which have no share in divinity.
4. People must take advantage of every opportunity to call others to Allah, as Joseph (peace be upon him) did in prison.

قَالُوٓاْ أَضۡغَٰثُ أَحۡلَٰمٖۖ وَمَا نَحۡنُ بِتَأۡوِيلِ ٱلۡأَحۡلَٰمِ بِعَٰلِمِينَ ٤٤
وَقَالَ ٱلَّذِي نَجَا مِنۡهُمَا وَٱدَّكَرَ بَعۡدَ أُمَّةٍ أَنَا۠ أُنَبِّئُكُم بِتَأۡوِيلِهِۦ
فَأَرۡسِلُونِ ٤٥ يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفۡتِنَا فِي سَبۡعِ بَقَرَٰتٖ
سِمَانٖ يَأۡكُلُهُنَّ سَبۡعٌ عِجَافٞ وَسَبۡعِ سُنۢبُلَٰتٍ خُضۡرٖ
وَأُخَرَ يَابِسَٰتٖ لَّعَلِّيٓ أَرۡجِعُ إِلَى ٱلنَّاسِ لَعَلَّهُمۡ يَعۡلَمُونَ ٤٦ قَالَ
تَزۡرَعُونَ سَبۡعَ سِنِينَ دَأَبٗا فَمَا حَصَدتُّمۡ فَذَرُوهُ فِي سُنۢبُلِهِۦٓ إِلَّا
قَلِيلٗا مِّمَّا تَأۡكُلُونَ ٤٧ ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ سَبۡعٞ شِدَادٞ يَأۡكُلۡنَ
مَا قَدَّمۡتُمۡ لَهُنَّ إِلَّا قَلِيلٗا مِّمَّا تُحۡصِنُونَ ٤٨ ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ
عَامٞ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعۡصِرُونَ ٤٩ وَقَالَ ٱلۡمَلِكُ ٱئۡتُونِي
بِهِۦۖ فَلَمَّا جَآءَهُ ٱلرَّسُولُ قَالَ ٱرۡجِعۡ إِلَىٰ رَبِّكَ فَسۡـَٔلۡهُ مَا بَالُ
ٱلنِّسۡوَةِ ٱلَّٰتِي قَطَّعۡنَ أَيۡدِيَهُنَّۚ إِنَّ رَبِّي بِكَيۡدِهِنَّ عَلِيمٞ ٥٠
قَالَ مَا خَطۡبُكُنَّ إِذۡ رَٰوَدتُّنَّ يُوسُفَ عَن نَّفۡسِهِۦۚ قُلۡنَ حَٰشَ
لِلَّهِ مَا عَلِمۡنَا عَلَيۡهِ مِن سُوٓءٖۚ قَالَتِ ٱمۡرَأَتُ ٱلۡعَزِيزِ ٱلۡـَٰٔنَ حَصۡحَصَ
ٱلۡحَقُّ أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفۡسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ٥١ ذَٰلِكَ
لِيَعۡلَمَ أَنِّي لَمۡ أَخُنۡهُ بِٱلۡغَيۡبِ وَأَنَّ ٱللَّهَ لَا يَهۡدِي كَيۡدَ ٱلۡخَآئِنِينَ ٥٢

㊹ They said that his vision was a jumble of dreams, and because of this it could not be interpreted; and that they were not knowledgeable about the interpretation of mixed-up dreams.

㊺ The wine bearer – who, of the two men who had been imprisoned, had been saved – then remembered Joseph (peace be upon him) after some time and that he was able to interpret dreams, so he said that he would tell them the interpretation of the king's vision after asking someone who knew how to interpret it. He asked to be sent by the king to Joseph so that he could interpret his dream.

㊻ When the man who had been saved reached Joseph, he asked Joseph, the truthful, to inform them of the interpretation of someone dreaming about seven fat cows being eaten by seven thin cows, and seven green ears of corn and seven dry ears of corn, so that he might return to the king and those with him and they might know the explanation of the king's dream, and also know the virtue and rank of Joseph.

㊼ Explaining this dream, Joseph said that they should plant really well for seven consecutive years. And what they harvested in each of these seven years, they should leave in the ears of corn so that it would not rot, except for a little which they needed to eat from the corn.

㊽ Then after these seven fertile years in which they successfully grew food, seven barren years would come, when the people would eat all they had harvested in the fertile years, except for a little of what they had stored, from which they would be able to sow seeds.

㊾ Then after these barren years a year would come in which the rains would fall, and the crops would grow, and the people would press those things that need pressing, such as grapes, olives and cane.

㊿ The king told his servants, when Joseph's explanation of his dream reached him, to release Joseph from prison and bring him to him. When the king's messenger came to Joseph, he told him to return to his master, the king, and ask him about the story of the women who cut their hands, so that his innocence would be made clear before he left the prison. Joseph said that his Lord was aware of how they had tried to seduce him, as nothing is hidden from Him.

(51) The king, addressing the women, asked what happened when they called Joseph through trickery. Was it to commit immorality with them? The wife of the minister, confessing what she had done, said that now the truth had become clear, that she tried to seduce him, and he did not try to seduce her, and that he was truthful in claiming that he was innocent of what she had accused him of.

(52) The wife of the minister said that this disclosure was so that Joseph would know through her confession that it was she who had tried to seduce him and that he was truthful, and that she had not lied about him in his absence, as it had become clear to her from what had happened that Allah does not give success to those who lie and scheme.

Beneficial Points:

1. Joseph had perfect knowledge of explaining dreams correctly.
2. People should clear their name when wrongly accused of something, by using the facts to establish the truth.
3. The merit of speaking the truth, even if it is against oneself, is highlighted in the confession of the minister's wife.

الجزء ١٣ الحزب ٢٥

۞ وَمَآ أُبَرِّئُ نَفۡسِيٓۚ إِنَّ ٱلنَّفۡسَ لَأَمَّارَةُۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّيٓۚ
إِنَّ رَبِّي غَفُورٞ رَّحِيمٞ ٥٣ وَقَالَ ٱلۡمَلِكُ ٱئۡتُونِي بِهِۦٓ أَسۡتَخۡلِصۡهُ
لِنَفۡسِيۖ فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ ٱلۡيَوۡمَ لَدَيۡنَا مَكِينٌ أَمِينٞ ٥٤
قَالَ ٱجۡعَلۡنِي عَلَىٰ خَزَآئِنِ ٱلۡأَرۡضِۖ إِنِّي حَفِيظٌ عَلِيمٞ ٥٥ وَكَذَٰلِكَ
مَكَّنَّا لِيُوسُفَ فِي ٱلۡأَرۡضِ يَتَبَوَّأُ مِنۡهَا حَيۡثُ يَشَآءُۚ نُصِيبُ
بِرَحۡمَتِنَا مَن نَّشَآءُۖ وَلَا نُضِيعُ أَجۡرَ ٱلۡمُحۡسِنِينَ ٥٦ وَلَأَجۡرُ
ٱلۡأٓخِرَةِ خَيۡرٞ لِّلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ ٥٧ وَجَآءَ
إِخۡوَةُ يُوسُفَ فَدَخَلُواْ عَلَيۡهِ فَعَرَفَهُمۡ وَهُمۡ لَهُۥ مُنكِرُونَ
٥٨ وَلَمَّا جَهَّزَهُم بِجَهَازِهِمۡ قَالَ ٱئۡتُونِي بِأَخٖ لَّكُم مِّنۡ أَبِيكُمۡۚ أَلَا
تَرَوۡنَ أَنِّيٓ أُوفِي ٱلۡكَيۡلَ وَأَنَا۠ خَيۡرُ ٱلۡمُنزِلِينَ ٥٩ فَإِن لَّمۡ تَأۡتُونِي
بِهِۦ فَلَا كَيۡلَ لَكُمۡ عِندِي وَلَا تَقۡرَبُونِ ٦٠ قَالُواْ سَنُرَٰوِدُ عَنۡهُ أَبَاهُ
وَإِنَّا لَفَٰعِلُونَ ٦١ وَقَالَ لِفِتۡيَٰنِهِ ٱجۡعَلُواْ بِضَٰعَتَهُمۡ فِي رِحَالِهِمۡ
لَعَلَّهُمۡ يَعۡرِفُونَهَآ إِذَا ٱنقَلَبُوٓاْ إِلَىٰٓ أَهۡلِهِمۡ لَعَلَّهُمۡ يَرۡجِعُونَ
٦٢ فَلَمَّا رَجَعُوٓاْ إِلَىٰٓ أَبِيهِمۡ قَالُواْ يَٰٓأَبَانَا مُنِعَ مِنَّا ٱلۡكَيۡلُ
فَأَرۡسِلۡ مَعَنَآ أَخَانَا نَكۡتَلۡ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ٦٣

(53) The minister's wife continued speaking, saying that she was not free of blame from having wanted to do something bad, and she was not trying to justify herself, because the human self commands often to evil. This is because of its inclination towards what it desires and the difficulty of holding back from it, except for those whom Allah shows mercy to, preventing their egos from commending them to evil. Allah is Forgiving and Compassionate towards those of His servants who repent to Him.

(54) When Joseph's innocence and knowledge became evident, the king asked his servants to bring Joseph to him to serve him. So they brought Joseph to him, and when Joseph spoke to him, his knowledge and high intelligence became evident so the king said to him "from this day, you are someone of rank, status and trust".

(55) Joseph asked the king to put him in charge of taking care of the storehouses of wealth and food in the land of Egypt, because he would be a trustworthy guardian, with knowledge and insight about what he was taking care of.

(56) Just as Allah proved Joseph's innocence and released him from prison, He also established him in Egypt, so that he could go and live in any place he wished. Allah gives from His mercy to whomever of His servants He wills in this world, and does not allow the reward of those who do good to be lost, giving it to them in full, and nothing less.

(57) The reward of Allah, which He has prepared in the Afterlife, is certainly better than the reward of this life for those who have faith in Allah and who were mindful of Him, following what He has ordered and staying away from what He has prohibited.

(58) The brothers of Joseph came to Egypt with their merchandise, and came before Joseph. He recognised that they were his brothers; but they did not recognise that he was their brother, because of the length of time that had passed and because of how much he had changed, since he had been just a boy when they threw him in the well.

(59) When he had given them the supplies and provisions they came for, and after they had informed him that they had a brother on their father's side who they had left with their father, Joseph asked them to bring their brother on their father's side and he would give them more supplies. He asked them if they did not see that he gave full measure, not subtracting from it at all, and that he was the best of hosts. (60) Joseph told them that if they did not bring the brother asked for, then it would be clear that they were not telling the truth in their claim that they had a brother on their father's side. He told them that in that case he would not give them any measure of food, and they should not approach his country. (61) His brothers replied to him, saying that they would ask for him from their father, and would work hard to bring him, doing what Joseph instructed them without fail. (62) Joseph told his servants to return the merchandise of these people to them, so that they would realize on their return that they did not do trade with it, which would force them to return again with their brother, to prove their integrity to Joseph, and so that he would receive their merchandise from them. (63) When they returned to their father, and told him about the generosity of Joseph to them, they also told their father that any further measure would be denied to them if they did not bring their brother with them. They asked him to send him with them, because if he did so they would be given provisions. They promised their father that they would take good care of him, bringing him back safely.

❁ **Beneficial Points:** 1. The ego is an enemy to the believer, so you must watch it carefully, correcting its deviation. 2. Being humble and admitting disobedience and shortcomings when they occur are some of the most beautiful qualities of good conduct. 3. The story highlights the state of knowledge and trustworthiness that someone who is given a position serving the general good should have. 4. Allah the Exalted sends a great bounty and His abundant blessings in this world and the Afterlife upon those who do good and who are patient. 5. It is emphasised in the verses that the bounty of Allah in the Afterlife is much better and more lasting for the people of faith than the blessings of this world. 6. It is permissible for a man to ask for a position and to praise himself if there is a need, in order to do good and put things right.

قَالَ هَلۡ ءَامَنُكُمۡ عَلَيۡهِ إِلَّا كَمَآ أَمِنتُكُمۡ عَلَىٰٓ أَخِيهِ مِن
قَبۡلُ فَٱللَّهُ خَيۡرٌ حَٰفِظٗاۖ وَهُوَ أَرۡحَمُ ٱلرَّٰحِمِينَ ﴿٦٤﴾ وَلَمَّا فَتَحُواْ
مَتَٰعَهُمۡ وَجَدُواْ بِضَٰعَتَهُمۡ رُدَّتۡ إِلَيۡهِمۡۖ قَالُواْ يَٰٓأَبَانَا
مَا نَبۡغِيۖ هَٰذِهِۦ بِضَٰعَتُنَا رُدَّتۡ إِلَيۡنَاۖ وَنَمِيرُ أَهۡلَنَا وَنَحۡفَظُ
أَخَانَا وَنَزۡدَادُ كَيۡلَ بَعِيرٖۖ ذَٰلِكَ كَيۡلٞ يَسِيرٞ ﴿٦٥﴾ قَالَ
لَنۡ أُرۡسِلَهُۥ مَعَكُمۡ حَتَّىٰ تُؤۡتُونِ مَوۡثِقٗا مِّنَ ٱللَّهِ لَتَأۡتُنَّنِي
بِهِۦٓ إِلَّآ أَن يُحَاطَ بِكُمۡۖ فَلَمَّآ ءَاتَوۡهُ مَوۡثِقَهُمۡ قَالَ ٱللَّهُ عَلَىٰ مَا
نَقُولُ وَكِيلٞ ﴿٦٦﴾ وَقَالَ يَٰبَنِيَّ لَا تَدۡخُلُواْ مِنۢ بَابٖ وَٰحِدٖ
وَٱدۡخُلُواْ مِنۡ أَبۡوَٰبٖ مُّتَفَرِّقَةٖۖ وَمَآ أُغۡنِي عَنكُم مِّنَ ٱللَّهِ مِن
شَيۡءٍۖ إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِۖ عَلَيۡهِ تَوَكَّلۡتُۖ وَعَلَيۡهِ فَلۡيَتَوَكَّلِ
ٱلۡمُتَوَكِّلُونَ ﴿٦٧﴾ وَلَمَّا دَخَلُواْ مِنۡ حَيۡثُ أَمَرَهُمۡ أَبُوهُم مَّا كَانَ
يُغۡنِي عَنۡهُم مِّنَ ٱللَّهِ مِن شَيۡءٍ إِلَّا حَاجَةٗ فِي نَفۡسِ يَعۡقُوبَ
قَضَىٰهَاۚ وَإِنَّهُۥ لَذُو عِلۡمٖ لِّمَا عَلَّمۡنَٰهُ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ
لَا يَعۡلَمُونَ ﴿٦٨﴾ وَلَمَّا دَخَلُواْ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيۡهِ أَخَاهُۖ
قَالَ إِنِّيٓ أَنَا۠ أَخُوكَ فَلَا تَبۡتَئِسۡ بِمَا كَانُواْ يَعۡمَلُونَ ﴿٦٩﴾

(64) Their father asked them if he should trust them with him as he had trusted them with his full brother, Joseph. He had trusted them with Joseph and made them promise to take care of him, and they had not done what they promised, so he did not trust their promise to take care of his brother; but he trusted in Allah, for He is the best of guardians to whom He wills, and the most Merciful of the merciful to whom He wills.

(65) When they opened the bags containing the food which they had brought, they found what they had traded for it had been returned to them. They asked their father what more could they ask for from this king after such generosity. What they had traded for their food had been returned by the king as a favour from him to them. They told their father that they would get food for their family and protect their brother from what he feared might happen to him, and they would get an extra camel load because of him accompanying them – an extra camel load being an easy matter for the king.

(66) Their father told them he would not send their brother with them until they had sworn by Allah that they would bring him back, unless destruction overwhelmed them all and none of them remained, and they were unable to do anything about it or to return. When they had given their father a firm promise in Allah's name, he said that Allah was a witness over what they said, and His witnessing was sufficient for them.

(67) Also, their father advised them not to enter Egypt from one gate all together, but to enter from different gates. This would be safer in terms of someone harming all of them if someone wished to do so. He did not say this so as to be able to stop any harm that Allah willed for them, or to bring them any benefit which Allah did not will for them, because the decree is Allah's alone, and the command is His alone. Their father said that he placed his trust in Him alone concerning everything in his life, and that those who trust should put their trust in Him alone concerning everything in their lives.

(68) So they journeyed with Joseph's full brother. When they entered through different gates, as their father had instructed them, it did not stop what Allah had decreed for them in any way. It was just Jacob's concern for his sons which he showed, advising them, knowing that the decree is Allah's alone. He knew what Allah had taught him in terms of faith in the divine decree and taking precautions, but most people do not know this.

(69) When the brothers of Joseph came before him, together with his full brother, he drew his full brother close to him and said to him privately that he was his brother Joseph, and that he should not feel sad about the reckless behaviour of his other brothers, hurting and resenting the two of them, and throwing Joseph in the well.

Beneficial Points:

1. People are instructed to take precaution and care against those who have betrayed someone – the believer is not stung from the same hole twice.
2. One of the elements of taking precaution is obtaining a firm promise with an oath from someone. Also, it is permissible to take an oath when fearful about whether another person will keep trusts and promises.
3. A person is allowed to ask someone to make a promise, except for conditions that would be beyond the power of the person making the promise.
4. Taking appropriate measures includes taking precautions against things that bring about ruin.

فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ ٱلسِّقَايَةَ فِى رَحْلِ أَخِيهِ
ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا ٱلْعِيرُ إِنَّكُمْ لَسَٰرِقُونَ ٧٠ قَالُوا۟
وَأَقْبَلُوا۟ عَلَيْهِم مَّاذَا تَفْقِدُونَ ٧١ قَالُوا۟ نَفْقِدُ صُوَاعَ ٱلْمَلِكِ
وَلِمَن جَآءَ بِهِۦ حِمْلُ بَعِيرٍ وَأَنَا۠ بِهِۦ زَعِيمٌ ٧٢ قَالُوا۟ تَٱللَّهِ
لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ فِى ٱلْأَرْضِ وَمَا كُنَّا سَٰرِقِينَ
٧٣ قَالُوا۟ فَمَا جَزَٰٓؤُهُۥٓ إِن كُنتُمْ كَٰذِبِينَ ٧٤ قَالُوا۟ جَزَٰٓؤُهُۥ
مَن وُجِدَ فِى رَحْلِهِۦ فَهُوَ جَزَٰٓؤُهُۥ ۚ كَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ
٧٥ فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَآءِ أَخِيهِ ثُمَّ ٱسْتَخْرَجَهَا مِن
وِعَآءِ أَخِيهِ ۚ كَذَٰلِكَ كِدْنَا لِيُوسُفَ ۖ مَا كَانَ لِيَأْخُذَ أَخَاهُ
فِى دِينِ ٱلْمَلِكِ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ
ربع الحزب ٢٥
وَفَوْقَ كُلِّ ذِى عِلْمٍ عَلِيمٌ ٧٦ ۞ قَالُوٓا۟ إِن يَسْرِقْ
فَقَدْ سَرَقَ أَخٌ لَّهُۥ مِن قَبْلُ ۚ فَأَسَرَّهَا يُوسُفُ فِى نَفْسِهِۦ
وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنتُمْ شَرٌّ مَّكَانًا ۖ وَٱللَّهُ أَعْلَمُ بِمَا
تَصِفُونَ ٧٧ قَالُوا۟ يَٰٓأَيُّهَا ٱلْعَزِيزُ إِنَّ لَهُۥٓ أَبًا شَيْخًا كَبِيرًا
فَخُذْ أَحَدَنَا مَكَانَهُۥٓ ۖ إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ٧٨

(70) So when Joseph instructed his servants to load the camels of his brothers with food, he put the measuring bowl of the king, which the food was measured with for those who came to get provisions, into the bag of his full brother, without their knowledge, in order to have him stay with him. When they were to travel and return back to their family, a caller called after them, saying that they, with their camels loaded with provisions, were thieves.

(71) The brothers of Joseph, turning towards the person calling after them and his companions who were with him, asked what they were missing that made them accuse them of stealing.

(72) The caller and his companions, who were with him, said to the brothers of Joseph that they were missing the bowl of the king which they measured with. Whoever produced the bowl of the king before the inspection would get a reward, which would be a camel load, and the speaker guaranteed this to whoever did so.

(73) The brothers of Joseph swore by Allah that those accusing them knew they were free of blame and innocent of this, as they could see from their situation, and that they had not come to the land of Egypt to cause corruption in it, and that they had never been thieves.

(74) The caller and his companions asked what the punishment for theft among them was, in case they should be proved to be liars in their claim that they were innocent of the theft.

(75) Joseph's brothers said that the payment for any thief among them was that the person in whose bag the stolen item was found would become the slave of whoever he stole from. This punishment of being made into a slave is the way they punished thieves.

(76) So they returned them to Joseph to inspect their bags. He started by inspecting the bags of his half-brothers before inspecting the bag of his full brother, to cover up what he was doing. Then he inspected the bag of his full brother, and took the bowl of the king out of it.

As Allah planned things for Joseph by arranging to have the bowl put into the bag of his brother, He also arranged – for the benefit of Joseph – that his brothers would be given the punishment of their country, which was the enslavement of the thief. This would not have come to pass if it had been according to the punishment of the king for thieves, which was beating and fining. Allah is able to arrange matters in whatever way He wills. He raises the ranks of those of His servants whom He wills, as He raised the rank of Joseph. Above every possessor of knowledge is someone more knowledgeable than them, and above the knowledge of everyone is the knowledge of Allah, Who knows all things.

(77) The brothers of Joseph said that if he had stolen it was not surprising, since a full brother of his had stolen before he had, meaning Joseph (peace be upon him). Joseph hid his hurt at what they said, thinking to himself that their envy and the bad actions they had committed were evil itself in this context, and Allah knew best the lies that came from them.

(78) Joseph's brothers told him that their father was old and elderly and loved their brother dearly. They asked him to take one of them instead of him, saying that they saw that he was a doer of good in his dealings with them and others, and they asked him to be generous with them by doing this.

Beneficial Points:

1. A trick which makes the truth apparent is permissible, as long as it does not harm others.
2. It is permissible for someone who is searching for something, or who has lost something, to offer a reward, specifying its worth and description for whoever helps them to return it.

قَالَ مَعَاذَ ٱللَّهِ أَن نَّأۡخُذَ إِلَّا مَن وَجَدۡنَا مَتَٰعَنَا عِندَهُۥٓ إِنَّآ
إِذٗا لَّظَٰلِمُونَ ٧٩ فَلَمَّا ٱسۡتَيۡـَٔسُواْ مِنۡهُ خَلَصُواْ نَجِيّٗاۖ
قَالَ كَبِيرُهُمۡ أَلَمۡ تَعۡلَمُوٓاْ أَنَّ أَبَاكُمۡ قَدۡ أَخَذَ عَلَيۡكُم
مَّوۡثِقٗا مِّنَ ٱللَّهِ وَمِن قَبۡلُ مَا فَرَّطتُمۡ فِي يُوسُفَۖ فَلَنۡ أَبۡرَحَ
ٱلۡأَرۡضَ حَتَّىٰ يَأۡذَنَ لِيٓ أَبِيٓ أَوۡ يَحۡكُمَ ٱللَّهُ لِيۖ وَهُوَ خَيۡرُ ٱلۡحَٰكِمِينَ
٨٠ ٱرۡجِعُوٓاْ إِلَىٰٓ أَبِيكُمۡ فَقُولُواْ يَٰٓأَبَانَآ إِنَّ ٱبۡنَكَ سَرَقَ
وَمَا شَهِدۡنَآ إِلَّا بِمَا عَلِمۡنَا وَمَا كُنَّا لِلۡغَيۡبِ حَٰفِظِينَ
٨١ وَسۡـَٔلِ ٱلۡقَرۡيَةَ ٱلَّتِي كُنَّا فِيهَا وَٱلۡعِيرَ ٱلَّتِيٓ أَقۡبَلۡنَا فِيهَاۖ
وَإِنَّا لَصَٰدِقُونَ ٨٢ قَالَ بَلۡ سَوَّلَتۡ لَكُمۡ أَنفُسُكُمۡ أَمۡرٗاۖ
فَصَبۡرٞ جَمِيلٌۖ عَسَى ٱللَّهُ أَن يَأۡتِيَنِي بِهِمۡ جَمِيعًاۚ إِنَّهُۥ هُوَ
ٱلۡعَلِيمُ ٱلۡحَكِيمُ ٨٣ وَتَوَلَّىٰ عَنۡهُمۡ وَقَالَ يَٰٓأَسَفَىٰ عَلَىٰ
يُوسُفَ وَٱبۡيَضَّتۡ عَيۡنَاهُ مِنَ ٱلۡحُزۡنِ فَهُوَ كَظِيمٞ
٨٤ قَالُواْ تَٱللَّهِ تَفۡتَؤُاْ تَذۡكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا
أَوۡ تَكُونَ مِنَ ٱلۡهَٰلِكِينَ ٨٥ قَالَ إِنَّمَآ أَشۡكُواْ بَثِّي
وَحُزۡنِيٓ إِلَى ٱللَّهِ وَأَعۡلَمُ مِنَ ٱللَّهِ مَا لَا تَعۡلَمُونَ ٨٦

(79) Joseph asked for protection from Allah that they should wrong someone innocent with the sin of a wrongdoer. If they took someone other than the person in whose bag they found the bowl of the king, then they would be wrongdoers, because they would be punishing someone who was innocent and letting a criminal go free.

(80) When they despaired of Joseph responding to their request, they went away from the people to consult with each other. Their oldest brother asked them if they remembered that their father had taken a firm promise in the name of Allah from them that they would return his son to him, unless they were completely overwhelmed by what they were unable to repel, and that before that they had failed with regards to Joseph, and had not kept their promise to their father concerning him. He said that he would not leave the land of Egypt until his father permitted him to return to him, or Allah decreed that he take his brother back. Allah is the Best of Judges, judging with truth and justice.

(81) The oldest brother told them to return to their father and tell him that his son had stolen, and the minister of Egypt had taken him as a slave as a punishment for his theft, and that they only related to him what they knew from seeing the bowl produced from his bag. They did not know that he stole things, and if they had known this they would not have made a promise to their father to return him.

(82) In order to confirm that they were telling the truth, the brothers told their father to ask the people of the town where they had been, and to ask the people of the caravan they had come with, and that these people would tell him the same thing as they had. They said they were telling the truth in what they told him about his son's theft.

(83) Their father told them that the matter was not as they said with regards to him having stolen. Rather, their souls made deception in this attractive to them, as they had been deceptive about their brother Joseph before. He said my patience is of a beautiful type, which directs complaints to Allah alone. He said that perhaps Allah would return Joseph, his full brother and their oldest brother all together. He, glory be to Him, knew Jacob's situation and was Wise in the way He arranged everything for him.

(84) He pulled away, turning from them, saying, 'O my grief for Joseph!' The blackness of his eyes had become white out of his great mourning for him, because he was filled with grief and sorrow, yet hiding his grief from the people.

(85) The brothers of Joseph said to the father, swearing by Allah, that he would not stop remembering Joseph and grieving over him until he became very ill or actually died.

(86) Their father said to them that he only complained to Allah of the grief and sorrow that had occurred him, and that he knew of the kindness and generosity of Allah and His response to those who were in need, and His reward for those who suffered, which they did not know.

Beneficial Points:

1. It is not permissible to take an innocent person for the crime of someone else. Another person cannot take the place of the criminal.
2. Patience that is of a beautiful type is one where complaints are directed to Allah alone.
3. The believer should have absolute certainty that Allah will release him from his distress.

يَٰبَنِيَّ ٱذۡهَبُواْ فَتَحَسَّسُواْ مِن يُوسُفَ وَأَخِيهِ وَلَا تَاْيۡـَٔسُواْ
مِن رَّوۡحِ ٱللَّهِۖ إِنَّهُۥ لَا يَاْيۡـَٔسُ مِن رَّوۡحِ ٱللَّهِ إِلَّا ٱلۡقَوۡمُ
ٱلۡكَٰفِرُونَ (٨٧) فَلَمَّا دَخَلُواْ عَلَيۡهِ قَالُواْ يَٰٓأَيُّهَا ٱلۡعَزِيزُ
مَسَّنَا وَأَهۡلَنَا ٱلضُّرُّ وَجِئۡنَا بِبِضَٰعَةٖ مُّزۡجَىٰةٖ فَأَوۡفِ لَنَا
ٱلۡكَيۡلَ وَتَصَدَّقۡ عَلَيۡنَآۖ إِنَّ ٱللَّهَ يَجۡزِي ٱلۡمُتَصَدِّقِينَ
(٨٨) قَالَ هَلۡ عَلِمۡتُم مَّا فَعَلۡتُم بِيُوسُفَ وَأَخِيهِ إِذۡ أَنتُمۡ
جَٰهِلُونَ (٨٩) قَالُوٓاْ أَءِنَّكَ لَأَنتَ يُوسُفُۖ قَالَ أَنَا۠ يُوسُفُ
وَهَٰذَآ أَخِيۖ قَدۡ مَنَّ ٱللَّهُ عَلَيۡنَآۖ إِنَّهُۥ مَن يَتَّقِ وَيَصۡبِرۡ فَإِنَّ
ٱللَّهَ لَا يُضِيعُ أَجۡرَ ٱلۡمُحۡسِنِينَ (٩٠) قَالُواْ تَٱللَّهِ لَقَدۡ
ءَاثَرَكَ ٱللَّهُ عَلَيۡنَا وَإِن كُنَّا لَخَٰطِـِٔينَ (٩١) قَالَ لَا تَثۡرِيبَ
عَلَيۡكُمُ ٱلۡيَوۡمَۖ يَغۡفِرُ ٱللَّهُ لَكُمۡۖ وَهُوَ أَرۡحَمُ ٱلرَّٰحِمِينَ
(٩٢) ٱذۡهَبُواْ بِقَمِيصِي هَٰذَا فَأَلۡقُوهُ عَلَىٰ وَجۡهِ أَبِي يَأۡتِ
بَصِيرٗا وَأۡتُونِي بِأَهۡلِكُمۡ أَجۡمَعِينَ (٩٣) وَلَمَّا فَصَلَتِ
ٱلۡعِيرُ قَالَ أَبُوهُمۡ إِنِّي لَأَجِدُ رِيحَ يُوسُفَۖ لَوۡلَآ أَن
تُفَنِّدُونِ (٩٤) قَالُواْ تَٱللَّهِ إِنَّكَ لَفِي ضَلَٰلِكَ ٱلۡقَدِيمِ (٩٥)

(87) Their father told them to go and find out news about Joseph and his brother, and not to despair of relief from Allah and His release of His servants. Without doubt, only disbelieving people despair of relief from Allah and His release of His servants, because they do not know the greatness of Allah's power and His subtle favour upon His servants.

(88) So they did as their father instructed, and went in search of Joseph and his brother. When they came before Joseph, they said they had experienced hardship and poverty and had brought inferior, cheap goods. They asked him to give them a sufficient measure, as he had given them before, and to be charitable to them by giving them more than this, or overlooking their poor merchandise, saying that Allah rewards those who are charitable with the best of rewards.

(89) When he heard their words he felt compassion towards them, and let them know who he was, asking them if they knew what they did to Joseph and his full brother when they were ignorant of the consequences of what they did to them.

(90) They were amazed, and asked whether he was in fact Joseph. Joseph said to them that he was indeed Joseph, and that the person with him was his full brother. Allah had favoured them, saving them from their previous situation, raising them in rank. Whoever is Mindful, following what He instructs and staying away from what He has prohibited, and being patient with hardship, their actions are good, and Allah does not allow the reward of those who do good to be lost; rather, He keeps it in store for them.

(91) The brothers apologised to Joseph for their behaviour towards him, and they said that Allah had indeed preferred him over them through the attributes of perfection He had given to him, and that they had committed evil and disobedience in what they had done to him.

(92) Joseph accepted their apology, saying that there would be no blame on them requiring a punishment, nor any criticism, from that day. He asked that Allah forgive them, and He, glory be to Him, is the most Merciful of the merciful.

(93) Joseph gave them his shirt when they informed him of what had happened to his father's eyesight, telling them to take his shirt and to lay it over the face of his father, and that it would return his sight to him. He also told them to bring their whole family to him.

(94) And when the caravan left, departing from Egypt and leaving the inhabited area, Jacob, peace be upon him, said to his people and those with him where he lived, that he could smell the scent of Joseph, although they might say he was foolish and an old senile man who doesn't know what he says.

(95) The people with him swore by Allah that he was still lost in his previous imaginings concerning Joseph's importance to him and the possibility of seeing him again.

Beneficial Points:

1. A person is to take all appropriate measures to achieve what is desired, trusting in Allah, and not despairing of His mercy.
2. It shows good character when a wrongdoer apologises for their sins, confessing against themselves, and asks for forgiveness from those they have harmed.
3. The one who asks for forgiveness from Allah is the one who truly apologises.
4. A person should accept the apology of the wrongdoer and not seek revenge, especially when it is possible to do so, and not criticise someone for what happened in the past.

فَلَمَّآ أَن جَآءَ ٱلۡبَشِيرُ أَلۡقَىٰهُ عَلَىٰ وَجۡهِهِۦ فَٱرۡتَدَّ بَصِيرٗاۖ قَالَ
أَلَمۡ أَقُل لَّكُمۡ إِنِّيٓ أَعۡلَمُ مِنَ ٱللَّهِ مَا لَا تَعۡلَمُونَ ﴿٩٦﴾ قَالُواْ
يَٰٓأَبَانَا ٱسۡتَغۡفِرۡ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَٰطِـِٔينَ ﴿٩٧﴾ قَالَ سَوۡفَ
أَسۡتَغۡفِرُ لَكُمۡ رَبِّيٓۖ إِنَّهُۥ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ ﴿٩٨﴾ فَلَمَّا
دَخَلُواْ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيۡهِ أَبَوَيۡهِ وَقَالَ ٱدۡخُلُواْ مِصۡرَ
إِن شَآءَ ٱللَّهُ ءَامِنِينَ ﴿٩٩﴾ وَرَفَعَ أَبَوَيۡهِ عَلَى ٱلۡعَرۡشِ وَخَرُّواْ
لَهُۥ سُجَّدٗاۖ وَقَالَ يَٰٓأَبَتِ هَٰذَا تَأۡوِيلُ رُءۡيَٰيَ مِن قَبۡلُ قَدۡ جَعَلَهَا
رَبِّي حَقّٗاۖ وَقَدۡ أَحۡسَنَ بِيٓ إِذۡ أَخۡرَجَنِي مِنَ ٱلسِّجۡنِ وَجَآءَ بِكُم
مِّنَ ٱلۡبَدۡوِ مِنۢ بَعۡدِ أَن نَّزَغَ ٱلشَّيۡطَٰنُ بَيۡنِي وَبَيۡنَ إِخۡوَتِيٓۚ إِنَّ
نصف الحزب ٢٥ رَبِّي لَطِيفٞ لِّمَا يَشَآءُۚ إِنَّهُۥ هُوَ ٱلۡعَلِيمُ ٱلۡحَكِيمُ ﴿١٠٠﴾ ۞ رَبِّ
قَدۡ ءَاتَيۡتَنِي مِنَ ٱلۡمُلۡكِ وَعَلَّمۡتَنِي مِن تَأۡوِيلِ ٱلۡأَحَادِيثِۚ
فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ أَنتَ وَلِيِّۦ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۖ
تَوَفَّنِي مُسۡلِمٗا وَأَلۡحِقۡنِي بِٱلصَّٰلِحِينَ ﴿١٠١﴾ ذَٰلِكَ مِنۡ أَنۢبَآءِ
ٱلۡغَيۡبِ نُوحِيهِ إِلَيۡكَۖ وَمَا كُنتَ لَدَيۡهِمۡ إِذۡ أَجۡمَعُوٓاْ أَمۡرَهُمۡ
وَهُمۡ يَمۡكُرُونَ ﴿١٠٢﴾ وَمَآ أَكۡثَرُ ٱلنَّاسِ وَلَوۡ حَرَصۡتَ بِمُؤۡمِنِينَ ﴿١٠٣﴾

(96) So when the person bearing news came with what would delight Jacob, he lay Joseph's shirt over his face, and he became able to see again. Then he asked his sons if he had not said to them that he knew about the kindness and grace of Allah in a way that they did not know.

(97) The sons apologised to their father Jacob (peace be upon him) for what they had done to Joseph and his brother, and they asked their father to ask Allah to forgive the sins they had committed in the past, saying that they had been sinners and wrongdoers in what they did to Joseph and his full brother.

(98) Their father said to them that he would ask for forgiveness for them from his Lord. Truly, He is Forgiving of the sins of those of His servants who repent to Him, and is Compassionate with them.

(99) Jacob and his family left their land to travel to Joseph in Egypt. When they came before him he embraced his father and mother, and told his brothers and their family to enter Egypt safely, Allah willing, not experiencing any harm there.

(100) He sat his parents on the throne where he sat, and his parents and eleven brothers honoured him by prostrating to him, which was allowed in their sacred laws. Joseph (peace be upon him) said to his father that this honouring of him by their prostrating to him was the explanation of the dream which he had had before, and which he had told his father. His Lord had made it a reality through this happening. Joseph said his Lord had been kind to him by bringing him out of prison, and bringing them all to him from the desert after Satan had ruined things between him and his brothers; and that His Lord was subtle in planning what He wills to occur, Knowing the situations of His servants, Wise in His planning.

(101) Then Joseph called upon his Lord, saying that He had given him power in Egypt and had taught him the interpretation of dreams; and that He is the Creator of the heavens and the earth, originating them when there was nothing like them, the Protector of all his affairs in the life of this world and the Protector of all of them in the Afterlife. Joseph asked Him to take his soul at the end of his life whilst being in a state of submission to Allah, and to join him with the righteous prophets from his fathers and others in the highest level of Paradise.

(102) Allah revealed all that has been mentioned from the story of Joseph and his brothers to the Messenger (peace be upon him). He had no knowledge of it beforehand, since he was not there with the brothers of Joseph when they agreed to throw him into the bottom of a well, and when they planned their trick; but Allah revealed this all to the Messenger (peace be upon him).

(103) Most people will not have faith, even if the Messenger should make every effort for them to believe; so he should not lose himself in grief over them.

Beneficial Points:

1. It is desirable to give good news, because it brings joy to the heart of the Muslim.
2. Devotion to parents, by respecting and honouring them, is a duty.
3. The explanation of a dream may take place many years after it was dreamt.
4. People are warned against the whisperings of Satan and whoever tries to create a division between those who are close to each other.
5. No matter how well someone may be raised in their spiritual or worldly life, their success all goes back to the grace and blessings of Allah upon them.
6. A person is to ask Allah for a good end, safety and success on the Day of Judgement and to join the company of the righteous in Paradise.

وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ أَجْرٍۚ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ
١٠٤ وَكَأَيِّن مِّنْ ءَايَةٍ فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا
وَهُمْ عَنْهَا مُعْرِضُونَ ١٠٥ وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا
وَهُم مُّشْرِكُونَ ١٠٦ أَفَأَمِنُوٓاْ أَن تَأْتِيَهُمْ غَٰشِيَةٌ مِّنْ عَذَابِ
ٱللَّهِ أَوْ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ١٠٧ قُلْ
هَٰذِهِۦ سَبِيلِيٓ أَدْعُوٓاْ إِلَى ٱللَّهِۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِيۖ
وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ١٠٨ وَمَآ أَرْسَلْنَا مِن
قَبْلِكَ إِلَّا رِجَالًا نُّوحِيٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓۗ أَفَلَمْ يَسِيرُواْ
فِي ٱلْأَرْضِ فَيَنظُرُواْ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن
قَبْلِهِمْۗ وَلَدَارُ ٱلْأٓخِرَةِ خَيْرٌ لِّلَّذِينَ ٱتَّقَوْاْۚ أَفَلَا تَعْقِلُونَ ١٠٩
حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓاْ أَنَّهُمْ قَدْ كُذِبُواْ
جَآءَهُمْ نَصْرُنَا فَنُجِّيَ مَن نَّشَآءُۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ ٱلْقَوْمِ
ٱلْمُجْرِمِينَ ١١٠ لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُوْلِي ٱلْأَلْبَٰبِۗ
مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ ٱلَّذِي بَيْنَ يَدَيْهِ
وَتَفْصِيلَ كُلِّ شَيْءٖ وَهُدًى وَرَحْمَةً لِّقَوْمٖ يُؤْمِنُونَ ١١١

(104) If they used their reason they would believe the Messenger (peace be upon him), because he did not ask any reward for the Qur'ān or for what he called them to. The Qur'ān is only a reminder for all people.

(105) The signs showing that there is only one Allah, glory be to Him, are many, spread out through the heavens and the earth. The disbelievers pass by them, turning away from thinking about them and considering them, not paying attention to them.

(106) Most people do not admit Allah as the Creator and Provider, Who brings to life and causes death, without also worshipping images and idols next to Him, or claiming that He has a son, glory be to Him!

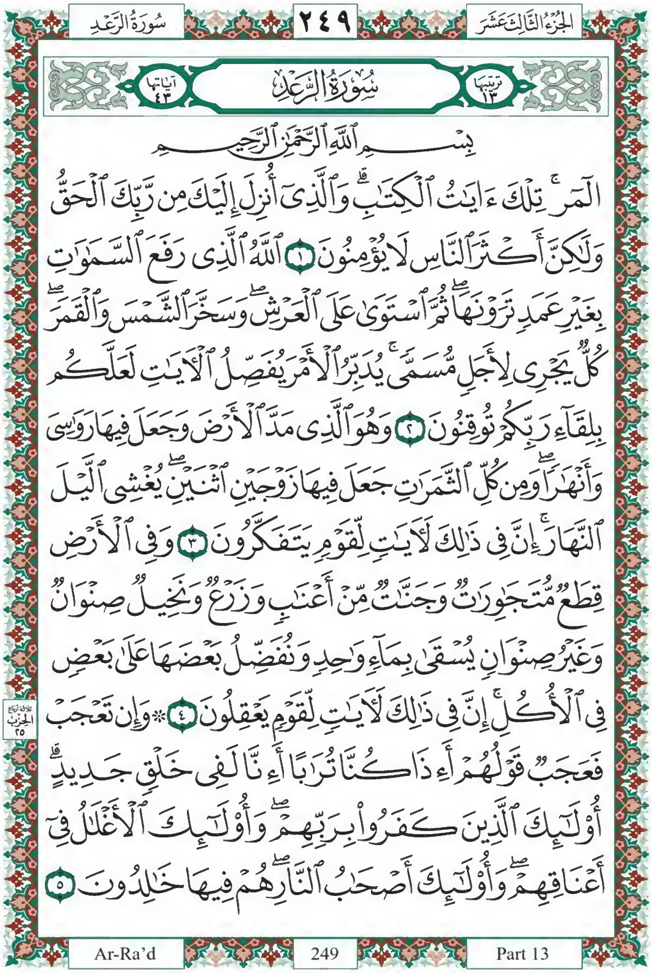
(107) Do the idolaters feel safe from a punishment in this world enveloping and overwhelming them, so that they cannot repel it; or from the Hour coming to them suddenly, when they are unaware so that they might prepare for it? Is it because of this that they do not believe?

(108) Allah tells the Messenger (peace be upon him) to say to those he calls to the truth that this is his way which he calls people to, with insight, as do those who follow him, guided by his guidance and following the Sunnah; and that he is not of those who associate partners with Allah, but worships Allah alone, glory be to Him!

(109) Allah only sent men, not angels, before the Messenger (peace be upon him), whom He gave revelation as He does to the Messenger, and they were from the people of the towns and not the desert. Their peoples denied them and Allah destroyed them. Do those who deny the Messenger not travel through the earth and think about what the end was of those who denied the truth before them, learning from their example? The bliss in the home of the Afterlife is better for those who are Mindful in this world. Do they not realise that is better, and so become mindful of Allah by following what He instructs (with faith being the most important instruction) and staying away from what He has prohibited (with not associating others with Allah being the most important prohibition)? (110) Allah gave time to the enemies of these messengers He sent, not being quick to punish, but luring them gradually until when their destruction was overdue, and the messengers despaired of it and the disbelievers thought that their messengers had lied to them in their promises of a punishment for those who deny the truth and the rescue of those who have faith; then Allah's help came to His messengers, saving the messengers and believers from the destruction which the disbelievers suffered, and Allah's punishment cannot be turned away from the sinners when He sends it down. (111) In the stories of the messengers and their peoples, as in the story of Joseph and his brothers, are lessons to be learnt by those of sound mind. The Qur'ān, which contains such narrations, is not words which are made up and fabricated about Allah, but a confirmation of the divine scriptures revealed from Allah and a detailed explanation of everything that needs explaining through sacred laws; and guidance to all that is good, and a mercy for those who have faith in it, because it is they who benefit from what is in it.

Beneficial Points:

1. It is not for a person, no matter how high his station is, to know the Ghaib of his own accord, as that is something that Allah makes particular to Himself. 2. From Allah's grace, He gives His prophets some knowledge of things in the Ghaib for particular ends and wisdom. 3. The caller to truth is not able to change people's hearts or to bring them to devotion, and most of the creation are not from the people of guidance. 4. Criticism of those who turn away from the signs of Allah in creation and proofs spread throughout the universe that there is only one Allah. 5. Verse108 contains some of the pillars of calling people to the truth: the existence of a path; calling to Allah being based on knowledge, with insight; and there being people who are called to it. 6. That the prophets and messengers were human and male, rather than female.
7. One way of convincing people when calling to the truth is for them to reflect on what happened to those in the past, and learn from their stories, which the noble Qur'ān mentions. 8. The stories in the Qur'ān are pure truth, not mixed with the impurities of fabrication or compilation, and the lies of the falsifiers do not enter into it.



سُورَةُ الرَّعۡدِ

آياتها ٤٣ ترتيبها ١٣

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الٓمٓرۚ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِۗ وَٱلَّذِيٓ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ ٱلۡحَقُّ
وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يُؤۡمِنُونَ ١ ٱللَّهُ ٱلَّذِي رَفَعَ ٱلسَّمَٰوَٰتِ
بِغَيۡرِ عَمَدٖ تَرَوۡنَهَاۖ ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۖ وَسَخَّرَ ٱلشَّمۡسَ وَٱلۡقَمَرَۖ
كُلّٞ يَجۡرِي لِأَجَلٖ مُّسَمّٗىۚ يُدَبِّرُ ٱلۡأَمۡرَ يُفَصِّلُ ٱلۡأٓيَٰتِ لَعَلَّكُم
بِلِقَآءِ رَبِّكُمۡ تُوقِنُونَ ٢ وَهُوَ ٱلَّذِي مَدَّ ٱلۡأَرۡضَ وَجَعَلَ فِيهَا رَوَٰسِيَ
وَأَنۡهَٰرٗاۖ وَمِن كُلِّ ٱلثَّمَرَٰتِ جَعَلَ فِيهَا زَوۡجَيۡنِ ٱثۡنَيۡنِۖ يُغۡشِي ٱلَّيۡلَ
ٱلنَّهَارَۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ ٣ وَفِي ٱلۡأَرۡضِ
قِطَعٞ مُّتَجَٰوِرَٰتٞ وَجَنَّٰتٞ مِّنۡ أَعۡنَٰبٖ وَزَرۡعٞ وَنَخِيلٞ صِنۡوَانٞ
وَغَيۡرُ صِنۡوَانٖ يُسۡقَىٰ بِمَآءٖ وَٰحِدٖ وَنُفَضِّلُ بَعۡضَهَا عَلَىٰ بَعۡضٖ
فِي ٱلۡأُكُلِۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ ٤ ۞ وَإِن تَعۡجَبۡ
فَعَجَبٞ قَوۡلُهُمۡ أَءِذَا كُنَّا تُرَٰبًا أَءِنَّا لَفِي خَلۡقٖ جَدِيدٍۗ
أُوْلَٰٓئِكَ ٱلَّذِينَ كَفَرُواْ بِرَبِّهِمۡۖ وَأُوْلَٰٓئِكَ ٱلۡأَغۡلَٰلُ فِيٓ
أَعۡنَاقِهِمۡۖ وَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ٥

ثلاثة أرباع الحزب ٢٥

The Thunder (Sūrah Ar-Ra'd)

Themes of the Sūrah:

An explanation of the reality and manifestations of divine might and power, the establishment of promise and threat and Allah's way with respect to change and alteration.

Explanation:

① We have spoken about similar phrases at the beginning of Sūrah Al-Baqarah. These sublime verses in this Sūrah, and the Qur'ān that Allah has revealed to you - O Messenger - is the truth in which there is no uncertainty. There is no doubt that it is from Allah, but most people do not believe in it due to stubbornness and pride.

② Allah is the One Who made the heavens high without any supports that you can see. Then He established Himself on the Throne and He subjugated the sun and the moon for the benefit of His creation. Both the sun and the moon run along for a specified period of time that is known only to Allah. He, may He be glorified, disposes of all matters in the heavens and the earth as He wills. He explains the signs that indicate His Power in the hope that you may be certain about meeting your Lord on the Day of Judgement and prepare for it by doing good actions.

③ He, may He be glorified, is the One Who spread out the earth and created on it firm mountains so that it does not cause the people to become unsettled. From all types of fruit He made two kinds, like the male and female in animals. He draws the veil of night over the day so that it becomes dark after being bright. In that which is mentioned, there are signs and proof for a people who reflect and ponder over Allah's creation, for they are the ones who benefit from such signs and proof.

④ On Earth there are neighbouring plots, gardens of vineyards, crops, palm trees sharing one root and others with individual roots. All of these gardens and crops are watered with the same water, I make some of them better than others in taste and other benefits despite their being next to one another and being watered with the same water, there are signs and proof for those who reason, for they are the ones who pay heed to it.

⑤ If you are amazed, O Messenger, at anything, then you should surely be amazed at their denial of resurrection and their statement of proof for their denial: What, when we die and become dust and decayed and decomposed bones, shall we be resurrected and restored to life? Those who reject the resurrection after death are the ones who disbelieved in their Lord and as a result they disbelieved in His Power to resurrect the dead. They are the ones around whose necks chains of fire will be placed on the Day of Judgement. They will be the inhabitants of the Fire and they will remain there forever, without ever ceasing to exist and without their punishment coming to an end.

Beneficial Points:

1. Allah is Almighty may He be glorified. How wondrous is the creation of the heavens, without any pillars that support them despite their huge and vast form.
2. Allah is most Powerful and perfect in His lordship, He causes huge plants to grow out of small seeds, and despite nourishing them with the same water and sunlight, the fruits and crops vary in size, colours and taste.
3. Allah's extraction of huge trees from small seeds, after their being non-existent, contains a refutation of the idolaters who disbelieved in the resurrection. To re-assemble the parts of human remains that are scattered and decomposed into the earth and to once again resurrect them after they had once been in existence, is easier than extracting something non-existent from a seed.

وَيَسۡتَعۡجِلُونَكَ بِٱلسَّيِّئَةِ قَبۡلَ ٱلۡحَسَنَةِ وَقَدۡ خَلَتۡ مِن
قَبۡلِهِمُ ٱلۡمَثُلَٰتُۗ وَإِنَّ رَبَّكَ لَذُو مَغۡفِرَةٖ لِّلنَّاسِ عَلَىٰ ظُلۡمِهِمۡۖ
وَإِنَّ رَبَّكَ لَشَدِيدُ ٱلۡعِقَابِ ٦ وَيَقُولُ ٱلَّذِينَ كَفَرُواْ لَوۡلَآ
أُنزِلَ عَلَيۡهِ ءَايَةٞ مِّن رَّبِّهِۦٓۗ إِنَّمَآ أَنتَ مُنذِرٞۖ وَلِكُلِّ قَوۡمٍ
هَادٍ ٧ ٱللَّهُ يَعۡلَمُ مَا تَحۡمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ ٱلۡأَرۡحَامُ
وَمَا تَزۡدَادُۚ وَكُلُّ شَيۡءٍ عِندَهُۥ بِمِقۡدَارٍ ٨ عَٰلِمُ ٱلۡغَيۡبِ
وَٱلشَّهَٰدَةِ ٱلۡكَبِيرُ ٱلۡمُتَعَالِ ٩ سَوَآءٞ مِّنكُم مَّنۡ
أَسَرَّ ٱلۡقَوۡلَ وَمَن جَهَرَ بِهِۦ وَمَنۡ هُوَ مُسۡتَخۡفِۭ بِٱلَّيۡلِ وَسَارِبُۢ
بِٱلنَّهَارِ ١٠ لَهُۥ مُعَقِّبَٰتٞ مِّنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ
يَحۡفَظُونَهُۥ مِنۡ أَمۡرِ ٱللَّهِۗ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوۡمٍ حَتَّىٰ يُغَيِّرُواْ
مَا بِأَنفُسِهِمۡۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوۡمٖ سُوٓءٗا فَلَا مَرَدَّ لَهُۥۚ وَمَا
لَهُم مِّن دُونِهِۦ مِن وَالٍ ١١ هُوَ ٱلَّذِي يُرِيكُمُ ٱلۡبَرۡقَ خَوۡفٗا
وَطَمَعٗا وَيُنشِئُ ٱلسَّحَابَ ٱلثِّقَالَ ١٢ وَيُسَبِّحُ ٱلرَّعۡدُ بِحَمۡدِهِۦ
وَٱلۡمَلَٰٓئِكَةُ مِنۡ خِيفَتِهِۦ وَيُرۡسِلُ ٱلصَّوَٰعِقَ فَيُصِيبُ بِهَا
مَن يَشَآءُ وَهُمۡ يُجَٰدِلُونَ فِي ٱللَّهِ وَهُوَ شَدِيدُ ٱلۡمِحَالِ ١٣

⑥ The idolaters ask you, O Messenger, to bring on the punishment and they enquire as to why it is taking so long to come on them before they completely enjoy the favours that Allah has decreed for them. Many such punishments have come before on people like them from the nations who disbelieved. Why do they not take a lesson from them? Your Lord, O Messenger, is one who pardons people despite their wrongdoing. He, therefore, does not rush to take retribution from them giving them a chance to repent to Allah. He is truly severe in punishing those who persist in their denial if they do not repent.

⑦ Those who disbelieved in Allah - persisting in their rejection and obstinance - say: Why has no sign been sent down to Muhammad from his Lord, just as was sent down to Moses and Jesus? You, O Messenger, are only a warner who warns people of Allah's punishment. You only have signs that Allah has given you. Every community has a prophet who shows them and guides them to the path of truth.

⑧ Allah knows what every female bears in her womb. He knows everything about it. He knows about any shrinking, swelling, health or illness that occurs in the womb. By Him, may He be glorified, everything is determined with a measure that will neither decrease nor increase.

⑨ This is because He, may He be glorified, knows about everything that is not perceived by His creation as well as everything that is perceived by them. He is the Majestic in His attributes, names and actions. The Supreme over every creation of His in His self and attributes.

⑩ He knows what is secret and what is even more hidden. Whether you, O people, hide your statements or proclaim them, it is the same in His knowledge. A person who hides from the eyes of people under the darkness of the night and the one who acts openly in the light of day, are equally known by Him.

⑪ He, may He be glorified, has angels that come upon a person one after the other. Some of them come at night and some during the day. They protect the person by Allah's command and they record his statements and actions. Allah does not change the good condition of a people for the worse unless they change the state of gratitude within themselves. When Allah, may He be glorified, wills destruction for a people, then no one can ward off what He wills. You, O people, do not have any one apart from Him who will take charge of your affairs and to whom you can resort to ward off the calamity that afflicts you.

⑫ It is He who shows you, O people, the lightning, inspiring in you both fear of the lightning bolts and hope of rain. It is He who forms the clouds laden with rain water.

⑬ The thunder pronounces His glory together with His praises, may He be glorified. The angels pronounce the glory of their Lord in awe of Him and out of respect and honour for Him. He sends thunderbolts to strike and eliminate whichever of His creation He wills. Yet the disbelievers still dispute about Allah's Oneness. Allah is mighty in power and strength and severe in punishing those who go against Him.

Beneficial Points:

1. Allah's immense forgiveness and tolerance of the wrongs of the children of Adam. They arrogantly challenge His messengers and prophets but despite that He provides for them, keeps them safe and overlooks their faults. 2. The vastness of Allah's knowledge of what it is in the darkness of the womb. He knows about the drop of sperm that comes into the womb, its then being formed into a male or female, its health and sickness, its sustenance and term and whether it is wretched or fortunate. His knowledge of it is full and comprehensive. 3. Allah's great care for the children of Adam and the presence of angels who guard and protect them such as the recording angels. 4. Allah changes the condition of a person for the better when He sees him adopting the means of guidance. Being blessed lies in following the guidance of Allah's words. 5. Proof that thunder glorifies Allah, most High, may He be glorified.

لَهُۥ دَعۡوَةُ ٱلۡحَقِّۚ وَٱلَّذِينَ يَدۡعُونَ مِن دُونِهِۦ لَا يَسۡتَجِيبُونَ لَهُم بِشَيۡءٍ إِلَّا
كَبَٰسِطِ كَفَّيۡهِ إِلَى ٱلۡمَآءِ لِيَبۡلُغَ فَاهُ وَمَا هُوَ بِبَٰلِغِهِۦۚ وَمَا دُعَآءُ ٱلۡكَٰفِرِينَ
إِلَّا فِي ضَلَٰلٖ ﴿١٤﴾ وَلِلَّهِ يَسۡجُدُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ طَوۡعٗا
وَكَرۡهٗا وَظِلَٰلُهُم بِٱلۡغُدُوِّ وَٱلۡأٓصَالِ۩ ﴿١٥﴾ قُلۡ مَن رَّبُّ ٱلسَّمَٰوَٰتِ سَجۡدَة
وَٱلۡأَرۡضِ قُلِ ٱللَّهُۚ قُلۡ أَفَٱتَّخَذۡتُم مِّن دُونِهِۦٓ أَوۡلِيَآءَ لَا يَمۡلِكُونَ
لِأَنفُسِهِمۡ نَفۡعٗا وَلَا ضَرّٗاۚ قُلۡ هَلۡ يَسۡتَوِي ٱلۡأَعۡمَىٰ وَٱلۡبَصِيرُ أَمۡ هَلۡ
تَسۡتَوِي ٱلظُّلُمَٰتُ وَٱلنُّورُۗ أَمۡ جَعَلُواْ لِلَّهِ شُرَكَآءَ خَلَقُواْ كَخَلۡقِهِۦ فَتَشَٰبَهَ
ٱلۡخَلۡقُ عَلَيۡهِمۡۚ قُلِ ٱللَّهُ خَٰلِقُ كُلِّ شَيۡءٖ وَهُوَ ٱلۡوَٰحِدُ ٱلۡقَهَّٰرُ ﴿١٦﴾ أَنزَلَ
مِنَ ٱلسَّمَآءِ مَآءٗ فَسَالَتۡ أَوۡدِيَةُۢ بِقَدَرِهَا فَٱحۡتَمَلَ ٱلسَّيۡلُ زَبَدٗا رَّابِيٗاۖ
وَمِمَّا يُوقِدُونَ عَلَيۡهِ فِي ٱلنَّارِ ٱبۡتِغَآءَ حِلۡيَةٍ أَوۡ مَتَٰعٖ زَبَدٞ مِّثۡلُهُۥۚ
كَذَٰلِكَ يَضۡرِبُ ٱللَّهُ ٱلۡحَقَّ وَٱلۡبَٰطِلَۚ فَأَمَّا ٱلزَّبَدُ فَيَذۡهَبُ جُفَآءٗۖ
وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ فَيَمۡكُثُ فِي ٱلۡأَرۡضِۚ كَذَٰلِكَ يَضۡرِبُ ٱللَّهُ
ٱلۡأَمۡثَالَ ﴿١٧﴾ لِلَّذِينَ ٱسۡتَجَابُواْ لِرَبِّهِمُ ٱلۡحُسۡنَىٰۚ وَٱلَّذِينَ لَمۡ يَسۡتَجِيبُواْ
لَهُۥ لَوۡ أَنَّ لَهُم مَّا فِي ٱلۡأَرۡضِ جَمِيعٗا وَمِثۡلَهُۥ مَعَهُۥ لَٱفۡتَدَوۡاْ بِهِۦٓۚ
أُوْلَٰٓئِكَ لَهُمۡ سُوٓءُ ٱلۡحِسَابِ وَمَأۡوَىٰهُمۡ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمِهَادُ ﴿١٨﴾

⑭ The call of monotheism is for Allah alone and no one shares this with Him. The idols on whom the idolaters call besides Him do not respond to the call of those who call them in any matter. Their calling them is simply like a thirsty person stretching his hand towards water for it to reach his mouth so that he can drink from it. The water is not going to reach his mouth. The call of the disbelievers to their idols is only in vain and far from being right, because they have no power to draw any benefit for them nor ward off any harm from them.

⑮ All that are in the heavens and on earth submit themselves in prostration to Allah alone. A believer and disbeliever are equal in this, except that a believer submits and prostrates to Him willingly, while a disbeliever unwillingly submits even though his natural disposition dictates that he should do so willingly. The shadow of every creation that has a shadow submits to Him at the beginning and at the end of the day.

⑯ Say, O Messenger, to the disbelievers who worship others together with Allah: Who is the creator and the controller of the heavens and the earth? Say, O Messenger, It is Allah who is their Creator and Controller and you acknowledge this. Say, O Messenger, to them: Have you taken for yourselves protectors other than Allah who are themselves helpless! They cannot draw any benefit for themselves nor remove any harm. How then will they be able to do so for others? Say to them, O Messenger, Is the disbeliever, who has no insight, equal to the believer who can see and who is guided? And is disbelief, which is layers of darkness, equal to faith, which is light? Have they assigned in the creation partners to Allah, may He be glorified, who have created anything like Allah's creation so that their creation is indistinguishable from His? Say to them, O Messenger, Allah alone is the Creator of all things. He has no partner in creation. He is the One and Only deity, who solely deserves to be worshipped, and He is the All Compelling.

⑰ Allah strikes an example of the erosion of falsehood and the survival of truth with rainwater that comes down from the sky and causes riverbeds to flow, each according to its size, whether big or small. The overflowing water carries on its surface scum and froth that rise above the water. He then gives another example of falsehood and truth with some of the metals that people put into a furnace in order to melt down and to make ornaments for people. Falsehood is like the scum and froth that floats above the water and like the slag expelled by smelting the metal. Truth is like the pure water that can be drunk and that causes fruits, grass and vegetation to grow; and like the metal that remains after smelting, which is of benefit to people. Just as Allah has given these two examples, He gives many examples to people so that truth may be distinguished from falsehood.

⑱ Those believers who responded to their Lord when he called them towards His Oneness and obedience will have the best reward, which is Paradise. But those disbelievers who did not respond to His call towards His Oneness and obedience, even if they possessed all the different types of wealth on earth, and twice as much, they would offer all of that to redeem themselves from the punishment. Those who did not respond to His call will be taken to account for all their wrong deeds and the home in which they will reside will be Hell— What a miserable place the Fire is to rest and settle in!

Beneficial Points:

1. Description of the deviation of the idolaters in their calling on other than Allah for assistance. Resemblance of their condition to that of a person who wants to drink but stretches his hands towards the water without getting any. He cannot drink in this manner, as he did not adopt the proper means for doing so. 2. One of the methods of explanation used in the Qur'ān is: Proverbs, which is to liken something abstract to something tangible and to give a mental image that helps one understand the meaning. 3. All things in existence submit and prostrate to Allah, willingly or unwillingly, because submission to Him, may He be glorified, is something dictated by natural disposition.

الحِزۡبُ ٢٦

۞ أَفَمَن يَعۡلَمُ أَنَّمَآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ ٱلۡحَقُّ كَمَنۡ هُوَ أَعۡمَىٰٓۚ إِنَّمَا يَتَذَكَّرُ
أُوْلُواْ ٱلۡأَلۡبَٰبِ ﴿١٩﴾ ٱلَّذِينَ يُوفُونَ بِعَهۡدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلۡمِيثَٰقَ
﴿٢٠﴾ وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيَخۡشَوۡنَ رَبَّهُمۡ
وَيَخَافُونَ سُوٓءَ ٱلۡحِسَابِ ﴿٢١﴾ وَٱلَّذِينَ صَبَرُواْ ٱبۡتِغَآءَ وَجۡهِ رَبِّهِمۡ
وَأَقَامُواْ ٱلصَّلَوٰةَ وَأَنفَقُواْ مِمَّا رَزَقۡنَٰهُمۡ سِرّٗا وَعَلَانِيَةٗ وَيَدۡرَءُونَ
بِٱلۡحَسَنَةِ ٱلسَّيِّئَةَ أُوْلَٰٓئِكَ لَهُمۡ عُقۡبَى ٱلدَّارِ ﴿٢٢﴾ جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا
وَمَن صَلَحَ مِنۡ ءَابَآئِهِمۡ وَأَزۡوَٰجِهِمۡ وَذُرِّيَّٰتِهِمۡۖ وَٱلۡمَلَٰٓئِكَةُ يَدۡخُلُونَ
عَلَيۡهِم مِّن كُلِّ بَابٖ ﴿٢٣﴾ سَلَٰمٌ عَلَيۡكُم بِمَا صَبَرۡتُمۡۚ فَنِعۡمَ عُقۡبَى ٱلدَّارِ ﴿٢٤﴾
وَٱلَّذِينَ يَنقُضُونَ عَهۡدَ ٱللَّهِ مِنۢ بَعۡدِ مِيثَٰقِهِۦ وَيَقۡطَعُونَ
مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفۡسِدُونَ فِي ٱلۡأَرۡضِ أُوْلَٰٓئِكَ لَهُمُ
ٱللَّعۡنَةُ وَلَهُمۡ سُوٓءُ ٱلدَّارِ ﴿٢٥﴾ ٱللَّهُ يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ
وَيَقۡدِرُۚ وَفَرِحُواْ بِٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَمَا ٱلۡحَيَوٰةُ ٱلدُّنۡيَا فِي ٱلۡأٓخِرَةِ إِلَّا
مَتَٰعٞ ﴿٢٦﴾ وَيَقُولُ ٱلَّذِينَ كَفَرُواْ لَوۡلَآ أُنزِلَ عَلَيۡهِ ءَايَةٞ مِّن رَّبِّهِۦۚ قُلۡ
إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهۡدِيٓ إِلَيۡهِ مَنۡ أَنَابَ ﴿٢٧﴾ ٱلَّذِينَ ءَامَنُواْ
وَتَطۡمَئِنُّ قُلُوبُهُم بِذِكۡرِ ٱللَّهِۗ أَلَا بِذِكۡرِ ٱللَّهِ تَطۡمَئِنُّ ٱلۡقُلُوبُ ﴿٢٨﴾

⑲ The one who knows that what Allah has revealed to you, O Messenger, is undoubtedly the Truth from your Lord, and who has faith in and responds to Allah, cannot be equal to someone who is blind, who disbelieves in Allah and does not respond to Him. Only those with sound understanding will pay heed to and take a lesson from this. ⑳ Those who respond to Allah are the ones who fulfil the pledges they made to Allah or the pledges they made to His servants and who do not break the pledges made with Allah or with others. ㉑ They are those who join everything that Allah commands to be joined, such as ties with family and their fellow brothers for the sake of Allah, who are in such awe of their Lord that it moves them to carry out His instructions and refrain from His prohibitions, and who fear that Allah will take them to account for every sin they commit, for any person whose account is scrutinised will be ruined. ㉒ They are those who remained steadfast in following Allah and in the ease and hardship that Allah decreed for them, and they remained firm in refraining from going against Him, seeking Allah's pleasure. They kept up the prayer perfectly, they discharged their obligations from the wealth that We gave them, and they willingly gave from that wealth, secretly to avoid ostentation, and openly so that others could follow their lead. They repel the evil of those who harm them by doing good to them. These people who have these qualities will have a praiseworthy outcome on the Day of Judgement. ㉓ This praiseworthy outcome refers to gardens in which they will permanently reside in luxury. To complete the favour, those of their fathers, mothers, wives and children who were upright will enter these gardens together with them so as to make their stay even more enjoyable by meeting them. In addition, the angels will come in to visit and congratulate them from every door of their homes in Paradise. ㉔ The angels will greet them whenever they come to visit them saying: Peace be on you, i.e.: You are safe from calamities because of your being steadfast in following Allah and in difficult times and being firm in not going against Him. What a wonderful final home is your outcome! Since Allah mentioned the attributes of the believers, he thereafter mentioned the attributes of the disbelievers who turn away and said: ㉕ As for those who break their pledge with Allah after it has been made binding, and cut off the relationships that Allah has commanded to be joined, those are the unfortunate and wretched ones who will be distanced from Allah's mercy, and they will have a dreadful home in the Fire. ㉖ Allah expands provision for anyone He wills and restricts it for any of His servants that He wills. Being given abundant provision is not a sign of being fortunate or of having attained Allah's love. Similarly, restriction of provision is not a sign of being wretched. The disbelievers rejoiced in the life of this world and inclined to it becoming comfortable therein. Yet the life of this world, compared to the Hearafter, is only a brief enjoyment that will soon pass. ㉗ Those who disbelieved in Allah and His verses say: If only a physical sign was sent down to Muhammad from his Lord proving his truthfulness and then we will believe. Say, O Messenger, to those who suggest this: Allah, through His justice, leaves whoever He will to stray, and through His grace He guides to Himself those who turn towards Him in repentance. Guidance is not in their hands so that they could link it to the sending down of signs. ㉘ These people whom Allah guides are those who have faith and whose hearts find comfort in the remembrance of Allah and in His glorification and praise and by reciting and listening to His book. Truly it is only natural that in the remembrance of Allah hearts find comfort.

Beneficial Points: 1. Knowledge is virtuous and those who possess it are not equal to those who do not. 2. Encouragement towards a number of moral virtues that lead to Paradise, including: good relations, awe of Allah, fulfilment of pledges, patience, spending and repaying an evil deed with a good one. 3. Warning against some attributes that result in being cursed and distanced from Allah's mercy, including: breaking Allah's pledge, cutting off what Allah has ordered to be joined and spreading corruption on earth. 4. The keys to provisions are in Allah's hands, may He be glorified. The expansion or restriction by Allah in the provision of a servant should not necessarily be a cause of joy or sorrow as it is not an indication of Allah's pleasure or anger in respect of that servant. 5. Guidance is not necessarily linked to the sending down of the signs and miracles requested by the idolaters. 6. One of the effects of the Qur'ān on the believing servant is that it brings about tranquility in the heart.

ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ طُوبَىٰ لَهُمۡ وَحُسۡنُ مَـَٔابٖ ٢٩
كَذَٰلِكَ أَرۡسَلۡنَٰكَ فِيٓ أُمَّةٖ قَدۡ خَلَتۡ مِن قَبۡلِهَآ أُمَمٞ لِّتَتۡلُوَاْ
عَلَيۡهِمُ ٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ وَهُمۡ يَكۡفُرُونَ بِٱلرَّحۡمَٰنِۚ قُلۡ هُوَ رَبِّي
لَآ إِلَٰهَ إِلَّا هُوَ عَلَيۡهِ تَوَكَّلۡتُ وَإِلَيۡهِ مَتَابِ ٣٠ وَلَوۡ أَنَّ قُرۡءَانٗا
سُيِّرَتۡ بِهِ ٱلۡجِبَالُ أَوۡ قُطِّعَتۡ بِهِ ٱلۡأَرۡضُ أَوۡ كُلِّمَ بِهِ ٱلۡمَوۡتَىٰۗ
بَل لِّلَّهِ ٱلۡأَمۡرُ جَمِيعًاۗ أَفَلَمۡ يَاْيۡـَٔسِ ٱلَّذِينَ ءَامَنُوٓاْ أَن لَّوۡ يَشَآءُ
ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمِيعٗاۗ وَلَا يَزَالُ ٱلَّذِينَ كَفَرُواْ تُصِيبُهُم
بِمَا صَنَعُواْ قَارِعَةٌ أَوۡ تَحُلُّ قَرِيبٗا مِّن دَارِهِمۡ حَتَّىٰ يَأۡتِيَ وَعۡدُ
ٱللَّهِۚ إِنَّ ٱللَّهَ لَا يُخۡلِفُ ٱلۡمِيعَادَ ٣١ وَلَقَدِ ٱسۡتُهۡزِئَ بِرُسُلٖ مِّن
قَبۡلِكَ فَأَمۡلَيۡتُ لِلَّذِينَ كَفَرُواْ ثُمَّ أَخَذۡتُهُمۡۖ فَكَيۡفَ كَانَ
عِقَابِ ٣٢ أَفَمَنۡ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفۡسِۭ بِمَا كَسَبَتۡۗ وَجَعَلُواْ
لِلَّهِ شُرَكَآءَ قُلۡ سَمُّوهُمۡۚ أَمۡ تُنَبِّـُٔونَهُۥ بِمَا لَا يَعۡلَمُ فِي ٱلۡأَرۡضِ أَم
بِظَٰهِرٖ مِّنَ ٱلۡقَوۡلِۗ بَلۡ زُيِّنَ لِلَّذِينَ كَفَرُواْ مَكۡرُهُمۡ وَصُدُّواْ عَنِ
ٱلسَّبِيلِۗ وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِنۡ هَادٖ ٣٣ لَّهُمۡ عَذَابٞ فِي ٱلۡحَيَوٰةِ
ٱلدُّنۡيَاۖ وَلَعَذَابُ ٱلۡأٓخِرَةِ أَشَقُّۖ وَمَا لَهُم مِّنَ ٱللَّهِ مِن وَاقٖ ٣٤

㉙ These people who have faith in Allah and do good actions that bring them close to Allah, will have a pleasant life in the afterlife and will have a beautiful outcome in Paradise.

㉚ Just as we sent previous messengers to their communities, We sent you, O Messenger, to your community so that you may recite to them the Qur’ān that We revealed to you, for it is sufficient evidence of your truthfulness. Yet the condition of your people is that they reject this miracle because they deny the Benevolent One as they associate others with Him as partners. Say, O Messenger, : The Benevolent One, with whom you associate others as partners, He is my Lord; there is no one deserving of being worshipped but He; in Him I put my trust for all my affairs, and to Him I turn in repentance.

㉛ If any of the divine scriptures had the quality of being able to make the mountains move from their places or the earth split and turn into rivers and springs, or be recited to the dead who would then come to life, it would have been this Qur’ān that is revealed to you, O Messenger, for its evidence is clear and its effect is profound, if only their hearts were mindful - but they reject it. Instead, the matter of sending down miracles and other matters are entirely in Allah’s control. Do those who have faith in Allah not know that if Allah willed to guide all the people together without sending down any miracles He would have done so? But He did not will that. Those who reject Allah continue to be struck with a severe disaster that shakes them, or such disaster falls close to their homes until Allah’s promise of the continuous punishment comes to pass. Allah does not fail to accomplish what He promised when the time specified for it comes.

㉜ You are not the first messenger to be rejected and mocked at by his people. The communities before you, O Messenger, mocked at their messengers and rejected them. But I gave respite to those who rejected their messengers until they thought I would not destroy them. Then I seized them after that respite, with various forms of punishment. What do you think of My punishment of them? It was really a severe punishment!

㉝ Is the One who watches over the actions of every soul and who recompenses it for its actions more deserving of being worshipped, or these idols who do not have any right to be worshipped? Yet the disbelievers have unjustly and falsely made them partners to Allah. Say to them, O Messenger, : Tell us the names of the partners that you worship together with Allah if you are true in your claim. Or is it that you are informing Allah of partners on earth that He does not know of? Or are you informing Him with a show of words that have no reality? Rather, Satan has made the evil designs of the disbelievers seem good to them. Thus they rejected Allah and He turned them away from the path of righteousness and guidance.

㉞ There is a punishment for them in this world in the form of being killed and imprisoned at the hands of the believers, but the punishment of the Hereafter that awaits them will be more severe and more difficult than the punishment of this world because of its never-ending severity and continuity. They will have no one to protect them from Allah’s punishment on the Day of Judgement.

Beneficial Points:

1. The main purpose of every revealed scripture is to provide guidance and not to bring down signs and miracles. These are in the control of Allah who decrees them when and how He wills.
2. Allah consoles the Prophet (peace be upon him) and informs him that the denial that he is experiencing with the idolaters is not something new, but was faced by the previous prophets.

ربع الحِزۡب ٢٦

۞ مَّثَلُ ٱلۡجَنَّةِ ٱلَّتِي وُعِدَ ٱلۡمُتَّقُونَۖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ
أُكُلُهَا دَآئِمٞ وَظِلُّهَاۚ تِلۡكَ عُقۡبَى ٱلَّذِينَ ٱتَّقَواْۚ وَّعُقۡبَى
ٱلۡكَٰفِرِينَ ٱلنَّارُ ٣٥ وَٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَفۡرَحُونَ
بِمَآ أُنزِلَ إِلَيۡكَۖ وَمِنَ ٱلۡأَحۡزَابِ مَن يُنكِرُ بَعۡضَهُۥۚ قُلۡ إِنَّمَآ
أُمِرۡتُ أَنۡ أَعۡبُدَ ٱللَّهَ وَلَآ أُشۡرِكَ بِهِۦٓۚ إِلَيۡهِ أَدۡعُواْ وَإِلَيۡهِ مَـَٔابِ
٣٦ وَكَذَٰلِكَ أَنزَلۡنَٰهُ حُكۡمًا عَرَبِيّٗاۚ وَلَئِنِ ٱتَّبَعۡتَ أَهۡوَآءَهُم بَعۡدَ
مَا جَآءَكَ مِنَ ٱلۡعِلۡمِ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِيّٖ وَلَا وَاقٖ ٣٧ وَلَقَدۡ
أَرۡسَلۡنَا رُسُلٗا مِّن قَبۡلِكَ وَجَعَلۡنَا لَهُمۡ أَزۡوَٰجٗا وَذُرِّيَّةٗۚ وَمَا كَانَ
لِرَسُولٍ أَن يَأۡتِيَ بِـَٔايَةٍ إِلَّا بِإِذۡنِ ٱللَّهِۗ لِكُلِّ أَجَلٖ كِتَابٞ ٣٨
يَمۡحُواْ ٱللَّهُ مَا يَشَآءُ وَيُثۡبِتُۖ وَعِندَهُۥٓ أُمُّ ٱلۡكِتَٰبِ ٣٩ وَإِن مَّا
نُرِيَنَّكَ بَعۡضَ ٱلَّذِي نَعِدُهُمۡ أَوۡ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيۡكَ ٱلۡبَلَٰغُ
وَعَلَيۡنَا ٱلۡحِسَابُ ٤٠ أَوَلَمۡ يَرَوۡاْ أَنَّا نَأۡتِي ٱلۡأَرۡضَ نَنقُصُهَا
مِنۡ أَطۡرَافِهَاۚ وَٱللَّهُ يَحۡكُمُ لَا مُعَقِّبَ لِحُكۡمِهِۦۚ وَهُوَ سَرِيعُ
ٱلۡحِسَابِ ٤١ وَقَدۡ مَكَرَ ٱلَّذِينَ مِن قَبۡلِهِمۡ فَلِلَّهِ ٱلۡمَكۡرُ جَمِيعٗاۖ
يَعۡلَمُ مَا تَكۡسِبُ كُلُّ نَفۡسٖۗ وَسَيَعۡلَمُ ٱلۡكُفَّٰرُ لِمَنۡ عُقۡبَى ٱلدَّارِ ٤٢

(35) The description of Paradise that those mindful of Allah, by fulfilling His instructions and avoiding His prohibitions, have been promised is that rivers flow below its palaces, its fruits are perpetual and do not ever end unlike the fruit of the world, and its shade is everlasting without ever retracting. That is the outcome that awaits those who are mindful of Allah, by fulfilling His instructions and avoiding His prohibitions. The outcome of the disbelievers is the Fire, which they will enter to remain there forever.

(36) Those Jews to whom We gave the Torah and those Christians to whom We gave the Gospel, rejoice in what has been revealed to you, O Messenger, because it conforms to some of what was revealed to them. Some factions of the Jews and Christians deny parts of what has been revealed to you because it does not conform to their desires, or it describes them as having altered or distorted their religion. Say to them, O Messenger, Allah has only instructed me to worship Him alone, and not to associate any partners with Him. To Him alone I invite and not to anyone else. To Him alone is my return. This is what the Torah and the Gospel taught.

(37) Just as We sent down the previous scriptures in the language of their people, We have sent down to you, O Messenger, the Qur'ān as a decisive word indicating the truth in the Arabic language. If you, O Messenger, follow the desires of the People of the Scripture, in their request to you to delete what does not conform to their desires, after you have received the knowledge that Allah has taught you, then you will not have anyone to take charge of your affairs and to assist you against your enemies and you will not have anyone to protect you from Allah's punishment.

(38) We sent messengers before you, O Messenger, who were human - so you are nothing new among the messengers. We gave them wives and children like other human beings. We did not make them angels who do not marry and have children. You are one of these messengers who marry and have children. Why then are these idolaters surprised at this? No messenger can bring a miracle except if Allah gives permission for him to do so. For every matter decreed by Allah there is a Book in which it is mentioned and a time which will neither come too early nor too late.

(39) Allah removes whatever good, evil, fortune or misfortune He wills to remove and He confirms whatever He wills. With Him is the Preserved Tablet, which is the source of all of that, and any erasure or confirmation that appears conforms to what is in it.

(40) If I show you, O Prophet, some of the punishment that We promise them before your death, then that is My choice. If I cause you to die before showing you that, then your duty is only to convey what We have instructed you to convey. It is not your duty to recompense them or to take them to account - that is My duty.

(41) Have these disbelievers not seen that We come to the land of the disbelievers diminishing it from its borders by spreading Islam and by the Muslims conquering it? Allah decides and decrees whatever He wills amongst His servants. No one can reverse, amend or alter His decision. He, may He be glorified, is swift in reckoning and He will take the earlier people and the later ones to account within one day.

(42) The previous communities had plotted and devised schemes against their prophets and they rejected what they brought to them. What did they manage to do by such schemes? Nothing! This is because the effective plan is only that of Allah and no other. He, may He be glorified, is the One Who knows what their souls earn and He will recompense them for it. Then they will know how wrong they were in not having faith in Allah, and how right the believers were as they would have acquired Paradise and the best outcome.

Beneficial Points:

1. Arousing the desire for Paradise by giving its description of flowing rivers and perpetual provision and shade.
2. Clarification that messengers are human beings, who have wives and offspring, and that our Prophet (peace be upon him) is nothing new among them. He is just like them in that aspect.

وَيَقُولُ ٱلَّذِينَ كَفَرُواْ لَسۡتَ مُرۡسَلٗاۚ قُلۡ كَفَىٰ بِٱللَّهِ شَهِيدَۢا
بَيۡنِي وَبَيۡنَكُمۡ وَمَنۡ عِندَهُۥ عِلۡمُ ٱلۡكِتَٰبِ ٤٣

سُورَةُ إِبۡرَاهِيمَ

ترتيبها ١٤ آياتها ٥٢

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الٓرۚ كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ لِتُخۡرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ
إِلَى ٱلنُّورِ بِإِذۡنِ رَبِّهِمۡ إِلَىٰ صِرَٰطِ ٱلۡعَزِيزِ ٱلۡحَمِيدِ ١
ٱللَّهِ ٱلَّذِي لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَوَيۡلٞ
لِّلۡكَٰفِرِينَ مِنۡ عَذَابٖ شَدِيدٍ ٢ ٱلَّذِينَ يَسۡتَحِبُّونَ
ٱلۡحَيَوٰةَ ٱلدُّنۡيَا عَلَى ٱلۡأٓخِرَةِ وَيَصُدُّونَ عَن سَبِيلِ
ٱللَّهِ وَيَبۡغُونَهَا عِوَجًاۚ أُوْلَٰٓئِكَ فِي ضَلَٰلِۭ بَعِيدٖ ٣ وَمَآ
أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوۡمِهِۦ لِيُبَيِّنَ لَهُمۡۖ
فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهۡدِي مَن يَشَآءُۚ وَهُوَ ٱلۡعَزِيزُ
ٱلۡحَكِيمُ ٤ وَلَقَدۡ أَرۡسَلۡنَا مُوسَىٰ بِـَٔايَٰتِنَآ أَنۡ أَخۡرِجۡ
قَوۡمَكَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ وَذَكِّرۡهُم بِأَيَّىٰمِ
ٱللَّهِۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّكُلِّ صَبَّارٖ شَكُورٖ ٥

㊸ Those who disbelieved in Allah say: You, O Muhammad, have not been sent by Allah. Tell them, O Messenger, Allah is sufficient as a witness between me and you to the fact that I have been sent from my Lord to you, as well as those who have knowledge of the heavenly scriptures that contain my description. The one for whom Allah is a witness to His truthfulness, is not harmed by the rejection of those who deny him.

Abraham (Sūrah Ibrāhīm)

Themes of the Sūrah:
A description of the function of messengers and their eagerness to remove people from the darkness of idolatry to the light of monotheism despite the reluctance of their people, to give strength to the Prophet (peace be upon him) and to warn those who do wrong.

Explanation:
① Alif Lam Ra, this is a book which I have revealed to you, so that you may lead people out of darkness and into light, by the will of their Lord, to the path of the Almighty, the PraiseworthyThe discussion on similar letters has already passed in Sūrah Al-Baqarah.This Qur'ān is a book that I revealed to you, O Messenger, so that you may remove people from disbelief, ignorance and misguidance to faith, knowledge and guidance - to the religion of Islam which is the way of Allah, the Mighty whom no one can overpower, the One Who deserves praise in everything.

② Allah, to Whom alone belongs whatever is in the heavens, and to Whom alone belongs whatever is on earth. He alone is the One Who deserves to be worshipped and that nothing of His creation be associated as partner to Him. Those who disbelieved in Allah will received a severe punishment.

③ Those who disbelieved in Allah prefer the life of the world and its transient pleasures over the afterlife with its eternal bliss. They turn people away from Allah's path and they seek to distort His path, make it divert from the truth and move away from uprightness, so that no one treads it. Those described with such attributes are in error that is far from the truth and righteousness.

④ We did not send any messenger except that We sent him speaking the language of his people, so that they could easily understand what he brought from Allah. We did not send him to compel them to have faith in Allah, for Allah misguides whoever He wills out of His justice, and guides whoever He wills through His grace. He is the Mighty, whom no one can overpower, and the Wise in His creation and planning.

⑤ We had sent Moses and supported him with miracles indicating his truthfulness and that he was indeed sent by His Lord. We instructed him to remove his people from disbelief, ignorance and slavery to faith, knowledge and freedom from the enslavement of Pharaoh and his people. We instructed him to remind them of Allah's days on which He blessed them with His favours and of the days of His retribution on which He took the deniers to task. In those days there are clear signs of Allah's Oneness, His magnitude of power, His favour to the believers and His punishment of the wrongdoing deniers. This is something that will be of benefit to those who are steadfast in following Allah and who constantly show gratitude for His favours and blessings.

Beneficial Points:
1. The function of the Qur'ān and the purpose of its revelation is guidance - by removing people from the darkness of falsehood to the light of truth.
2. Messengers are sent in the language of their people because this is more effective for their being understood, accepted and followed.
3. The function of messengers are summarised in their guiding and leading people out of darkness to light.

وَإِذۡ قَالَ مُوسَىٰ لِقَوۡمِهِ ٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ
إِذۡ أَنجَىٰكُم مِّنۡ ءَالِ فِرۡعَوۡنَ يَسُومُونَكُمۡ سُوٓءَ ٱلۡعَذَابِ
وَيُذَبِّحُونَ أَبۡنَآءَكُمۡ وَيَسۡتَحۡيُونَ نِسَآءَكُمۡۚ وَفِي
ذَٰلِكُم بَلَآءٞ مِّن رَّبِّكُمۡ عَظِيمٞ ٦ وَإِذۡ تَأَذَّنَ رَبُّكُمۡ
لَئِن شَكَرۡتُمۡ لَأَزِيدَنَّكُمۡۖ وَلَئِن كَفَرۡتُمۡ إِنَّ عَذَابِي
لَشَدِيدٞ ٧ وَقَالَ مُوسَىٰٓ إِن تَكۡفُرُوٓاْ أَنتُمۡ وَمَن فِي
ٱلۡأَرۡضِ جَمِيعٗا فَإِنَّ ٱللَّهَ لَغَنِيٌّ حَمِيدٌ ٨ أَلَمۡ يَأۡتِكُمۡ نَبَؤُاْ
ٱلَّذِينَ مِن قَبۡلِكُمۡ قَوۡمِ نُوحٖ وَعَادٖ وَثَمُودَ وَٱلَّذِينَ
مِنۢ بَعۡدِهِمۡ لَا يَعۡلَمُهُمۡ إِلَّا ٱللَّهُۚ جَآءَتۡهُمۡ رُسُلُهُم
بِٱلۡبَيِّنَٰتِ فَرَدُّوٓاْ أَيۡدِيَهُمۡ فِيٓ أَفۡوَٰهِهِمۡ وَقَالُوٓاْ إِنَّا كَفَرۡنَا
بِمَآ أُرۡسِلۡتُم بِهِۦ وَإِنَّا لَفِي شَكّٖ مِّمَّا تَدۡعُونَنَآ إِلَيۡهِ مُرِيبٖ ٩
نصف الحِزْب ٢٦ ۞ قَالَتۡ رُسُلُهُمۡ أَفِي ٱللَّهِ شَكّٞ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ
يَدۡعُوكُمۡ لِيَغۡفِرَ لَكُم مِّن ذُنُوبِكُمۡ وَيُؤَخِّرَكُمۡ إِلَىٰٓ أَجَلٖ
مُّسَمّٗىۚ قَالُوٓاْ إِنۡ أَنتُمۡ إِلَّا بَشَرٞ مِّثۡلُنَا تُرِيدُونَ أَن تَصُدُّونَا
عَمَّا كَانَ يَعۡبُدُ ءَابَآؤُنَا فَأۡتُونَا بِسُلۡطَٰنٖ مُّبِينٖ ١٠

⑥ Remember, O Messenger, when Moses fulfilled the instruction of his Lord and said to his people, the Israelites, reminding them of Allah's favours to them: O my people, remember Allah's favour on you when He saved you from the people of Pharaoh and gave you safety from their affliction. They were making you suffer greatly, killing your sons, so that no one would be born amongst you to take over Pharaoh's kingdom, and letting your women live to humiliate and disgrace them. In their doing so was a great test of patience for you. Allah then rewarded you for your patience in this trial by saving you from the affliction of the people of Pharaoh.

⑦ Moses said to them: Remember when your Lord clearly announced to you: If you are grateful to Allah for the above-mentioned favours that He has blessed you with, then He will give you more from His favour and grace. But, if you deny His favours to you and do not show gratitude for them, His punishment is severe for those who deny His favours and are not grateful for them.

⑧ Moses said to his people: O my people, if you yourselves reject the truth and together with you all those on earth also reject the truth, the harm of your rejection will be on you, for Allah is self-sufficient and deserving of praise by Himself. The faith of the believers does not benefit Him and the rejection of the disbelievers does not harm Him.

⑨ Has not the news of the destruction of the communities who disbelieved before you reached you, O disbelievers? The people of Noah, the Ad, the people of Hud, Thamud - the people of Salih - and the communities that came after them, which are so numerous that their full number is known only to Allah? Their messengers came to them with clear signs as well as miracles. But they did not respond to their messengers and did not believe them. They did not utter anything that indicated their faith. Instead they said to their messengers: We reject what you have been sent with. We have disturbing doubts about what you are calling us to.

⑩ Their messengers said in response to them: Can there be any doubt about Allah's Oneness and about worshipping Him alone, when He is the Creator of the heavens and the earth, who brought them into existence without any precedent?! He calls you to have faith in Him so that He can wipe out your previous sins and defer you until such time that you can complete your fixed period of life in this world. Their people said to them: You are only human like us. You have no merit over us. You want to turn us away from what our forefathers used to worship. Bring us clear proof indicating the truthfulness of your claim that you are messengers from Allah to us.

Beneficial Points:

1. One of the means of calling towards Allah is to remind those addressed of Allah's favours to them, especially if that is linked to a great favour such as victory over or salvation from an enemy.
2. It is Allah's grace that He promised His servants more favours in lieu of their gratitude. On the other hand, His threat is severe to those who reject Him.
3. The rejection by His servants does not harm Allah at all, just as the faith of His servants does not benefit Him. He is self-sufficient and praiseworthy by His self.

قَالَتۡ لَهُمۡ رُسُلُهُمۡ إِن نَّحۡنُ إِلَّا بَشَرٞ مِّثۡلُكُمۡ وَلَٰكِنَّ ٱللَّهَ
يَمُنُّ عَلَىٰ مَن يَشَآءُ مِنۡ عِبَادِهِۦۖ وَمَا كَانَ لَنَآ أَن نَّأۡتِيَكُم
بِسُلۡطَٰنٍ إِلَّا بِإِذۡنِ ٱللَّهِۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ
١١ وَمَا لَنَآ أَلَّا نَتَوَكَّلَ عَلَى ٱللَّهِ وَقَدۡ هَدَىٰنَا سُبُلَنَاۚ وَلَنَصۡبِرَنَّ
عَلَىٰ مَآ ءَاذَيۡتُمُونَاۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُتَوَكِّلُونَ
١٢ وَقَالَ ٱلَّذِينَ كَفَرُواْ لِرُسُلِهِمۡ لَنُخۡرِجَنَّكُم مِّنۡ أَرۡضِنَآ
أَوۡ لَتَعُودُنَّ فِي مِلَّتِنَاۖ فَأَوۡحَىٰٓ إِلَيۡهِمۡ رَبُّهُمۡ لَنُهۡلِكَنَّ
ٱلظَّٰلِمِينَ ١٣ وَلَنُسۡكِنَنَّكُمُ ٱلۡأَرۡضَ مِنۢ بَعۡدِهِمۡۚ
ذَٰلِكَ لِمَنۡ خَافَ مَقَامِي وَخَافَ وَعِيدِ ١٤ وَٱسۡتَفۡتَحُواْ
وَخَابَ كُلُّ جَبَّارٍ عَنِيدٖ ١٥ مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسۡقَىٰ
مِن مَّآءٖ صَدِيدٖ ١٦ يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ وَيَأۡتِيهِ
ٱلۡمَوۡتُ مِن كُلِّ مَكَانٖ وَمَا هُوَ بِمَيِّتٖۖ وَمِن وَرَآئِهِۦ
عَذَابٌ غَلِيظٞ ١٧ مَّثَلُ ٱلَّذِينَ كَفَرُواْ بِرَبِّهِمۡۖ أَعۡمَٰلُهُمۡ
كَرَمَادٍ ٱشۡتَدَّتۡ بِهِ ٱلرِّيحُ فِي يَوۡمٍ عَاصِفٖۖ لَّا يَقۡدِرُونَ
مِمَّا كَسَبُواْ عَلَىٰ شَيۡءٖۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلۡبَعِيدُ ١٨

⑪ In response to them, their messengers said: We are people like you, so we are not blaming you for imitating your forefathers in that respect. Just because you are people, it does not mean that you should imitate them in everything. Amongst His servants, Allah bestows unique favors on whomever He wishes, so He will choose some to be messengers to mankind. It is forbidden for us to grant you whatever evidence you desire, except if Allah so chooses. It is not within our power to bring you such evidence; instead, Allah alone is the One capable of doing so. Those who entrust all of their affairs to Allah will have trust in Him.

⑫ What sort of objection or excuse would cause us to cease having trust in Him? He has guided us to the clearest and most upright path. We will be patient against the harm you caused to us by belying and mocking us. Those who put their trust in Allah will entrust all of their affairs to Him alone.

⑬ When those who disbelieved in Allah, from amongst the people to whom the messengers were sent, were unable to respond to the messengers' arguments, they said: "We will drive you out from our town, or you will have to reject your religion and return to ours." Allah then sent revelation to His messengers, as a way to strengthen them: "We will surely destroy the wrongdoers who disbelieved in Allah and His messengers."

⑭ O messengers, we will cause you to dwell on the earth after their destruction. What has been mentioned of the destruction of the denying disbelievers and causing their believing messengers to dwell on the earth after the disbelievers' destruction is for whoever reflects on My majesty and observance of it, as well as for who feared My warning to him of the punishment.

⑮ The messengers asked Allah to make them victorious over their enemies. Every person who is arrogant and stubborn towards the truth, who does not follow it despite it being apparent to him, is a loser.

⑯ Hellfire is in front of this arrogant person, awaiting him. He will be given the puss that oozes from the people of Hellfire to drink, but it will not quench his thirst. He will continue to be punished with thirst and other types of punishments.

⑰ He will continue to sip it over and over because of the severity of its bitterness, its heat, and its rottenness. But he will not be able to swallow it. He will then be overcome by death from every direction due to the severity of the punishment. But he will not die and be relieved. Instead, he will remain alive and complain of the punishment. In front of him there is another severe punishment that awaits him.

⑱ The righteous actions of the disbelievers, such as giving charity and having kindness and mercy towards a weak person, are like ashes on a windy day. They are carried away by the wind and scattered all over the place until no trace of them remains. Such are the deeds of the disbelievers, which are blown away by disbelief. These deeds will not benefit their owners on the Day of Judgement. Actions that are not based on faith are deviations that are far from the path of truth.

Beneficial Points:

1. Prophets and messengers are people of the children of Adam, except that Allah, the Exalted, honored them by causing them to carry the message, and He chose them for it from amongst the children of Adam.
2. The preacher who wishes to instill change must expect that he will be confronted by difficulties, including verbal and physical actions of dismissal, denial, and harm.
3. Preachers and righteous people are promised victory and vicegerency on earth.
4. The horrible fate of the wrongdoers and enemies of the Messengers, and demonstrating the punishments that Allah has prepared for them in the afterlife.
5. Showing how the deeds of the disbelievers will be rejected and not considered due to their disbelief.

أَلَمۡ تَرَ أَنَّ ٱللَّهَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ إِن يَشَأۡ
يُذۡهِبۡكُمۡ وَيَأۡتِ بِخَلۡقٖ جَدِيدٖ (١٩) وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٖ
(٢٠) وَبَرَزُواْ لِلَّهِ جَمِيعٗا فَقَالَ ٱلضُّعَفَٰٓؤُاْ لِلَّذِينَ ٱسۡتَكۡبَرُوٓاْ
إِنَّا كُنَّا لَكُمۡ تَبَعٗا فَهَلۡ أَنتُم مُّغۡنُونَ عَنَّا مِنۡ عَذَابِ ٱللَّهِ
مِن شَيۡءٖۚ قَالُواْ لَوۡ هَدَىٰنَا ٱللَّهُ لَهَدَيۡنَٰكُمۡۖ سَوَآءٌ عَلَيۡنَآ
أَجَزِعۡنَآ أَمۡ صَبَرۡنَا مَا لَنَا مِن مَّحِيصٖ (٢١) وَقَالَ ٱلشَّيۡطَٰنُ لَمَّا
قُضِيَ ٱلۡأَمۡرُ إِنَّ ٱللَّهَ وَعَدَكُمۡ وَعۡدَ ٱلۡحَقِّ وَوَعَدتُّكُمۡ
فَأَخۡلَفۡتُكُمۡۖ وَمَا كَانَ لِيَ عَلَيۡكُم مِّن سُلۡطَٰنٍ إِلَّآ
أَن دَعَوۡتُكُمۡ فَٱسۡتَجَبۡتُمۡ لِيۖ فَلَا تَلُومُونِي وَلُومُوٓاْ أَنفُسَكُمۖ
مَّآ أَنَا۠ بِمُصۡرِخِكُمۡ وَمَآ أَنتُم بِمُصۡرِخِيَّ إِنِّي كَفَرۡتُ
بِمَآ أَشۡرَكۡتُمُونِ مِن قَبۡلُۗ إِنَّ ٱلظَّٰلِمِينَ لَهُمۡ عَذَابٌ
أَلِيمٞ (٢٢) وَأُدۡخِلَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جَنَّٰتٖ
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَا بِإِذۡنِ رَبِّهِمۡۖ تَحِيَّتُهُمۡ
فِيهَا سَلَٰمٌ (٢٣) أَلَمۡ تَرَ كَيۡفَ ضَرَبَ ٱللَّهُ مَثَلٗا كَلِمَةٗ طَيِّبَةٗ
كَشَجَرَةٖ طَيِّبَةٍ أَصۡلُهَا ثَابِتٞ وَفَرۡعُهَا فِي ٱلسَّمَآءِ (٢٤)

⑲ Do you not know—and this language is directed to anyone it suits—that Allah created the heavens and the earth with truth, and He did not create them in vain? If He wishes to remove you, O people, and replace you with a different creation that will worship and obey Him in your place, He would have done so and produced a different creation that would worship and obey Him. It would be an easy matter for Him.

⑳ Destroying you and replacing you with a different creation is not difficult for Him, may He be Glorified. Allah is capable of all things, and Nothing is outside His ability.

㉑ The created things emerged from their graves towards Allah on the Appointed Day. The weak followers said to their eminent leaders: "O masters, we were followers to you. We were commanded by your command, and forbidden by your prohibition. So will you protect us against any of Allah's punishments? The eminent leaders said: "If Allah had directed us towards guidance, we would have ushered you towards it. Then we would all have been saved from His punishment. However, we were misguided and we lead you astray. It is the same for the both of us, whether we are too weak to bear the punishment or are patient, there is no escaping the punishment for us".

㉒ When the people of paradise entered paradise, and the people of hellfire entered hellfire, Iblis said: "Indeed Allah gave you a true promise, and he carried out his promise to you. I gave you a false promise and I failed to fulfil my promise to you. With whatever strength I have I will use to compel you in this world towards disbelief and misguidance. I invited you towards disbelieve and made sins attractive to you, so you were quick to follow me. Do not blame me for what befell you of misguidance, but blame yourselves because yourselves are more deserving of blame. I will not help you in averting your penalty, and you will not help me in averting my penalty. I denounce that you made me a partner with Allah in your worship. Those who do wrong by associating partners with Allah in this world and disbelieve in Him have a painful penalty that awaits them on the Day of Judgment. When Allah mentioned the fate of the disbelievers on the Day of Judgment as a way to make people fearful of Him, He also mentioned the fate of the believers in order to entice people towards Him. Allah said:

㉓ By contrast to the fate of the wrongdoers, Allah caused those who have faith and do good deeds to enter Paradise with rivers flowing under its palaces and trees. They will dwell in it eternally in the presence of their Lord. They will greet one another, the angels will greet them and their Lord, may He be Glorified, will greet them with peace.

㉔ O Messenger, do you not know how Allah presented an example of the monotheistic phrase: "There is no deity but Allah", when He likened it to an excellent tree, the date palm. Its trunk shoots into the earth's floor and it drinks water with its excellent roots. Its branches reach out into the sky, drinking from the moisture and inhaling the good wind.

Beneficial Points:

1. Demonstrating the fate of the follower and the followed one when they both engage in wrongful acts.
2. Demonstrating that Satan is the greatest enemy to the children of Adam, and that he is a liar, forsaken and weak. He will have no claim for himself nor his followers on the Day of Judgment.
3. Iblis's admission that the promise of Allah, the Exalted, is the truth, and that Satan's promise is purely a lie.
4. Likening the monotheistic phrase to a tree of sweet fruits, high branches and firm trunks.

تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ٢٥ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ
كَشَجَرَةٍ خَبِيثَةٍ ٱجْتُثَّتْ مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن
قَرَارٍ ٢٦ يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ
ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۖ وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَ ۚ وَيَفْعَلُ ٱللَّهُ
مَا يَشَآءُ ٢٧ ۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا
وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ ٢٨ جَهَنَّمَ يَصْلَوْنَهَا ۖ وَبِئْسَ
ٱلْقَرَارُ ٢٩ وَجَعَلُوا۟ لِلَّهِ أَندَادًا لِّيُضِلُّوا۟ عَن سَبِيلِهِۦ ۗ قُلْ
تَمَتَّعُوا۟ فَإِنَّ مَصِيرَكُمْ إِلَى ٱلنَّارِ ٣٠ قُل لِّعِبَادِىَ ٱلَّذِينَ
ءَامَنُوا۟ يُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُنفِقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً
مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خِلَٰلٌ ٣١ ٱللَّهُ ٱلَّذِى
خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ
بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ وَسَخَّرَ لَكُمُ ٱلْفُلْكَ لِتَجْرِىَ
فِى ٱلْبَحْرِ بِأَمْرِهِۦ ۖ وَسَخَّرَ لَكُمُ ٱلْأَنْهَٰرَ ٣٢ وَسَخَّرَ لَكُمُ
ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ ۖ وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ ٣٣

ثلاثة أرباع الحزب ٢٦

㉕ This excellent tree provides its sweet fruit each time by the permission of its Lord. Allah, the Exalted, may He be Glorified, provides examples for people to encourage them to remember.

㉖ The example of the bad word of disbelief is that of a bad tree, the colocynth. It is removed from its foundation with no stability on the earth. Nor does it extend into the sky, so it dies and is scattered by the wind. The word of disbelief results in ruin, and its owner's good deeds will not reach Allah.

㉗ Through the monotheistic word, Allah makes the believers firm in their belief in the world until they die upon belief, as well as in the Transitory Stage in their graves when they are asked, and He will make them firm on the Day of Judgment. By causing them to associate partners with Him and disbelieve in Him, Allah will lead the wrongdoers away from guidance and what is correct. Allah does as He wishes when it comes to leading astray whomever He wants in accordance with His justice and guiding whomever He wants in accordance with His grace. Allah cannot be coerced (may He be glorified).

㉘ You have seen the circumstance of those who disbelieved in Allah and His Messenger from amongst Quraysh when they rejected Allah's favor of having kept them safe in the Sacred Precinct. And in sending Muhammad, peace be upon Him, to them, they chose disbelief in His favours when they belied what he had brought them from their Lord. They caused their people that followed them in disbelieving to descend into the abode of destruction.

㉙ The abode of destruction is the Hellfire that they will enter. They will suffer its heat, and the worst of dwellings with be theirs to dwell in.

㉚ The idolaters made idols and counterparts for Allah so that they would lead their followers away from Allah's path after they had been lead away from it. O Messenger, say to them: "Enjoy the objects of desire in your possession, and the spreading of doubt in the world. On the Day of Judgment your recompense will be the Hellfire, and you will have no other recompense besides it".

㉛ O Messenger, say to the believers: "O believers! Perform the prayer with perfection. With the wealth Allah has given you, give obligatory and recommended charity in a secretive manner to avoid conceit, but also openly so others will take you as an example. Do so before a day arrives in which there is no trade or ransom to redeem yourself from Allah's punishment, nor is there any friendship where a friend may intercede on the other's behalf".

㉜ Allah is the One Who has generated the heavens and the earth as things unlike anything else. He caused water to fall as rain from the heavens, and from that water He caused different types of crops to sprout as sustenance for you, O people. In accordance with His judgment, Allah subjugated ships for you to travel over water, and He subjugated rivers so that you could drink from them and water your livestock and crops.

㉝ Allah subjugated the sun and the moon to continuously orbit. He subjugated the day and the night to alternate, the night for your sleep and rest and the day for your activity and work.

Beneficial Points:

1. Comparing the word of disbelief to the crawling colocynth, which does not grow upwards, produce sweet fruit or endure.
2. The link between commanding prayer and Zakat and mentioning the Hereafter is to convey the feeling that both prayer and charity lead to salvation in the afterlife.

وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلۡتُمُوهُۚ وَإِن تَعُدُّواْ نِعۡمَتَ ٱللَّهِ
لَا تُحۡصُوهَآۗ إِنَّ ٱلۡإِنسَٰنَ لَظَلُومٞ كَفَّارٞ ٣٤ وَإِذۡ قَالَ إِبۡرَٰهِيمُ
رَبِّ ٱجۡعَلۡ هَٰذَا ٱلۡبَلَدَ ءَامِنٗا وَٱجۡنُبۡنِي وَبَنِيَّ أَن نَّعۡبُدَ
ٱلۡأَصۡنَامَ ٣٥ رَبِّ إِنَّهُنَّ أَضۡلَلۡنَ كَثِيرٗا مِّنَ ٱلنَّاسِۖ فَمَن
تَبِعَنِي فَإِنَّهُۥ مِنِّيۖ وَمَنۡ عَصَانِي فَإِنَّكَ غَفُورٞ رَّحِيمٞ ٣٦ رَّبَّنَآ
إِنِّيٓ أَسۡكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيۡرِ ذِي زَرۡعٍ عِندَ بَيۡتِكَ
ٱلۡمُحَرَّمِ رَبَّنَا لِيُقِيمُواْ ٱلصَّلَوٰةَ فَٱجۡعَلۡ أَفۡـِٔدَةٗ مِّنَ ٱلنَّاسِ
تَهۡوِيٓ إِلَيۡهِمۡ وَٱرۡزُقۡهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمۡ يَشۡكُرُونَ
٣٧ رَبَّنَآ إِنَّكَ تَعۡلَمُ مَا نُخۡفِي وَمَا نُعۡلِنُۗ وَمَا يَخۡفَىٰ عَلَى ٱللَّهِ
مِن شَيۡءٖ فِي ٱلۡأَرۡضِ وَلَا فِي ٱلسَّمَآءِ ٣٨ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي
وَهَبَ لِي عَلَى ٱلۡكِبَرِ إِسۡمَٰعِيلَ وَإِسۡحَٰقَۚ إِنَّ رَبِّي لَسَمِيعُ
ٱلدُّعَآءِ ٣٩ رَبِّ ٱجۡعَلۡنِي مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِيۚ رَبَّنَا
وَتَقَبَّلۡ دُعَآءِ ٤٠ رَبَّنَا ٱغۡفِرۡ لِي وَلِوَٰلِدَيَّ وَلِلۡمُؤۡمِنِينَ
يَوۡمَ يَقُومُ ٱلۡحِسَابُ ٤١ وَلَا تَحۡسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعۡمَلُ
ٱلظَّٰلِمُونَۚ إِنَّمَا يُؤَخِّرُهُمۡ لِيَوۡمٖ تَشۡخَصُ فِيهِ ٱلۡأَبۡصَٰرُ ٤٢

㉞ He gave you from everything you requested, and even from what you did not request. If you try to count Allah's favors, you will not be able to due to their plenitude and variety. What was mentioned is but examples of His favours to you. Indeed, man is ever oppressive towards himself and very ungrateful of Allah's (the Exalted, may He be Glorified) favours.

㉟ O Messenger, recall when Ibrahim said, after relocating his son Ismael and Ismael's mother, Hajar, in the valley of Makkah: "Oh Lord! Make this city, Makkah, in which I have placed my family, a city of peace wherein no blood is shed and no person oppresses another. Distance myself and my children from the worship of idols".

㊱ "O Lord! The idols have misguided many people when they believed that the idols would intercede for them. They were allured to the idols, and they worshipped them instead of Allah. Whoever follows me in claiming Allah as One and obeying Him, then he is among my party and followers. Whoever disobeys me and does not follow me in claiming Allah as One and obeying Him, then You, O Lord, are Forgiving of the sins of whomever You wish and You are Merciful towards them".

㊲ "Our Lord, I have placed some of my decedents, Ismael and his children, to dwell in a valley (i.e., Makkah) in which there is no crop and no water inside Your sacred House. Our Lord, You caused them to dwell by Your House so they may uptake praying in it, so cause peoples' hearts to have compassion towards them and this city. And grant them sustenance from the crops in the hope that they will be thankful for the favors You have bestowed upon them".

㊳ Our Lord, You know all that we keep secret and make known. Nothing on Earth or in the heavens remains hidden from Allah. He knows of it, so our need and dependence on Him does not remain hidden from Him.

㊴ Thanks and praise are due to Allah, may He be glorified, Who answered my supplication to grant me someone righteous. In my old age, He gave me Ismael from Hajar and Ishaq from Sara. My Lord, praised be He, hears the supplication of the supplicant.

㊵ O Lord, make me able to perform my prayer with perfection, and make my descendants people who do that also. Our Lord, answer and accept our prayer.

㊶ "Our Lord, forgive me my sins, and forgive the sins of my father (he said that before he knew that his father was an enemy of Allah. When it became clear to him that his father was Allah's enemy, he repudiated his father). And forgive the sins of the believers on the day that mankind goes forth to be taken to account in front of their Lord."

㊷ O Messenger, do not think that if Allah delays the punishment of the wrongdoers that He neglected their acts of lying, obstructing the path to Allah and other such deeds. Allah is aware of these things and nothing remains hidden from Him. Indeed, Allah delays their punishment until the Day of Judgment, the day that people's eyes will stare in horror at the terror they will witness.

Beneficial Points:

1. Signalling to the severity of disbelief of some of the Children of Adam despite the profuse favors Allah (the Exalted) has gifted them. 2. Demonstrating the excellence of Makkah, which Allah's prophet (peace be upon him), Ibrahim, supplicated for. 3. Showing that it remains necessary for an individual, no matter how much his rank is elevated by doing what is asked of him and servitude, to continue fearing for himself and his descendants from falling into idolatry, whether its manifestation are significant or not. 4. Ibrahim's (peace be upon him) supplication indicates that a servant, no matter how much his rank is raised, remains dependent upon Allah, the Exalted, and in need of Him. 5. One of the techniques of rearing: praying for the righteousness, correct belief and guidance of one's children in upholding rites of the religion.

مُهۡطِعِينَ مُقۡنِعِي رُءُوسِهِمۡ لَا يَرۡتَدُّ إِلَيۡهِمۡ طَرۡفُهُمۡۖ
وَأَفۡـِٔدَتُهُمۡ هَوَآءٞ ٤٣ وَأَنذِرِ ٱلنَّاسَ يَوۡمَ يَأۡتِيهِمُ ٱلۡعَذَابُ
فَيَقُولُ ٱلَّذِينَ ظَلَمُواْ رَبَّنَآ أَخِّرۡنَآ إِلَىٰٓ أَجَلٖ قَرِيبٖ نُّجِبۡ
دَعۡوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَۗ أَوَلَمۡ تَكُونُوٓاْ أَقۡسَمۡتُم مِّن قَبۡلُ
مَا لَكُم مِّن زَوَالٖ ٤٤ وَسَكَنتُمۡ فِي مَسَٰكِنِ ٱلَّذِينَ ظَلَمُوٓاْ
أَنفُسَهُمۡ وَتَبَيَّنَ لَكُمۡ كَيۡفَ فَعَلۡنَا بِهِمۡ وَضَرَبۡنَا لَكُمُ
ٱلۡأَمۡثَالَ ٤٥ وَقَدۡ مَكَرُواْ مَكۡرَهُمۡ وَعِندَ ٱللَّهِ مَكۡرُهُمۡ
وَإِن كَانَ مَكۡرُهُمۡ لِتَزُولَ مِنۡهُ ٱلۡجِبَالُ ٤٦ فَلَا
تَحۡسَبَنَّ ٱللَّهَ مُخۡلِفَ وَعۡدِهِۦ رُسُلَهُۥٓۚ إِنَّ ٱللَّهَ عَزِيزٞ
ذُو ٱنتِقَامٖ ٤٧ يَوۡمَ تُبَدَّلُ ٱلۡأَرۡضُ غَيۡرَ ٱلۡأَرۡضِ وَٱلسَّمَٰوَٰتُۖ
وَبَرَزُواْ لِلَّهِ ٱلۡوَٰحِدِ ٱلۡقَهَّارِ ٤٨ وَتَرَى ٱلۡمُجۡرِمِينَ يَوۡمَئِذٖ
مُّقَرَّنِينَ فِي ٱلۡأَصۡفَادِ ٤٩ سَرَابِيلُهُم مِّن قَطِرَانٖ وَتَغۡشَىٰ
وُجُوهَهُمُ ٱلنَّارُ ٥٠ لِيَجۡزِيَ ٱللَّهُ كُلَّ نَفۡسٖ مَّا كَسَبَتۡۚ
إِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ ٥١ هَٰذَا بَلَٰغٞ لِّلنَّاسِ وَلِيُنذَرُواْ بِهِۦ
وَلِيَعۡلَمُوٓاْ أَنَّمَا هُوَ إِلَٰهٞ وَٰحِدٞ وَلِيَذَّكَّرَ أُوْلُواْ ٱلۡأَلۡبَٰبِ ٥٢

㊸ When people will come forth from their graves, hurrying towards the caller, with their heads raised and anxiously gazing at the sky. Their gaze does not come back to them, but remains fixed because of the horror they witness. Their hearts are empty and are unable to comprehend, and they have no sense of understanding due to the terrifying thing they witness.

㊹ O Messenger, make your people fear Allah's punishment on the Day of Judgment. Those who wronged themselves by disbelieving in Allah and associating partners with Him will say: "Our Lord, give respite to us, and delay for us the punishment. Return us to the world for a short period so we can believe in You and follow the messengers you sent to us". They will be given a reprimanding response: "Did you not swear, while you were on earth, that you would not be transferred from the world to the afterlife, and you disbelieved in the resurrection after death?"

㊺ You took residence in the living spaces of previous nations, who before you had wronged themselves by disbelieving in Allah, such as the nations of Hūd and Ṣāliḥ. The destruction I caused to befall them was made clear to you. We also gave you examples in the book of Allah so that you would be warned, but you did not take them as a warning.

㊻ Those who took up residence in the living spaces of the wrongful nations arranged a plot to kill the Prophet Muhammad (peace be upon him) and put an end to his mission. Allah knows of their plans and nothing remains hidden from Him. Their plan was weak, for it is unable to move the mountains or anything else, contrary to Allah's plan against them.

㊼ O Messenger, do not think that Allah, Who promised His messengers victory and the establishment of the religion, has given up on His promise to His messengers. Allah is noble and nothing overcomes His decree. He will strengthen and support His allies whilst reserving severe vengeance for His enemies and the enemies of His Messengers.

㊽ This revenge against the disbelievers will occur on the Day of Judgement, on the day that this earth will be exchanged for a barren and dustless earth and the skies will be exchanged for different skies. People will exit their graves with their bodies and deeds so that they can stand before Allah, Who alone is the possessor and owner of kingdom and majesty. He subdues and is never subdued and He defeats and is never defeated.

㊾ You shall see, O Messenger, a day when the earth will be exchanged for a different earth, and the heavens will be changed; the disbelievers and the idolaters have been bound close to one another, and their hands and feet have been joined to their necks with chains.

㊿ Their clothes will be made from resin (a highly flammable substance), and their sullen faces will be covered with fire.

(51) Allah will recompense each soul for the good and evil it did, and Allah is swift in taking account. He will account for the first ones on a single day, and His accounting for one will not distract Him from accounting for another.

(52) This Qur'ān, which was revealed to Muhammad (peace be upon him), is a forewarning from Allah to mankind so that they may take heed of the warnings and severe threats in it; and so they may know that the one who is obeyed in truth is Allah alone so that they will worship Him and not associate any partners with Him. Also, so that those with sound intellects will be admonished and warned by it, as they are the ones who will benefit from admonitions and warnings.

Beneficial Points:

1. Illustrating the scenes of the Day of Judgement, people's grief, their fear, their weakness, their terror and the changing of the earth and the heavens.
2. Describing the severity of the punishment and humiliation that will befall the people of disobedience and disbelief on the Day of Judgement.
3. Indeed the servant has control over the affairs of his life in this world, so he ought to strive towards doing what is asked of him. Allah, the Exalted, will not grant him another opportunity when He resurrects him on the Day of Judgement.

سُورَةُ الحِجۡرِ

آياتها ٩٩ ترتيبها ١٥

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الجزء ١٤ الحزب ٢٧

الٓرۚ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ وَقُرۡءَانٖ مُّبِينٖ ١ رُّبَمَا يَوَدُّ
ٱلَّذِينَ كَفَرُواْ لَوۡ كَانُواْ مُسۡلِمِينَ ٢ ذَرۡهُمۡ يَأۡكُلُواْ
وَيَتَمَتَّعُواْ وَيُلۡهِهِمُ ٱلۡأَمَلُۖ فَسَوۡفَ يَعۡلَمُونَ ٣ وَمَآ أَهۡلَكۡنَا
مِن قَرۡيَةٍ إِلَّا وَلَهَا كِتَابٞ مَّعۡلُومٞ ٤ مَّا تَسۡبِقُ مِنۡ أُمَّةٍ
أَجَلَهَا وَمَا يَسۡتَـٔۡخِرُونَ ٥ وَقَالُواْ يَٰٓأَيُّهَا ٱلَّذِي نُزِّلَ عَلَيۡهِ
ٱلذِّكۡرُ إِنَّكَ لَمَجۡنُونٞ ٦ لَّوۡ مَا تَأۡتِينَا بِٱلۡمَلَٰٓئِكَةِ إِن كُنتَ
مِنَ ٱلصَّٰدِقِينَ ٧ مَا نُنَزِّلُ ٱلۡمَلَٰٓئِكَةَ إِلَّا بِٱلۡحَقِّ وَمَا كَانُوٓاْ
إِذٗا مُّنظَرِينَ ٨ إِنَّا نَحۡنُ نَزَّلۡنَا ٱلذِّكۡرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ٩
وَلَقَدۡ أَرۡسَلۡنَا مِن قَبۡلِكَ فِي شِيَعِ ٱلۡأَوَّلِينَ ١٠ وَمَا يَأۡتِيهِم
مِّن رَّسُولٍ إِلَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ١١ كَذَٰلِكَ نَسۡلُكُهُۥ
فِي قُلُوبِ ٱلۡمُجۡرِمِينَ ١٢ لَا يُؤۡمِنُونَ بِهِۦ وَقَدۡ خَلَتۡ سُنَّةُ ٱلۡأَوَّلِينَ
١٣ وَلَوۡ فَتَحۡنَا عَلَيۡهِم بَابٗا مِّنَ ٱلسَّمَآءِ فَظَلُّواْ فِيهِ يَعۡرُجُونَ ١٤
لَقَالُوٓاْ إِنَّمَا سُكِّرَتۡ أَبۡصَٰرُنَا بَلۡ نَحۡنُ قَوۡمٞ مَّسۡحُورُونَ ١٥

The Rocky Tract (Sūrah Hijr)

Themes of the Sūrah:
It focuses on warning liars of the punishment, by illustrating scenes of those who are doomed. It also warns those to whom the Sūrah is addressed and offers support to the believers.

Explanation:
① This sūrah begins with the disconnected letters, the explanation for which has already preceeded in Sūrah Baqarah. These verses are very significant, which indicates that they are revealed from Allah. They are verses of a Qur'ān that clarifies monotheism and sacred laws.
② On the Day of Judgement, when things become clear to them, the disbelievers will wish they were Muslim. The falsity of their ways in the world will be made clear to them.
③ O Messenger, leave these beliers to eat as the beasts eat, and to avail themselves of the finite pleasures of the world and let their hopes distract them from faith and righteous actions. They will come to know the loss they are in when they face Allah on the Day of Judgement.
④ For each oppressive town that became destroyed, Allah already knew of its fixed time. The destruction will neither come before or after its time. ⑤ A nation will not be destroyed before its appointed time, and its destruction will not be delayed when its time arrives. The wrongdoers should not have hope in Allah delaying their fate. ⑥ The disbelievers from Makkah said to the Messenger (peace be upon him): O you to whom the remembrance was revealed (as the Messenger himself used to claim), your claims make you out to be one who is possessed, and you behave as possessed people do. ⑦ Why do you not call forth the angels to testify on your behalf, or why do you not ask for us to be destroyed because of our disbelief? ⑧ In response to their idea of having the angels brought forth, Allah said: I will not send the angels except when it becomes wise to do so, that is, when your time comes to be penalised. And if the angels were sent and they did not believe, then their punishment would become imminent. ⑨ I alone revealed this Qur'ān to the heart of Muhammad (peace be upon him) as a reminder for people. I will guard the Qur'ān from anything being added to it or subtracted from it, or anything in it being exchanged or altered. ⑩ O Messenger, I sent before you messengers to prior groups of disbelievers and they belied them. So you are not an exceptional messenger from the perspective of being made out as a liar by your people. ⑪ Previous groups of disbelievers did not receive a messenger except that they belied and ridiculed him. ⑫ As I left the lies in the hearts of those nations, I will leave it as well in the hearts of the Makkahn idolaters, because of their opposition and stubbornness. ⑬ They do not believe in this Qur'ān that was revealed to Muhammad (peace be upon him). Allah's custom in destroying those who bely their messengers has occurred before, so the beliers should take that into consideration. ⑭ These liars will remain stubborn even if the truth became obvious to them through clear proofs, even if I opened for them a door from the heavens and they continued to ascend through it. ⑮ They would not believe, and they said: Our eyes could no longer see, and what we saw was the effects of magic, so we are bewitched.

Beneficial Points: 1. The noble Qur'ān is possessed of the attributes of perfection in every way, clarity and exposition. 2. The disbelievers will regret their disbelief on the Day of Judgment, and they will wish they had been Muslims. 3. Disbelievers normally concern themselves with materialistic things, so you find them entrenched in their desires and passions, deluded by a false sense of security, busying themselves with the world more than the Hearafter. 4. The destruction of the disbelieving nations that belied the messengers because of their ignorance, disbelief, and belying the verses of Allah and His messenger. 5. The destruction of the nations is determined to be on a specific date, decided for a specific time, it will not be made earlier nor later and Allah will not make it faster for the sake of anyone. 6. Allah, the Exalted, made it is responsibility to preserve the noble Qur'ān from being altered or changed and being added to or subtracted from until the Day of Judgment.

وَلَقَدۡ جَعَلۡنَا فِي ٱلسَّمَآءِ بُرُوجٗا وَزَيَّنَّٰهَا لِلنَّٰظِرِينَ ١٦
وَحَفِظۡنَٰهَا مِن كُلِّ شَيۡطَٰنٖ رَّجِيمٍ ١٧ إِلَّا مَنِ ٱسۡتَرَقَ ٱلسَّمۡعَ
فَأَتۡبَعَهُۥ شِهَابٞ مُّبِينٞ ١٨ وَٱلۡأَرۡضَ مَدَدۡنَٰهَا وَأَلۡقَيۡنَا فِيهَا
رَوَٰسِيَ وَأَنۢبَتۡنَا فِيهَا مِن كُلِّ شَيۡءٖ مَّوۡزُونٖ ١٩ وَجَعَلۡنَا لَكُمۡ
فِيهَا مَعَٰيِشَ وَمَن لَّسۡتُمۡ لَهُۥ بِرَٰزِقِينَ ٢٠ وَإِن مِّن شَيۡءٍ إِلَّا
عِندَنَا خَزَآئِنُهُۥ وَمَا نُنَزِّلُهُۥٓ إِلَّا بِقَدَرٖ مَّعۡلُومٖ ٢١ وَأَرۡسَلۡنَا
ٱلرِّيَٰحَ لَوَٰقِحَ فَأَنزَلۡنَا مِنَ ٱلسَّمَآءِ مَآءٗ فَأَسۡقَيۡنَٰكُمُوهُ وَمَآ أَنتُمۡ
لَهُۥ بِخَٰزِنِينَ ٢٢ وَإِنَّا لَنَحۡنُ نُحۡيِۦ وَنُمِيتُ وَنَحۡنُ ٱلۡوَٰرِثُونَ ٢٣
وَلَقَدۡ عَلِمۡنَا ٱلۡمُسۡتَقۡدِمِينَ مِنكُمۡ وَلَقَدۡ عَلِمۡنَا ٱلۡمُسۡتَـٔۡخِرِينَ
٢٤ وَإِنَّ رَبَّكَ هُوَ يَحۡشُرُهُمۡۚ إِنَّهُۥ حَكِيمٌ عَلِيمٞ ٢٥ وَلَقَدۡ خَلَقۡنَا
ٱلۡإِنسَٰنَ مِن صَلۡصَٰلٖ مِّنۡ حَمَإٖ مَّسۡنُونٖ ٢٦ وَٱلۡجَآنَّ خَلَقۡنَٰهُ مِن
قَبۡلُ مِن نَّارِ ٱلسَّمُومِ ٢٧ وَإِذۡ قَالَ رَبُّكَ لِلۡمَلَٰٓئِكَةِ إِنِّي خَٰلِقُۢ بَشَرٗا
مِّن صَلۡصَٰلٖ مِّنۡ حَمَإٖ مَّسۡنُونٖ ٢٨ فَإِذَا سَوَّيۡتُهُۥ وَنَفَخۡتُ فِيهِ
مِن رُّوحِي فَقَعُواْ لَهُۥ سَٰجِدِينَ ٢٩ فَسَجَدَ ٱلۡمَلَٰٓئِكَةُ كُلُّهُمۡ
أَجۡمَعُونَ ٣٠ إِلَّا إِبۡلِيسَ أَبَىٰٓ أَن يَكُونَ مَعَ ٱلسَّٰجِدِينَ ٣١

⑯ We placed in the heavens great stars so as to guide people on their travels in the darkness of the desert and the sea. We also created them for those who ponder them, so that they would come to understand the ability of Allah, may He be glorified.
⑰ We protected the heavens from every satan that is rejected from Allah's mercy.
⑱ Except for those who try to secretly listen to the high realm, they will be struck with a flaming meteor and they will be burned.
⑲ I flattened the earth so that people would dwell on it, and we placed sturdy mountains on it so that it (i.e. the earth) would not shake the people, and I planted in it a variety of crops [...]
⑳ O people, I have placed for you on the earth foods and drinks that would sustain you so long as you are in the worldly life.
㉑ For all that benefits people and animals I am able to produce it and benefit people with it. I do not provide such things except according to a specific quantity determined by My wisdom and will.
㉒ I sent the winds to fertilise the cloud, and I sent rain down from the fertilised clouds and I nourished you from rain water. O people, you are not containers of this water on earth in springs and wells, rather Allah is the One Who contains the water in them.
㉓ I revive the dead by creating them out of nothing and resurrecting them after death. And I cause the living to die when their time comes. I am the One Who will remain and inherit the earth and whatever is upon it.
㉔ I know of who was born and died before you, and of those who will be born and die after. Nothing of that is hidden from Me.
㉕ O Messenger, your Lord will gather them all on the Day of Judgment in order to credit the good doer for his good deeds, and the evil doer for his sins. He is Wise in His arrangement and knowledgeable. Nothing is hidden from Him.
㉖ I created Adam from dried clay, if it is struck it sounds. This clay that he was created from is black and of an altered scent beacuse of the duration it has been left.
㉗ I created the father of the jinn from scolding fire before I created Adam (upon him be peace).
㉘ O Messenger, remember when Allah said to the angels and Iblis, who was with them: I will create a being from dried clay that rings when it is hit, it is black and of an altered scent.
㉙ If I fashion his image and perfect his creation then prostrate to him in obedience to My command and to greet him.
㉚ The angels obeyed, so they all prostrated as their Lord commanded them.
㉛ As for Iblis, who was with the angels but was not one himself, refused to prostrate to Adam along with the angels.

Beneficial Points:

1. It calls on the servant to reflect and ponder over the sky and its decoration, and to take it as an indicator of Allah's existence.
2. All types of wealth and decrees are controlled by Allah alone. Its treasures are in His hand and He gives to and takes away from whom He wills according to His wisdom and mercy.
3. The earth is created, paved and extended to accommodate human life on it. It is stabilised by high mountains so that it would not move with its inhabitants on it. It has on it different crops of known quantities in accordance with wisdom and welfare.

قَالَ يَٰٓإِبۡلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣٢﴾ قَالَ لَمۡ أَكُن
لِّأَسۡجُدَ لِبَشَرٍ خَلَقۡتَهُۥ مِن صَلۡصَٰلٖ مِّنۡ حَمَإٖ مَّسۡنُونٖ ﴿٣٣﴾
قَالَ فَٱخۡرُجۡ مِنۡهَا فَإِنَّكَ رَجِيمٞ ﴿٣٤﴾ وَإِنَّ عَلَيۡكَ ٱللَّعۡنَةَ إِلَىٰ يَوۡمِ
ٱلدِّينِ ﴿٣٥﴾ قَالَ رَبِّ فَأَنظِرۡنِيٓ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ﴿٣٦﴾ قَالَ فَإِنَّكَ
مِنَ ٱلۡمُنظَرِينَ ﴿٣٧﴾ إِلَىٰ يَوۡمِ ٱلۡوَقۡتِ ٱلۡمَعۡلُومِ ﴿٣٨﴾ قَالَ رَبِّ بِمَآ
أَغۡوَيۡتَنِي لَأُزَيِّنَنَّ لَهُمۡ فِي ٱلۡأَرۡضِ وَلَأُغۡوِيَنَّهُمۡ أَجۡمَعِينَ
﴿٣٩﴾ إِلَّا عِبَادَكَ مِنۡهُمُ ٱلۡمُخۡلَصِينَ ﴿٤٠﴾ قَالَ هَٰذَا صِرَٰطٌ عَلَيَّ
مُسۡتَقِيمٌ ﴿٤١﴾ إِنَّ عِبَادِي لَيۡسَ لَكَ عَلَيۡهِمۡ سُلۡطَٰنٌ إِلَّا مَنِ
ٱتَّبَعَكَ مِنَ ٱلۡغَاوِينَ ﴿٤٢﴾ وَإِنَّ جَهَنَّمَ لَمَوۡعِدُهُمۡ أَجۡمَعِينَ ﴿٤٣﴾
لَهَا سَبۡعَةُ أَبۡوَٰبٖ لِّكُلِّ بَابٖ مِّنۡهُمۡ جُزۡءٞ مَّقۡسُومٌ ﴿٤٤﴾ إِنَّ
ٱلۡمُتَّقِينَ فِي جَنَّٰتٖ وَعُيُونٍ ﴿٤٥﴾ ٱدۡخُلُوهَا بِسَلَٰمٍ ءَامِنِينَ ﴿٤٦﴾
وَنَزَعۡنَا مَا فِي صُدُورِهِم مِّنۡ غِلٍّ إِخۡوَٰنًا عَلَىٰ سُرُرٖ مُّتَقَٰبِلِينَ
﴿٤٧﴾ لَا يَمَسُّهُمۡ فِيهَا نَصَبٞ وَمَا هُم مِّنۡهَا بِمُخۡرَجِينَ ﴿٤٨﴾
۞ نَبِّئۡ عِبَادِيٓ أَنِّيٓ أَنَا ٱلۡغَفُورُ ٱلرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِي ربع الحزب ٢٧
هُوَ ٱلۡعَذَابُ ٱلۡأَلِيمُ ﴿٥٠﴾ وَنَبِّئۡهُمۡ عَن ضَيۡفِ إِبۡرَٰهِيمَ ﴿٥١﴾

㉜ After Iblis refused to prostrate to Adam, Allah said to him: What kept you and prevented you from prostrating with the angels, who prostrated out of obedience to My command?
㉝ Iblis arrogantly said: It is not proper for me to prostrate to a being You created out of dried clay that used to be black, malleable clay.
㉞ Allah said to Iblis: Exit from paradise, for you are banished.
㉟ Upon you is My damnation and banished you are from My mercy until the Day of Judgment.
㊱ Iblis said: O Lord, allow me to live and do not cause me to die until the day that Adam and his offspring are resurrected.
㊲ Allah (the Exalted) said: You are of those who I will grant a long life.
㊳ Until the time when all created things will die, upon the first blow of the Horn.
㊴ Iblis said: O Lord, because You misguided me, I will make sins on earth seem attractive to them, and I will lead them all astray from the straight path.
㊵ Except for those servants You select to be worshipful to You.
㊶ Allah said: This is a straight path that leads to Me.
㊷ You have no power or sway over tempting My sincere servants, except for those who follow you who are led astray.
㊸ Hellfire is the promised abode of Iblis and all those who follow him who have been led astray.
㊹ Hellfire has seven doors through which they enter. For each of its doors, there is a known amount of the followers of Iblis who will enter through it.
㊺ Those who were mindful of Allah, by obeying His command and staying away from disobedience will have gardens and springs.
㊻ When they enter, it will be said to them: Enter it with safety from any misfortune and security from any fears.
㊼ I removed what was in their chests of enmity and envy. They are brethren beloved to one another, sitting upon thrones and looked upon one another.
㊽ Fatigue does not affect them, and they will not be made to leave it. Rather, they will remain in it forever.
㊾ O Messenger, inform My servants that I am the Forgiving towards whomever of them repents, and I am Merciful to them.
㊿ And inform them that My punishment is the severe punishment, so they should repent to Me so they can receive My forgiveness and be safe from My punishment.
(51) And inform them of the story of the guests of Ibrahim (peace be with him) that were angels who came to give him glad tidings of a child, and news of the destructions of the people of Lot.

Beneficial Points:

1. Allah’s commandment to the angels to prostrate to Adam ennobles mankind.
2. In these verses is an indication for the mutual visitations amongst the pious, their gatherings and the uprightness of their character towards one another such that each of them is accepting of one another and not antagonistic.
3. It is important for a servant‘s heart to always be feeling both fear and hope as well as desire and aversion.
4. All the angels prostrated to Adam to greet and ennoble him, except for Iblis who rejected and abstained.
5. Over those who Allah has guided, selected and chosen, Iblis has no power to cause them to fall into sin and prevent them from receiving Allah’s forgiveness.
6. Teaching guests to uphold the manners of offering greetings and peace upon the arrival of others.

إِذۡ دَخَلُواْ عَلَيۡهِ فَقَالُواْ سَلَٰمٗا قَالَ إِنَّا مِنكُمۡ وَجِلُونَ (٥٢) قَالُواْ
لَا تَوۡجَلۡ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ عَلِيمٖ (٥٣) قَالَ أَبَشَّرۡتُمُونِي عَلَىٰٓ أَن
مَّسَّنِيَ ٱلۡكِبَرُ فَبِمَ تُبَشِّرُونَ (٥٤) قَالُواْ بَشَّرۡنَٰكَ بِٱلۡحَقِّ
فَلَا تَكُن مِّنَ ٱلۡقَٰنِطِينَ (٥٥) قَالَ وَمَن يَقۡنَطُ مِن رَّحۡمَةِ
رَبِّهِۦٓ إِلَّا ٱلضَّآلُّونَ (٥٦) قَالَ فَمَا خَطۡبُكُمۡ أَيُّهَا ٱلۡمُرۡسَلُونَ
(٥٧) قَالُوٓاْ إِنَّآ أُرۡسِلۡنَآ إِلَىٰ قَوۡمٖ مُّجۡرِمِينَ (٥٨) إِلَّآ ءَالَ لُوطٍ
إِنَّا لَمُنَجُّوهُمۡ أَجۡمَعِينَ (٥٩) إِلَّا ٱمۡرَأَتَهُۥ قَدَّرۡنَآ إِنَّهَا لَمِنَ
ٱلۡغَٰبِرِينَ (٦٠) فَلَمَّا جَآءَ ءَالَ لُوطٍ ٱلۡمُرۡسَلُونَ (٦١) قَالَ
إِنَّكُمۡ قَوۡمٞ مُّنكَرُونَ (٦٢) قَالُواْ بَلۡ جِئۡنَٰكَ بِمَا كَانُواْ فِيهِ
يَمۡتَرُونَ (٦٣) وَأَتَيۡنَٰكَ بِٱلۡحَقِّ وَإِنَّا لَصَٰدِقُونَ (٦٤) فَأَسۡرِ
بِأَهۡلِكَ بِقِطۡعٖ مِّنَ ٱلَّيۡلِ وَٱتَّبِعۡ أَدۡبَٰرَهُمۡ وَلَا يَلۡتَفِتۡ مِنكُمۡ أَحَدٞ
وَٱمۡضُواْ حَيۡثُ تُؤۡمَرُونَ (٦٥) وَقَضَيۡنَآ إِلَيۡهِ ذَٰلِكَ ٱلۡأَمۡرَ أَنَّ
دَابِرَ هَٰٓؤُلَآءِ مَقۡطُوعٞ مُّصۡبِحِينَ (٦٦) وَجَآءَ أَهۡلُ ٱلۡمَدِينَةِ
يَسۡتَبۡشِرُونَ (٦٧) قَالَ إِنَّ هَٰٓؤُلَآءِ ضَيۡفِي فَلَا تَفۡضَحُونِ (٦٨)
وَٱتَّقُواْ ٱللَّهَ وَلَا تُخۡزُونِ (٦٩) قَالُوٓاْ أَوَلَمۡ نَنۡهَكَ عَنِ ٱلۡعَٰلَمِينَ (٧٠)

(52) When they came to him and said, Peace. He answered them with a greeting that was better than theirs and presented them with a roasted calf for them to eat because he thought that they were human. When they did not eat of it he said: We are afraid of you.

(53) The Messenger from the Angels said: Do not be afraid! We will tell you something that will make you glad. You are going to have a son with great knowledge.

(54) Abraham, being surprised at the good news of a baby boy they gave him, said to them: Do you bring me this good news despite the fact that old age has reached me? What kind of good news are you bringing me?

(55) The Messengers from the Angels said to Abraham: We bring you good news of the truth in which there is no doubt, so do not be among those who despair from the good news we bring you.

(56) Abraham said: Does anyone despair from the mercy of his Lord but those who have deviated from Allah's straight path?!

(57) Abraham said: What is the matter that has brought you - O Messengers - from Allah?

(58) The Messenger from the Angels said: Allah has sent us to destroy a people who are guilty of great corruption and evil, the people of Lot.

(59) Except the family of Lot and the believers that follow him for they will not be included in the destruction and We will save them all from it.

(60) Except for his wife, for We have decreed her to be one of those who stay behind included in the destruction.

(61) When the Messengers from the Angels came to the family of Lot in the form of men.

(62) Lot (peace be with him) said to them: I do not recognise you, nor do I know who you are.

(63) The Messengers from the Angels said to Lot: Do not fear! We have brought to you - O Lot - the destructive punishment that your people have doubts about.

(64) We have brought to you the truth in which there is no joke, and we are truthful in the information we give you.

(65) So travel with your family after a portion of the night has passed. Travel behind them and let none of you look back to see what happens to them. Proceed to where Allah has instructed you to go.

(66) We made known to Lot by means of revelation the matter that We had decreed, which was that those people will be annihilated by the last of them being destroyed when morning comes.

(67) The people of Sodom came rejoicing at the guests of Lot, with the desire to commit indecency.

(68) Lot said to them: These people are my guests, so do not disgrace me by what you want with them.

(69) Fear Allah by leaving this indecent behaviour and do not humiliate me by this heinous act of yours.

(70) His people said to him: Did we not forbid you from hosting anyone? One who provides a warning has in effect excused himself for taking someone to account for not abiding by it.

Beneficial Points:

1. The need to guide towards something that is permissible and not unlawful, just as Lot guided his people to marriage.
2. The person whom Allah has blessed with guidance and knowledge can never become despondent of Allah's mercy.
3. It is Sunnah to hasten when passing the ruins of people whom Allah has destroyed, as these are places of anger and curse.
4. Allah prohibited Lot and his followers from turning back when the punishment was descending on the people of Lot so that they do not become overtaken by pity for them.
5. The resolve of the people of Lot to commit indecency with these guests is an indication of their nature being effaced and the extremity of their immorality.

قَالَ هَٰٓؤُلَآءِ بَنَاتِيٓ إِن كُنتُمۡ فَٰعِلِينَ (٧١) لَعَمۡرُكَ إِنَّهُمۡ لَفِي سَكۡرَتِهِمۡ
يَعۡمَهُونَ (٧٢) فَأَخَذَتۡهُمُ ٱلصَّيۡحَةُ مُشۡرِقِينَ (٧٣) فَجَعَلۡنَا عَٰلِيَهَا
سَافِلَهَا وَأَمۡطَرۡنَا عَلَيۡهِمۡ حِجَارَةٗ مِّن سِجِّيلٍ (٧٤) إِنَّ فِي ذَٰلِكَ
لَأٓيَٰتٖ لِّلۡمُتَوَسِّمِينَ (٧٥) وَإِنَّهَا لَبِسَبِيلٖ مُّقِيمٍ (٧٦) إِنَّ فِي ذَٰلِكَ
لَأٓيَةٗ لِّلۡمُؤۡمِنِينَ (٧٧) وَإِن كَانَ أَصۡحَٰبُ ٱلۡأَيۡكَةِ لَظَٰلِمِينَ (٧٨)
فَٱنتَقَمۡنَا مِنۡهُمۡ وَإِنَّهُمَا لَبِإِمَامٖ مُّبِينٖ (٧٩) وَلَقَدۡ كَذَّبَ أَصۡحَٰبُ
ٱلۡحِجۡرِ ٱلۡمُرۡسَلِينَ (٨٠) وَءَاتَيۡنَٰهُمۡ ءَايَٰتِنَا فَكَانُواْ عَنۡهَا مُعۡرِضِينَ
(٨١) وَكَانُواْ يَنۡحِتُونَ مِنَ ٱلۡجِبَالِ بُيُوتًا ءَامِنِينَ (٨٢) فَأَخَذَتۡهُمُ
ٱلصَّيۡحَةُ مُصۡبِحِينَ (٨٣) فَمَآ أَغۡنَىٰ عَنۡهُم مَّا كَانُواْ يَكۡسِبُونَ (٨٤)
وَمَا خَلَقۡنَا ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَآ إِلَّا بِٱلۡحَقِّۗ وَإِنَّ
ٱلسَّاعَةَ لَأٓتِيَةٞۖ فَٱصۡفَحِ ٱلصَّفۡحَ ٱلۡجَمِيلَ (٨٥) إِنَّ رَبَّكَ هُوَ
ٱلۡخَلَّٰقُ ٱلۡعَلِيمُ (٨٦) وَلَقَدۡ ءَاتَيۡنَٰكَ سَبۡعٗا مِّنَ ٱلۡمَثَانِي
وَٱلۡقُرۡءَانَ ٱلۡعَظِيمَ (٨٧) لَا تَمُدَّنَّ عَيۡنَيۡكَ إِلَىٰ مَا مَتَّعۡنَا بِهِۦٓ أَزۡوَٰجٗا
مِّنۡهُمۡ وَلَا تَحۡزَنۡ عَلَيۡهِمۡ وَٱخۡفِضۡ جَنَاحَكَ لِلۡمُؤۡمِنِينَ (٨٨) وَقُلۡ
إِنِّيٓ أَنَا ٱلنَّذِيرُ ٱلۡمُبِينُ (٨٩) كَمَآ أَنزَلۡنَا عَلَى ٱلۡمُقۡتَسِمِينَ (٩٠)

(71) Lot (peace be with him) said to them: These are the women of my people, who are like daughters to me. Marry them if you want to satisfy your desires.

(72) By your life - O Messenger - the people of Lot wander blindly in pursuit of their lusts.

(73) The destructive punishment seized them at the time of sunrise.

(74) We turned their towns upside down and rained on them a shower of petrified clay.

(75) In the incident mentioned about the punishment that descended on the people of Lot there are signs for those who ponder.

(76) The towns of the people of Lot are on an existing road and can be seen by travellers who pass by.

(77) In that which occurred there is a sign for the believers to take lesson from.

(78) The people of Shuayb, who lived in a town surrounded by intertwined trees, were wrongdoers; because of their denial of Allah and rejection of His Messenger, Shuayb (peace be with him).

(79) We took retribution from them when the punishment seized them. The towns of the people of Lot and the dwellings of the people of Shuayb are on a path clear to those who pass by.

(80) Indeed the Thamud, who were the people of Hijr (a place between Hijaz and the Levant) had in effect rejected all the Messengers when they rejected their prophet, Salih (peace be with him.)

(81) We gave them proofs and signs to indicate his truthfulness in what he brought from his Lord. One of these was the she-camel. But they did not take a lesson from those signs and paid no attention to them.

(82) They used to carve out dwellings in the rocks of the mountains in which they lived safe from that which they feared.

(83) Then the bolt of the punishment seized them in the morning.

(84) The wealth and the dwellings that they had gained did not ward off Allah's punishment.

(85) We did not create the heavens and the earth and we did not create everything between them in vain without any wisdom. We only created all of that with a true purpose. The Hour will certainly come, so, O Messenger, ignore those who reject you and pardon them graciously.

(86) Your Lord, O Messenger, is the Creator and the Knower of everything.

(87) We have given you 'The Opening (Sūrah Al-Fātiḥah)' which consists of seven verses and We have given you the Grand Qur'ān.

(88) Do not extend your sight to the temporary enjoyments We have given to some classes of disbelievers and do not grieve over their rejection. Be humble with the believers.

(89) Say - O Messenger: I am indeed a warner of the punishment and I make clear that which will guide you.

(90) I warn you of a punishment similar to that which Allah sent down on those who formed an alliance to deny the messengers.

Beneficial Points:

1. When Allah intends to destroy a town, their evil and transgression increases. When it reaches its peak He imposes on them the retribution they deserve.
2. In the story of Lot there is a lesson and admonition for true believers.
3. It is disliked to enter places of punishment.
4. The sight of a believer should not long for the ornaments of the world when he has knowledge of the Mighty and Majestic Master.
5. A believer must remain far from the idolaters and must not grieve if they do not have faith. He must be close to the believers, humble before them and loving towards them - even if they are poor.

ٱلَّذِينَ جَعَلُواْ ٱلۡقُرۡءَانَ عِضِينَ ﴿٩١﴾ فَوَرَبِّكَ لَنَسۡـَٔلَنَّهُمۡ
أَجۡمَعِينَ ﴿٩٢﴾ عَمَّا كَانُواْ يَعۡمَلُونَ ﴿٩٣﴾ فَٱصۡدَعۡ بِمَا تُؤۡمَرُ وَأَعۡرِضۡ
عَنِ ٱلۡمُشۡرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيۡنَٰكَ ٱلۡمُسۡتَهۡزِءِينَ ﴿٩٥﴾ ٱلَّذِينَ
يَجۡعَلُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَۚ فَسَوۡفَ يَعۡلَمُونَ ﴿٩٦﴾ وَلَقَدۡ نَعۡلَمُ
أَنَّكَ يَضِيقُ صَدۡرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾ فَسَبِّحۡ بِحَمۡدِ رَبِّكَ وَكُن
مِّنَ ٱلسَّٰجِدِينَ ﴿٩٨﴾ وَٱعۡبُدۡ رَبَّكَ حَتَّىٰ يَأۡتِيَكَ ٱلۡيَقِينُ ﴿٩٩﴾

ترتيبها ١٦ سُورَةُ النَّحۡلِ آياتها ١٢٨

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

نصف الحزب ٢٧

أَتَىٰٓ أَمۡرُ ٱللَّهِ فَلَا تَسۡتَعۡجِلُوهُۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ
﴿١﴾ يُنَزِّلُ ٱلۡمَلَٰٓئِكَةَ بِٱلرُّوحِ مِنۡ أَمۡرِهِۦ عَلَىٰ مَن يَشَآءُ مِنۡ
عِبَادِهِۦٓ أَنۡ أَنذِرُوٓاْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ ﴿٢﴾ خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ تَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ﴿٣﴾ خَلَقَ
ٱلۡإِنسَٰنَ مِن نُّطۡفَةٖ فَإِذَا هُوَ خَصِيمٞ مُّبِينٞ ﴿٤﴾ وَٱلۡأَنۡعَٰمَ
خَلَقَهَاۗ لَكُمۡ فِيهَا دِفۡءٞ وَمَنَٰفِعُ وَمِنۡهَا تَأۡكُلُونَ
﴿٥﴾ وَلَكُمۡ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسۡرَحُونَ ﴿٦﴾

(91) Those who accepts parts of the Qur'ān and allege other parts to be sorcery, soothsaying or poetry.
(92) By your Lord, O Messenger, I will on the Day of Judgement bring all those who break it into parts to account.
(93) We will question them about the disbelief and sins they committed in the world.
(94) So announce, O Messenger, the invitation towards Allah that He has instructed you to do and do not pay any attention to what the idolaters say and do.
(95) Do not be afraid of them, for we are enough for you against those leaders of disbelief from the Quraysh who mock at you.
(96) Those who take another deity along with Allah. They will soon come to know the evil outcome of their associating partners with Allah.
(97) We know that your heart, O Messenger, is constrained by the rejection and mockery of you that emanates from them.
(98) So resort to Allah by declaring His transcendence from everything not appropriate for Him, and by praising Him with the attributes of His perfection; and be one of those who worship Allah and pray to Him. In that there is a cure for the strain on your heart.
(99) Go on worshipping your Lord and continue doing so as long as you live until death comes to you in that state.

The Bee (Sūrah Al-Nahl)

Themes of the Sūrah:

The sūrah focuses on reminding man of the many blessings that surround him that prove the existence of a Creator necessitating servitude to Him, and warns the consequences of ingratitude.

Explanation:

① The Hour and the punishment that Allah has decreed for you - O disbelievers - is close, so do not ask for it to come sooner than its time. Exalted is He and High above that which they associate with Him in their worship. ② He sends down the angels to whichever of His Messengers He wills with revelation that brings life to the souls: Saying: Warn O Messengers, the people against associating partners with Allah, for there is no one deserving of worship besides Me. Be mindful of me - O People - by fulfilling my instructions and avoiding my prohibitions. ③ Allah created the heavens and the earth without any precedent for a true purpose. He did not create them in vain, but created them to serve as a sign of His greatness. He is Exalted and high above their ascribing others as partners to Him. ④ He created man from a despised drop of fluid who then progressed from one form to another until he became a harsh contender using falsehood to attempt to invalidate with it the truth, being an obvious opponent in his arguing. ⑤ He also created livestock such as camels, cattle and goats for your benefit - O People. Some of these benefits include deriving warmth from their wool and hair and other benefits from their milk, skin and backs. Some of them serve as food that you eat. ⑥ There is beauty in them for you in the evening and in the morning when you take them out to graze.

Beneficial Points:

1. In the verses there is proof that all people will be questioned: both disbelievers as well as believers, with the exception of those who enter paradise without reckoning. 2. Allah's care and attention to protecting the Prophet (peace be upon him) from the harm of the idolaters. 3. Glorifying, praising and praying to Allah is the cure for worries and grief and the way out of crises, dilemmas and anguish. 4. A Muslim is required to go on worshipping, in the form of ritual prayer, until death comes to him, as long as his mind is not overcome by a state of unconsciousness or loss of memory. 5. The creation of the heavens and the earth and the creation of man is a clear sign of Allah's power, existence and oneness.

6. Similarly the creation of livestock and their many benefits of which mankind enjoys is another sign of Allah's power and oneness. 7. Allah has given us ownership of livestock and animals and subjugated them to us. He has permitted us to control and take benefit from them, out of His mercy for us.

وَتَحۡمِلُ أَثۡقَالَكُمۡ إِلَىٰ بَلَدٖ لَّمۡ تَكُونُواْ بَٰلِغِيهِ إِلَّا بِشِقِّ
ٱلۡأَنفُسِۚ إِنَّ رَبَّكُمۡ لَرَءُوفٞ رَّحِيمٞ ٧ وَٱلۡخَيۡلَ وَٱلۡبِغَالَ
وَٱلۡحَمِيرَ لِتَرۡكَبُوهَا وَزِينَةٗۚ وَيَخۡلُقُ مَا لَا تَعۡلَمُونَ ٨
وَعَلَى ٱللَّهِ قَصۡدُ ٱلسَّبِيلِ وَمِنۡهَا جَآئِرٞۚ وَلَوۡ شَآءَ لَهَدَىٰكُمۡ
أَجۡمَعِينَ ٩ هُوَ ٱلَّذِيٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗۖ لَّكُم
مِّنۡهُ شَرَابٞ وَمِنۡهُ شَجَرٞ فِيهِ تُسِيمُونَ ١٠ يُنۢبِتُ لَكُم
بِهِ ٱلزَّرۡعَ وَٱلزَّيۡتُونَ وَٱلنَّخِيلَ وَٱلۡأَعۡنَٰبَ وَمِن كُلِّ
ٱلثَّمَرَٰتِۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَتَفَكَّرُونَ
١١ وَسَخَّرَ لَكُمُ ٱلَّيۡلَ وَٱلنَّهَارَ وَٱلشَّمۡسَ وَٱلۡقَمَرَۖ
وَٱلنُّجُومُ مُسَخَّرَٰتُۢ بِأَمۡرِهِۦٓۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ
يَعۡقِلُونَ ١٢ وَمَا ذَرَأَ لَكُمۡ فِي ٱلۡأَرۡضِ مُخۡتَلِفًا
أَلۡوَٰنُهُۥٓۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَذَّكَّرُونَ ١٣
وَهُوَ ٱلَّذِي سَخَّرَ ٱلۡبَحۡرَ لِتَأۡكُلُواْ مِنۡهُ لَحۡمٗا طَرِيّٗا
وَتَسۡتَخۡرِجُواْ مِنۡهُ حِلۡيَةٗ تَلۡبَسُونَهَاۖ وَتَرَى ٱلۡفُلۡكَ مَوَاخِرَ
فِيهِ وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ ١٤

⑦ These livestock that We created for you carry your heavy goods when you travel to places that you would only be able to reach after bearing great hardship on yourselves. Your Lord - O People - is Kind and Merciful to you as He has subjugated these livestock to you.

⑧ He created horses, mules and donkeys for you to ride and carry your goods on and for them to be an adornment for you that you can beautify yourselves with amongst people. He will create in the future means of transport and other things that you do not know about.

⑨ Allah has made it a duty upon Himself to show the Path that leads to His Pleasure, which is Islam. Some paths are that of Satan that deviate away from the truth. Any path other than the path of Islam is deviated. Had Allah willed to guide you all to Faith He would have guided you alltogether.

⑩ He, may He be glorified, is the One Who sent down for you water from the clouds. From this water you have a drink that you and your livestock can drink of. From it you get vegetation on which you can graze your animals.

⑪ With that water, Allah grows for you the crops that you eat. He also grows for you olives, date-palms and grapes as well as other types of fruit. In that water and the things that it gives rise to there is a sign of Allah's power for people who ponder over His creation and use it as evidence of Allah's greatness.

⑫ Allah subjugated the night for you so that you can find peace and rest in it, and the day so that you can earn your livelihood in it. He put the sun at your service and made it bright and the moon, which He made a light. The stars are subjugated for you by His decree, which you use for navigation in the darknesses of the sea and land and by which you come to know time etc. In the subjugation of all of these things there are clear signs of Allah's power for people who apply their minds, for they are the ones who will grasp the wisdom in them.

⑬ He, may He be glorified, also subjugated for you the things on earth that He created having diverse colours such as minerals, animals, plants and crops. In what He has created and subjugated for you there is a clear sign of Allah's power for people to pay heed and realise that Allah is a powerful benefactor.

⑭ He, may He be glorified, is the One Who subjugated the sea for you and enabled you to travel on it and to extract what is in it, so that you can eat the fresh and soft meat of the fish that you catch and that you can extract from it jewellery that you and your wives can wear such as pearls and coral. You see the ships splitting the waves of the ocean and you travel on these ships in search of Allah's bounty in the form of profit you gain from trade. All of this is for you to be grateful to Allah for the favours He has given you and to worship Him alone.

Beneficial Points:

1. Allah's statement: (He creates what you do not know) includes all modern means of transportation and travel.
2. Allah created the stars as a means of beauty for the sky, for guidance in the darkness of the land and sea, and to know the time and seasons.
3. Praise and gratitude for Allah who has blessed us with things that improve our lives and standard of living.
4. The sending down (of water) and causing plants to grow is a sign of Allah's power, existence and oneness for people who ponder and reflect.
5. Allah has favoured us by subjugating the sea so that its meat (fish) is eaten, its pearls and coral are extracted, and it is travelled on for purposes of trade and defending the lands from the harm and aggression of an enemy.

وَأَلۡقَىٰ فِي ٱلۡأَرۡضِ رَوَٰسِيَ أَن تَمِيدَ بِكُمۡ وَأَنۡهَٰرٗا وَسُبُلٗا
لَّعَلَّكُمۡ تَهۡتَدُونَ ١٥ وَعَلَٰمَٰتٖۚ وَبِٱلنَّجۡمِ هُمۡ يَهۡتَدُونَ
١٦ أَفَمَن يَخۡلُقُ كَمَن لَّا يَخۡلُقُۚ أَفَلَا تَذَكَّرُونَ ١٧ وَإِن
تَعُدُّواْ نِعۡمَةَ ٱللَّهِ لَا تُحۡصُوهَآۗ إِنَّ ٱللَّهَ لَغَفُورٞ رَّحِيمٞ ١٨
وَٱللَّهُ يَعۡلَمُ مَا تُسِرُّونَ وَمَا تُعۡلِنُونَ ١٩ وَٱلَّذِينَ يَدۡعُونَ
مِن دُونِ ٱللَّهِ لَا يَخۡلُقُونَ شَيۡـٔٗا وَهُمۡ يُخۡلَقُونَ ٢٠ أَمۡوَٰتٌ
غَيۡرُ أَحۡيَآءٖۖ وَمَا يَشۡعُرُونَ أَيَّانَ يُبۡعَثُونَ ٢١ إِلَٰهُكُمۡ إِلَٰهٞ
وَٰحِدٞۚ فَٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ قُلُوبُهُم مُّنكِرَةٞ وَهُم
مُّسۡتَكۡبِرُونَ ٢٢ لَا جَرَمَ أَنَّ ٱللَّهَ يَعۡلَمُ مَا يُسِرُّونَ وَمَا
يُعۡلِنُونَۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡتَكۡبِرِينَ ٢٣ وَإِذَا قِيلَ لَهُم
مَّاذَآ أَنزَلَ رَبُّكُمۡ قَالُوٓاْ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ٢٤ لِيَحۡمِلُوٓاْ
أَوۡزَارَهُمۡ كَامِلَةٗ يَوۡمَ ٱلۡقِيَٰمَةِ وَمِنۡ أَوۡزَارِ ٱلَّذِينَ يُضِلُّونَهُم
بِغَيۡرِ عِلۡمٍۗ أَلَا سَآءَ مَا يَزِرُونَ ٢٥ قَدۡ مَكَرَ ٱلَّذِينَ مِن قَبۡلِهِمۡ
فَأَتَى ٱللَّهُ بُنۡيَٰنَهُم مِّنَ ٱلۡقَوَاعِدِ فَخَرَّ عَلَيۡهِمُ ٱلسَّقۡفُ
مِن فَوۡقِهِمۡ وَأَتَىٰهُمُ ٱلۡعَذَابُ مِنۡ حَيۡثُ لَا يَشۡعُرُونَ ٢٦

⑮ He spread out mountains on earth to keep it firm so that it does not shake and cause you to become unsettled. He caused rivers to flow so that you can drink from them and give water to your livestock and crops. He split in it pathways for you to tread and reach your destinations without losing your way. ⑯ He made for you on earth clear landmarks that you could be guided by when travelling during the day. He also made for you stars in the sky that you could use as a guide at night. ⑰ Is the one who creates all these things like the one who does not create anything?! Do you not think about the greatness of Allah who created everything and worship Him alone without ascribing as partners to Him what has not created anything? ⑱ If you - O people - tried to count and list Allah's many blessings that He has favoured you with, you will not be able to do so because they are so numerous and diverse. Allah is Forgiving, as He did not take you to task for being neglectful of showing thanks to Him, and Merciful, as he did not stop these blessings from you on account of your sins and failure to thank Him. ⑲ Allah knows the actions that you - O servants - conceal and those that you reveal. None of those actions are hidden from Him and He will recompense you for them. ⑳ Those whom the idolaters worship besides Allah, do not create anything no matter how little. Those who worship them besides Allah are the ones who make them. How do they worship besides Allah those idols which they make with their own hands?! ㉑ Despite the fact that the idol worshippers made their Allahs with their own hands, they are also lifeless things that have no life nor knowledge. They do not know when they will be resurrected with their worshippers on the Day of Judgement, to be thrown together with them into the fire of Hell. ㉒ The only being that truly deserves to be worshipped is only one being who has no partner and that is Allah. Those who deny the resurrection and the recompense, their hearts are arrogant and they do not fear the reckoning. They therefore do not believe that there will be any reckoning or retribution. They are arrogant and refuse to accept the truth. ㉓ Truly, Allah knows the actions that these people conceal and He knows the actions they reveal. Nothing is hidden from Him and He will recompense them for that. He, may He be glorified, does not love those who are too proud to worship and submit to Him. Instead he detests such people intensely. ㉔ When these people who deny the oneness of the Creator and who reject the resurrection are asked: What did Allah reveal to Muhammad (peace be upon him)? They say: He did not reveal anything to him. It is only that he himself has brought stories and fables of the earlier ones. ㉕ So that their outcome will be that they will bear their sins without any reduction, and they will also bear some of the sins of those they misled from Islam on account of ignorance and blind imitation. How terrible will be that which they will carry from their own sins and the sins of their followers. ㉖ The disbelievers before these people devised plots against their Messengers. Allah then destroyed their buildings from the foundations and as a result their roofs fell on them from above. The punishment came to them from where they did not expect as they had expected their buildings to protect them but they were destroyed by them.

Beneficial Points: 1. There is an indication in the verses to the utilisation of the means to something, for Allah was able to make the earth stable without the mountains. 2. The verses contain a significant amount of the various types of Allah's favours to His servants, in brief and in detail. By this Allah calls the servants to be thankful to Him and to remember Him and pray to Him. 3. The nature of man is to do wrong and to dare to commit sins and be neglectful of the rights of his Lord, being ungrateful for Allah's favours. Only those whom Allah has guided show thanks and acknowledge His favours. 4. It was out of compassion that Abraham (peace be on him) prayed for the forgiveness and mercy of Allah for the sinners. 5. Allah causes the plot of His enemies to fail and their plot become became a burden for them since it was their own scheming that caused their destruction! 6. A clarification of the state of the misguided and those who caused their misguidance, and that the latter are worse in position on the Day of Judgment. 7. Allah grasps sinners at the time of death in a severe manner because of the sudden and terrible nature of His seizure, unlike something that occurs gradually and gently which has less effect.

ثُمَّ يَوۡمَ ٱلۡقِيَٰمَةِ يُخۡزِيهِمۡ وَيَقُولُ أَيۡنَ شُرَكَآءِيَ ٱلَّذِينَ
كُنتُمۡ تُشَٰٓقُّونَ فِيهِمۡۚ قَالَ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ إِنَّ ٱلۡخِزۡيَ
ٱلۡيَوۡمَ وَٱلسُّوٓءَ عَلَى ٱلۡكَٰفِرِينَ ٢٧ ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلۡمَلَٰٓئِكَةُ
ظَالِمِيٓ أَنفُسِهِمۡۖ فَأَلۡقَوُاْ ٱلسَّلَمَ مَا كُنَّا نَعۡمَلُ مِن سُوٓءِۭۚ بَلَىٰٓ
إِنَّ ٱللَّهَ عَلِيمُۢ بِمَا كُنتُمۡ تَعۡمَلُونَ ٢٨ فَٱدۡخُلُوٓاْ أَبۡوَٰبَ جَهَنَّمَ
خَٰلِدِينَ فِيهَاۖ فَلَبِئۡسَ مَثۡوَى ٱلۡمُتَكَبِّرِينَ ٢٩ ۞ وَقِيلَ
لِلَّذِينَ ٱتَّقَوۡاْ مَاذَآ أَنزَلَ رَبُّكُمۡۚ قَالُواْ خَيۡرٗاۗ لِّلَّذِينَ أَحۡسَنُواْ فِي
هَٰذِهِ ٱلدُّنۡيَا حَسَنَةٞۚ وَلَدَارُ ٱلۡأٓخِرَةِ خَيۡرٞۚ وَلَنِعۡمَ دَارُ ٱلۡمُتَّقِينَ
٣٠ جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ
لَهُمۡ فِيهَا مَا يَشَآءُونَۚ كَذَٰلِكَ يَجۡزِي ٱللَّهُ ٱلۡمُتَّقِينَ ٣١
ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلۡمَلَٰٓئِكَةُ طَيِّبِينَ يَقُولُونَ سَلَٰمٌ عَلَيۡكُمُ
ٱدۡخُلُواْ ٱلۡجَنَّةَ بِمَا كُنتُمۡ تَعۡمَلُونَ ٣٢ هَلۡ يَنظُرُونَ إِلَّآ أَن
تَأۡتِيَهُمُ ٱلۡمَلَٰٓئِكَةُ أَوۡ يَأۡتِيَ أَمۡرُ رَبِّكَۚ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن
قَبۡلِهِمۡۚ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ ٣٣
فَأَصَابَهُمۡ سَيِّـَٔاتُ مَا عَمِلُواْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ٣٤

ربع الحزب ٢٧

㉗ Then on the Day of Judgment Allah will humiliate and disgrace them with His punishment and He will say to them: Where are my partners whom you used to associate with me in worship and because of which you used to oppose the prophets and the believers? Those who were righteous scholars will then say:: Indeed! Humilation and torment on this Day will necessarily cover the disbelievers.

㉘ Those whose souls are taken by the angel of death and his aides while wronging themselves in their disbelief will submit with full surrender when death actually comes to them, and they will deny the disbelief and sins they used to do, thinking that such denial will be of benefit to them. It will be said to them: You have lied. You were disbelievers who used to commit sin. Allah knows everything that you used to do in the world. Nothing is hidden from Him and He will recompense you for that.

㉙ It will be said to them: Enter in accordance with your deeds through the doors of Hell to live therein forever. What an evil place of residence for those who were too arrogant to have faith in Allah and worship Him alone.

㉚ Yet those who were mindful of their Lord by fulfilling His instructions and avoiding His prohibitions were asked: What did your Lord send down to your Prophet Muhammad (peace be upon him)? They replied: Allah has sent down on him great good. For those who worshipped Allah well and treated His creation well in this worldly life there is an excellent reward including victory and abundance of sustenance. And the reward that Allah has prepared for them in the Hearafter will be better then what He has already given them in the world. What an excellent home is the home of the afterlife for those who are mindful of their Lord by fulfilling His instructions and avoiding His prohibitions!

㉛ They will enter gardens of residence and permanence with rivers flowing below their palaces and trees. In these gardens they will have every type of food, drink and other pleasures that they desire. This type of reward, which He gives to those who are mindful from the nation of Muhammad (peace be upon him), He also gives to those who were mindful from the previous communities.

㉜ Those whose souls are taken by the angel of death and his aides while their hearts were free from disbelief, the angels will address them saying: Peace be on you. You are safe from every difficulty. Enter paradise because of the correct belief and good actions that you used to do in the world.

㉝ Are these denying idolaters waiting for anything but the angel of death and his aides to come to take their souls and strike their faces and their backs, or for Allah's command to come to eradicate them by means of a punishment in the world? Similar to those idolaters who came before who were destroyed because if their idolatry; so too the idolaters of Makkah may perhaps meet the same fate. Allah did not wrong them when He destroyed them but they wronged their own souls by bringing them to the point of destruction because of their disbelief in Allah.

㉞ So the retribution of the actions they used to do came down on them and they were surrounded by the punishment they used to mock at whenever they were reminded of it.

Beneficial Points: 1. The virtue of the people of knowledge and that they are the ones who speak the truth in the world and on the day when the witnesses will stand; and that their statement is given consideration by Allah and His creation.
2. It is Allah's generosity and grace that He will give the people of paradise everything they desire, to the extent that He will remind them of bounties they desire that they will not be aware of.
3. Action is the cause and basis for entering paradise and being saved from the fire, and this will happen by Allah's mercy and favour to the believers - not by their own efforts or design.
4. The etiquette of the Angels with Allah is that they attributed knowledge to Allah without saying: "We know what you used to do", indicating that the only way they knew is because Allah taught it to them."

وَقَالَ ٱلَّذِينَ أَشۡرَكُواْ لَوۡ شَآءَ ٱللَّهُ مَا عَبَدۡنَا مِن دُونِهِۦ مِن
شَيۡءٖ نَّحۡنُ وَلَآ ءَابَآؤُنَا وَلَا حَرَّمۡنَا مِن دُونِهِۦ مِن شَيۡءٖۚ كَذَٰلِكَ
فَعَلَ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ فَهَلۡ عَلَى ٱلرُّسُلِ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ
(٣٥) وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ
وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَۖ فَمِنۡهُم مَّنۡ هَدَى ٱللَّهُ وَمِنۡهُم مَّنۡ
حَقَّتۡ عَلَيۡهِ ٱلضَّلَٰلَةُۚ فَسِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ
كَانَ عَٰقِبَةُ ٱلۡمُكَذِّبِينَ (٣٦) إِن تَحۡرِصۡ عَلَىٰ هُدَىٰهُمۡ
فَإِنَّ ٱللَّهَ لَا يَهۡدِي مَن يُضِلُّۖ وَمَا لَهُم مِّن نَّٰصِرِينَ (٣٧)
وَأَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ لَا يَبۡعَثُ ٱللَّهُ مَن يَمُوتُۚ بَلَىٰ
وَعۡدًا عَلَيۡهِ حَقّٗا وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ (٣٨)
لِيُبَيِّنَ لَهُمُ ٱلَّذِي يَخۡتَلِفُونَ فِيهِ وَلِيَعۡلَمَ ٱلَّذِينَ كَفَرُوٓاْ
أَنَّهُمۡ كَانُواْ كَٰذِبِينَ (٣٩) إِنَّمَا قَوۡلُنَا لِشَيۡءٍ إِذَآ أَرَدۡنَٰهُ أَن نَّقُولَ
لَهُۥ كُن فَيَكُونُ (٤٠) وَٱلَّذِينَ هَاجَرُواْ فِي ٱللَّهِ مِنۢ بَعۡدِ مَا ظُلِمُواْ
لَنُبَوِّئَنَّهُمۡ فِي ٱلدُّنۡيَا حَسَنَةٗۖ وَلَأَجۡرُ ٱلۡأٓخِرَةِ أَكۡبَرُۚ لَوۡ كَانُواْ
يَعۡلَمُونَ (٤١) ٱلَّذِينَ صَبَرُواْ وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ (٤٢)

㉟ Those who associated others with Allah in their worship said: Had Allah willed for us to worship Him alone and not to ascribe any partners to Him, we would not have worshipped anything besides Him, neither us, nor our ancestors before us. Had He willed for us not to prohibit anything we would not have done so. The disbelievers of the past also presented such false arguments. The duty of the Messengers is only to clearly communicate what they have been instructed to convey and they have done so. The disbelievers cannot present fate as an argument after Allah has given them free will and choice and sent to them His Messengers.

㊱ We had sent to every previous nation a Messenger instructing his nation to worship Allah alone, and leave the worship of others beside Him such as idols, satans etc. Some of them were guided by Allah and had faith in Him, while others rejected Allah and went against His Messenger so He did not guide them and they deserved misguidance. So travel through the earth to see for yourselves what the end result of the deniers was after the punishment and destruction came upon them.

㊲ Even though you - O Messenger - try everything you can to call these people being so eager for their guidance, Allah will not guide those whom He misguides and they will have none besides Allah to assist them by protecting them from the punishment.

㊳ These deniers swore their most serious oaths: Allah will not resurrect anyone who dies, without their having any proof of that. Yes indeed, Allah will resurrect everyone who dies, being His binding promise, because the one who brought them to life from non-existence without any precedent is able to bring them back to life after having caused them to die. But most people do not know that Allah will resurrect the dead and they therefore deny the resurrection.

㊴ Allah will resurrect them all on the Day of Judgement to make clear to them the things they differed about such as His Oneness, the resurrection and prophethood and so that the disbelievers may realise that they were false in their claim of Allah's having partners and in their denial of the resurrection.

㊵ Indeed when I want to bring the dead to life and ressurect them then there will be nothing to prevent Me from doing so. When We will something to happen, all that We say is, 'Be,' and it definitely becomes.

㊶ Those who left their homes, families and wealth emigrating from the land of disbelief to the land of Islam in search for Allah's pleasure after having been persecuted by the disbelievers, we will make them settle in the world in a place in which they will be honoured. But the reward of the afterlife is greater because it includes paradise. If those who remained behind from emigration knew the reward of those who emigrate they would not have remained behind.

㊷ These emigrants in Allah's way are the ones who were patient against the harm of their people and the separation from their families and homes. They were steadfast in Allah's obedience. They rely only on their Lord in all their affairs and Allah therefore gave them this great reward.

Beneficial Points:

1. The mission and goal of Messengers in all communities in general is one, which is to call towards the worship of Allah alone and to leave the worship of false Allahs. 2. The intelligent person is the one who takes lesson from what occurred to the misguided deniers, and their eventual ruin, devastation, suffering and destruction.

3. The wisdom behind resurrection and the return to the afterlife is for Allah to show the truth about the things that people differed in such as resurrection and everything else.

4. The virtue of patience and reliance. Patience because of what it necessitates of controlling ones soul, and reliance because of turning ones heart away from the creation and focusing on Allah.

5. The reward for the emigrants who left their homes and wealth and were patient against harm having relied on their Sustainer will be a better place of residence, a good position, a pleasant life, abundant and pure sustenance, victory over enemies and sovereignty over the lands and people.

وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ إِلَّا رِجَالٗا نُّوحِيٓ إِلَيۡهِمۡۖ فَسۡـَٔلُوٓاْ أَهۡلَ
ٱلذِّكۡرِ إِن كُنتُمۡ لَا تَعۡلَمُونَ ٤٣ بِٱلۡبَيِّنَٰتِ وَٱلزُّبُرِۗ وَأَنزَلۡنَآ إِلَيۡكَ
ٱلذِّكۡرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيۡهِمۡ وَلَعَلَّهُمۡ يَتَفَكَّرُونَ ٤٤
أَفَأَمِنَ ٱلَّذِينَ مَكَرُواْ ٱلسَّيِّـَٔاتِ أَن يَخۡسِفَ ٱللَّهُ بِهِمُ ٱلۡأَرۡضَ
أَوۡ يَأۡتِيَهُمُ ٱلۡعَذَابُ مِنۡ حَيۡثُ لَا يَشۡعُرُونَ ٤٥ أَوۡ يَأۡخُذَهُمۡ
فِي تَقَلُّبِهِمۡ فَمَا هُم بِمُعۡجِزِينَ ٤٦ أَوۡ يَأۡخُذَهُمۡ عَلَىٰ تَخَوُّفٖ فَإِنَّ
رَبَّكُمۡ لَرَءُوفٞ رَّحِيمٌ ٤٧ أَوَلَمۡ يَرَوۡاْ إِلَىٰ مَا خَلَقَ ٱللَّهُ مِن شَيۡءٖ
يَتَفَيَّؤُاْ ظِلَٰلُهُۥ عَنِ ٱلۡيَمِينِ وَٱلشَّمَآئِلِ سُجَّدٗا لِّلَّهِ وَهُمۡ دَٰخِرُونَ
٤٨ وَلِلَّهِ يَسۡجُدُ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ مِن دَآبَّةٖ
وَٱلۡمَلَٰٓئِكَةُ وَهُمۡ لَا يَسۡتَكۡبِرُونَ ٤٩ يَخَافُونَ رَبَّهُم مِّن فَوۡقِهِمۡ
وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ ۩ ٥٠ ۞ وَقَالَ ٱللَّهُ لَا تَتَّخِذُوٓاْ إِلَٰهَيۡنِ سجدة الحزب ٢٨
ٱثۡنَيۡنِۖ إِنَّمَا هُوَ إِلَٰهٞ وَٰحِدٞ فَإِيَّٰيَ فَٱرۡهَبُونِ ٥١ وَلَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِ وَلَهُ ٱلدِّينُ وَاصِبًاۚ أَفَغَيۡرَ ٱللَّهِ تَتَّقُونَ ٥٢ وَمَا بِكُم مِّن
نِّعۡمَةٖ فَمِنَ ٱللَّهِۖ ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ فَإِلَيۡهِ تَجۡـَٔرُونَ ٥٣ ثُمَّ إِذَا
كَشَفَ ٱلضُّرَّ عَنكُمۡ إِذَا فَرِيقٞ مِّنكُم بِرَبِّهِمۡ يُشۡرِكُونَ ٥٤

㊸ I did not send before you - O Messenger - except men who were human beings, to whom I sent revelation. I did not send Messengers that were angels. This is Our constant practice. If you all deny that then ask the people of the previous scriptures and they will tell you that Messengers were only human beings.

㊹ We sent those Messengers from amongst humans with clear signs and revealed scriptures. We have revealed to you, O Messenger, the Qur'ān so that you can give people the explanation they require and so that they can apply their minds and take a lesson from what it contains.

㊺ Do those who make plots to prevent people from Allah's path feel secure that Allah will not cause the earth to cave in with them as He caused it to cave in with Qarun, or that the punishment will not come to them from where they least expect.

㊻ Or that the punishment will not afflict them whilst they are going about on their journeys and in their quest for earnings. They will not escape nor protect themselves from it.

㊼ Or do they feel secure that Allah's punishment will not come to them while they are afraid of it? Allah is able to punish them in every condition. Your Lord is compassionate and merciful. He does not take retribution hastily for perhaps His servants will turn to Him in repentance.

㊽ Do these deniers not look with contemplation at His creation? Their shadows incline right and left following the movement of the sun in the day and that of the moon at night, in humility and prostration to their Lord, whilst they are submissive to Allah and are subject to His domination.

㊾ It is to Allah alone that all creatures in the heavens and on earth prostrate. It is to Him alone that the angels prostrate. They are not too proud to worship Allah and obey Him.

㊿ They - despite their constant worship and obedience - fear their Lord who is above them by His Self, Dominance and Authority and they carry out the acts of obedience that their Lord instructs them to.

(51) Allah, may He be glorified, said to all His servants: Do not take two beings of worship. The being deserving of worship is only one who has no second nor any partner. So fear Me only and do not fear others besides Me.

(52) To Him alone belongs everything in the heavens and on earth: He created, owns and controls all of it. To Him alone obedience, submission and sincerity is due always. Will you, then, fear anyone other than Allah? No, instead fear Him alone!

(53) Whatever blessing you - O people - have in this world or in the afterlife is from Allah, may He be glorified, and not from anyone else. Then when some calamity, sickness or poverty afflicts you, it is to Him alone that you plead in supplication to remove what has afflicted you. Thus, the One who grants blessings and who removes difficulties is the One Who must be worshipped alone.

(54) Then when He answers your prayer and removes the harm from you, a group of you begin associating partners with their Lord and worshipping others with Him. What unjust behaviour is this!

Beneficial Points:

1. The virtue of the people of knowledge, for Allah instructed those who do not know to refer to them in all incidents. This is an implicit attestation to their integrity and credibility as He instructed that they be asked. 2. A sinner should be ashamed of His Lord, that his sins ascend to Him, whilst Allah's blessings descend on him all the time!

3. The people of disbelief, denial and sin should be afraid that Allah may seize them with punishment while they are unaware. 4. All blessings are from Allah, whether these are material blessings such as sustenance, safety and health or intangible blessings such as security, prestige, position and the like. 5. Humans finds no refuge from difficulties except by calling on Allah, thus inevitably call on Him because they knows that no one can remove difficulties except Him.

لِيَكۡفُرُواْ بِمَآ ءَاتَيۡنَٰهُمۡۚ فَتَمَتَّعُواْ فَسَوۡفَ تَعۡلَمُونَ ٥٥ وَيَجۡعَلُونَ
لِمَا لَا يَعۡلَمُونَ نَصِيبٗا مِّمَّا رَزَقۡنَٰهُمۡۗ تَٱللَّهِ لَتُسۡـَٔلُنَّ عَمَّا كُنتُمۡ
تَفۡتَرُونَ ٥٦ وَيَجۡعَلُونَ لِلَّهِ ٱلۡبَنَٰتِ سُبۡحَٰنَهُۥ وَلَهُم مَّا يَشۡتَهُونَ
٥٧ وَإِذَا بُشِّرَ أَحَدُهُم بِٱلۡأُنثَىٰ ظَلَّ وَجۡهُهُۥ مُسۡوَدّٗا وَهُوَ كَظِيمٞ ٥٨
يَتَوَٰرَىٰ مِنَ ٱلۡقَوۡمِ مِن سُوٓءِ مَا بُشِّرَ بِهِۦٓۚ أَيُمۡسِكُهُۥ عَلَىٰ هُونٍ
أَمۡ يَدُسُّهُۥ فِي ٱلتُّرَابِۗ أَلَا سَآءَ مَا يَحۡكُمُونَ ٥٩ لِلَّذِينَ لَا يُؤۡمِنُونَ
بِٱلۡأٓخِرَةِ مَثَلُ ٱلسَّوۡءِۖ وَلِلَّهِ ٱلۡمَثَلُ ٱلۡأَعۡلَىٰۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ
٦٠ وَلَوۡ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِظُلۡمِهِم مَّا تَرَكَ عَلَيۡهَا مِن دَآبَّةٖ
وَلَٰكِن يُؤَخِّرُهُمۡ إِلَىٰٓ أَجَلٖ مُّسَمّٗىۖ فَإِذَا جَآءَ أَجَلُهُمۡ لَا يَسۡتَـٔۡخِرُونَ
سَاعَةٗ وَلَا يَسۡتَقۡدِمُونَ ٦١ وَيَجۡعَلُونَ لِلَّهِ مَا يَكۡرَهُونَۚ وَتَصِفُ
أَلۡسِنَتُهُمُ ٱلۡكَذِبَ أَنَّ لَهُمُ ٱلۡحُسۡنَىٰۖ لَا جَرَمَ أَنَّ لَهُمُ ٱلنَّارَ
وَأَنَّهُم مُّفۡرَطُونَ ٦٢ تَٱللَّهِ لَقَدۡ أَرۡسَلۡنَآ إِلَىٰٓ أُمَمٖ مِّن قَبۡلِكَ
فَزَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ أَعۡمَٰلَهُمۡ فَهُوَ وَلِيُّهُمُ ٱلۡيَوۡمَ وَلَهُمۡ
عَذَابٌ أَلِيمٞ ٦٣ وَمَآ أَنزَلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ
ٱلَّذِي ٱخۡتَلَفُواْ فِيهِ وَهُدٗى وَرَحۡمَةٗ لِّقَوۡمٖ يُؤۡمِنُونَ ٦٤

(55) Their associating partners with Allah meant that they in fact reject Allah's favours to them, including Allah saving them from their distress after they had called on Him alone. It was therefore said to them: Enjoy the luxuries that you have until Allah's penalty comes to you sooner or later.

(56) The idolaters allocate to their idols, which do not know anything - as they are lifeless objects that can neither benefit nor harm - a portion of the wealth that We provided for them, as a means of seeking closeness to those idols. By Allah, you - O idolaters - will be questioned on the Day of Judgement about your assertions that these idols are Allahs and that they are entitled to a portion of your wealth.

(57) The idolaters attribute daughters to Allah and they believe that these are the angels. Thus they attribute lineage to Allah and select for him what they do not like for themselves. He is Pure, Glorified and Sanctified from what they assign to Him. They assign for themselves the male offspring that they desire. What crime is greater than this?!

(58) When one of these idolaters is given the news of the birth of a female his face darkens due to the extreme dislike of such news and his heart is filled with worry and grief. Then, he attributes to Allah what he does not like for himself!

(59) He hides from his people because of the bad news of the birth of a girl that was given to him. He asks himself: Shall he keep this girl that he was given news of with humiliation and dejection, or shall he bury her alive and hide her in the dust? How evil is the decision that the idolaters make when they assigned to their Lord what they detest for themselves. (60) It is those who do not believe in the Hereafter who have a lower description; such as ignorance, disbelief, as well as the need to have offspring. Allah has the praiseworthy attributes of majesty, perfection, independence and knowledge. He, may He be glorified, is Mighty in His kingdom and nothing can overcome Him. He is Wise in His creation, planning and legislation. (61) If Allah, may He be glorified, were to punish mankind for their injustices and for their rejection of Him, He would not leave on earth a single human being or animal that walks on its surface. But He, may He be glorified, postpones them until a time that is fixed in His knowledge. Then, when that time that is fixed in His knowledge comes, they will not delay it nor will they advance it for even a short while. (62) They assign to Allah, may He be glorified, females that they dislike to attribute to themselves. They claim falsely that if indeed they are resurrected then they will have the best ranks with Allah. Truly, for them is the Fire, and they will be left therein never to come out of it. (63) By Allah, We sent Messengers to communities before you - O Messenger, but Satan made their evil deeds of idolatry, disbelief and sins seem good to them. He is their so-called helper on the Day of Judgement so let them ask him for help. They will have a painful punishment of the Day of Judgement. (64) We did not reveal the Qur'ān to you, O Messenger, except for you to make clear to all people what they differ about in respect of Allah's oneness, resurrection and the details of the sacred law, and for the Qur'ān to be a guidance and mercy for those who have faith in Allah, His Messengers and all what the Qur'ān came with, for they are the ones who will truly benefit.

Beneficial Points:

1. Some of the errors of the idolaters are the attribution of daughters to Allah and the attribution of sons to themselves and their disdain of daughters. Their faces display grief and sorrow at the birth of a female and they hide from and avoid contact with people because of the extreme grief, humiliation and shame on account of having a daughter. 2. It is Allah's practice to give respite to the disbelievers and not to punish them immediately to give them an opportunity to have faith and repent. 3. The time of a person's death and the end of his life will not come earlier or later by even one hour or moment. 4. Allah's practice amongst His servants is to send Messengers with clear proofs and a full explanation. Muhammad (peace be upon him) is therefore like other Messengers. 5. The major task of the Prophet (peace be upon him) is to explain what is contained in the Qur'ān and to clarify what the people of the various creeds and beliefs differed about with respect to religion and sacred laws, so that his clarification can be a proof against them.

وَٱللَّهُ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَأَحۡيَا بِهِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَآۚ إِنَّ فِي
ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَسۡمَعُونَ ٦٥ وَإِنَّ لَكُمۡ فِي ٱلۡأَنۡعَٰمِ لَعِبۡرَةٗۖ نُّسۡقِيكُم
مِّمَّا فِي بُطُونِهِۦ مِنۢ بَيۡنِ فَرۡثٖ وَدَمٖ لَّبَنًا خَالِصٗا سَآئِغٗا لِّلشَّٰرِبِينَ
٦٦ وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلۡأَعۡنَٰبِ تَتَّخِذُونَ مِنۡهُ سَكَرٗا وَرِزۡقًا
حَسَنًاۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَعۡقِلُونَ ٦٧ وَأَوۡحَىٰ رَبُّكَ إِلَى ٱلنَّحۡلِ
أَنِ ٱتَّخِذِي مِنَ ٱلۡجِبَالِ بُيُوتٗا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعۡرِشُونَ ٦٨ ثُمَّ
كُلِي مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسۡلُكِي سُبُلَ رَبِّكِ ذُلُلٗاۚ يَخۡرُجُ مِنۢ بُطُونِهَا
شَرَابٞ مُّخۡتَلِفٌ أَلۡوَٰنُهُۥ فِيهِ شِفَآءٞ لِّلنَّاسِۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ
يَتَفَكَّرُونَ ٦٩ وَٱللَّهُ خَلَقَكُمۡ ثُمَّ يَتَوَفَّىٰكُمۡۚ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ
أَرۡذَلِ ٱلۡعُمُرِ لِكَيۡ لَا يَعۡلَمَ بَعۡدَ عِلۡمٖ شَيۡـًٔاۚ إِنَّ ٱللَّهَ عَلِيمٞ قَدِيرٞ ٧٠
وَٱللَّهُ فَضَّلَ بَعۡضَكُمۡ عَلَىٰ بَعۡضٖ فِي ٱلرِّزۡقِۚ فَمَا ٱلَّذِينَ فُضِّلُواْ
بِرَآدِّي رِزۡقِهِمۡ عَلَىٰ مَا مَلَكَتۡ أَيۡمَٰنُهُمۡ فَهُمۡ فِيهِ سَوَآءٌۚ أَفَبِنِعۡمَةِ
ٱللَّهِ يَجۡحَدُونَ ٧١ وَٱللَّهُ جَعَلَ لَكُم مِّنۡ أَنفُسِكُمۡ أَزۡوَٰجٗا
وَجَعَلَ لَكُم مِّنۡ أَزۡوَٰجِكُم بَنِينَ وَحَفَدَةٗ وَرَزَقَكُم مِّنَ
ٱلطَّيِّبَٰتِۚ أَفَبِٱلۡبَٰطِلِ يُؤۡمِنُونَ وَبِنِعۡمَتِ ٱللَّهِ هُمۡ يَكۡفُرُونَ ٧٢

(65) Allah sends down rain from the direction of the sky, with which He revives the earth by taking out vegetation from it after it had been dry and arid. In the sending down of the rain from the direction of the sky and in the taking out of the earth's vegetation by means of it, is a clear sign of Allah's power for people who listen to the words of Allah and ponder over them.

(66) There is a lesson for you to take - O people - in camels, cows and goats: We give you to drink from their udders milk that comes out from in between the waste that the stomach contains and the blood that is in the body. Despite this it comes out as pure milk that is tasty and pleasant to those who drink it.

(67) There is a lesson for you in the provision We give you from the fruits of date palms and grapes. From them you make intoxicants that affect the mind, which are not good, and you also take from them a good provision that is of benefit to you such as dates, raisins, vinegar and trickle. In this there truly is a sign of Allah's power and favour to His servants for people who use their reason, for they are the ones who take heed.

(68) Your Lord, O Messenger, inspired the bees and guided them saying, "Make homes for yourselves in the mountains, in the trees and in the structures and shelters that people build."

(69) "Then eat of all the fruits you desire, and go along the pathways that your Lord inspires you to take that are made easy for you." From the bellies of those bees emerges honey of different colours, such as white, yellow and other colours, which contains a cure for people that they can use to treat their sick. Surely in such inspiring of bees and in the honey that emerges from their bellies is a sign of Allah's power and planning of the affairs of His creation for people who reflect, for they are the ones who take heed.

(70) Allah created you without a precedent; then He will cause you to die when your term of life ends. The lifespan of some of you will be extended to the worst stage of life, which is the severe old-age, when a person will no longer know anything of what he used to know. Allah is knowing, and no action of His servants is hidden from Him. He is powerful and nothing can overpower Him.

(71) Allah, may He be glorified, has given some of you preference over others in the provision that He has granted you and has made some you some of you rich and others poor, some of you leaders and others subjects. Those whom Allah has given preference in provision are not willing to pass on what Allah has given them to their servants, so that they become equal partners in the ownership thereof. How then are they pleased for Allah to have partners from amongst His servants when they are not pleased for themselves to have partners from amongst their servants who are equal to them? What injustice is this and what rejection of Allah's favours can be worse than this?! (72) Allah has made for you - O people - spouses from your species whose company you can enjoy. He has made for you from your spouses children and grandchildren; and has provided you with wholesome foods such as meat, grains and fruit. Will they then believe in false idols and statues, and reject Allah's innumerable favours and not thank Him by having faith in Him alone?!

Beneficial Points:

1. Allah has kept for His servants in the fruit of the date-palm and grapes many benefits and advantages such as the good provision that the servants can consume fresh and ripe in the present or the future in the form of food or drink. 2. In the creation of tiny bees and the delicious honey that comes out of their bellies with different colours in accordance with the various lands and pastures there is a sign of Allah's complete care and kindness for His servants and that no one besides Him should be divinely loved and called on in worship. 3. One of the great favours of Allah to His servants is that He made for them spouses that they could find comfort in and He made from their spouses children who are the coolness of their eyes, who serve them and fulfil their needs and from whom they can benefit in numerous ways. 4. In the verses there is an indication towards the permissibility of utilising milk for drinking and other purposes. 5. In the bee there are many benefits for the trees and plants themselves and for man as well. Likewise in honey there are benefits and a cure for man.

وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمۡلِكُ لَهُمۡ رِزۡقٗا مِّنَ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِ شَيۡـٔٗا وَلَا يَسۡتَطِيعُونَ ﴿٧٣﴾ فَلَا تَضۡرِبُواْ لِلَّهِ ٱلۡأَمۡثَالَۚ
إِنَّ ٱللَّهَ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ﴿٧٤﴾ ۞ضَرَبَ ٱللَّهُ مَثَلًا عَبۡدٗا ربع الحزب ٢٨
مَّمۡلُوكٗا لَّا يَقۡدِرُ عَلَىٰ شَيۡءٖ وَمَن رَّزَقۡنَٰهُ مِنَّا رِزۡقًا حَسَنٗا
فَهُوَ يُنفِقُ مِنۡهُ سِرّٗا وَجَهۡرًاۖ هَلۡ يَسۡتَوُۥنَۚ ٱلۡحَمۡدُ لِلَّهِۚ
بَلۡ أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ ﴿٧٥﴾ وَضَرَبَ ٱللَّهُ مَثَلٗا رَّجُلَيۡنِ
أَحَدُهُمَآ أَبۡكَمُ لَا يَقۡدِرُ عَلَىٰ شَيۡءٖ وَهُوَ كَلٌّ عَلَىٰ مَوۡلَىٰهُ
أَيۡنَمَا يُوَجِّههُّ لَا يَأۡتِ بِخَيۡرٍ هَلۡ يَسۡتَوِي هُوَ وَمَن يَأۡمُرُ
بِٱلۡعَدۡلِ وَهُوَ عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴿٧٦﴾ وَلِلَّهِ غَيۡبُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَمَآ أَمۡرُ ٱلسَّاعَةِ إِلَّا كَلَمۡحِ
ٱلۡبَصَرِ أَوۡ هُوَ أَقۡرَبُۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴿٧٧﴾
وَٱللَّهُ أَخۡرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمۡ لَا تَعۡلَمُونَ شَيۡـٔٗا
وَجَعَلَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَ لَعَلَّكُمۡ
تَشۡكُرُونَ ﴿٧٨﴾ أَلَمۡ يَرَوۡاْ إِلَى ٱلطَّيۡرِ مُسَخَّرَٰتٖ فِي جَوِّ ٱلسَّمَآءِ
مَا يُمۡسِكُهُنَّ إِلَّا ٱللَّهُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يُؤۡمِنُونَ ﴿٧٩﴾

(73) These idolaters worship, besides Allah, idols who have no power to provide them with any provision from the heavens or the earth and they will never be able to do so because they are inanimate objects that have no life or knowledge.

(74) So - O People - do not make similarities for Allah from these idols that do not benefit nor harm. Allah has no likeness that you can associate with Him in worship. Allah knows the attributes of majesty and perfection that are His and you do not know that and as a result you ascribe partners to Him and claim that your idols are similar to Him.

(75) Allah, may He be glorified, strikes an example to refute the idolaters: A bonded slave that is unable to do anything and who has nothing to spend as compared to a free person to whom We have given from our side lawful wealth that he uses as he wills and spends from it secretly and openly as he wills. These two men are not equal. How then do you make Allah who is the Owner of everything, who spends in His dominion and does what He wills, equal to those powerless idols? Praise be to Allah Who is deserving of all praise. Rather, most of the idolaters do not know that Allah is Single in His divinity and that He alone deserves to be worshipped.

(76) Allah, may He be glorified, strikes another example to refute them, which is the example of two men: One of them is mute and cannot hear, speak or understand due to his deafness and muteness. He is unable to benefit himself or others. He is a heavy burden on the one who is in charge of and looks after him. Whichever direction he sends him, he brings no good and does not attain the objective. Can the person whose condition is like this be equal to one who is sound of hearing and speech, and who is of benefit to others. He instructs people to be just and he himself is upright. He is on a clear path that has no confusion or crookedness. How then do you - O idolater- equate Allah Who possesses the attributes of majesty and perfection with your idols who cannot hear or speak and who cannot bring any benefit or remove any harm?!

(77) To Allah alone belongs the knowledge of the unseen of the heavens and knowledge of the unseen of the earth. He has the exclusive knowledge of that as opposed to anyone of His creation. The coming of the Hour is only known to Allah, and the speed of its coming is only like the closing and opening of the eyelid or closer then that. Allah has power over everything. Nothing can overpower Him. When He intends something He says, “Be” and it is.

(78) Allah brought you - O people - out of your mothers’ wombs after the completion of the term of pregnancy, as babies not realising anything; and He gave you hearing to hear with, eyesight to see with, and hearts to reason; in the hope that you may give thanks to Him for these favours that He has given you.

(79) Have the idolaters not seen the birds that are subdued and designed to fly in the air because of the wings that Allah granted them along with the lighteness and delicate nature of the air? He inspired them to close and open their wings. No one keeps them from falling in the air except Allah, the Powerful. In this subjugation and holding them from falling there are signs for people who have faith in Allah, because they are the ones who benefit from such signs and lessons.

Beneficial Points:

1. Allah has kept great wisdom in the distribution of sustenance amongst His servants. He has made some of them rich, some poor and others middle-class, so that the world can be complementary and people can live with one another by serving one another. 2. The two examples in the verses show the deviation of the idolaters and the falsehood of the worship of idols, because the deity that deserves to be worshipped is the one that has control and power to do things, to benefit those who worship Him, and to instruct goodness and justice. 3. The knowledge of the Ghaib in the heavens and earth is exclusive to Allah. No one knows it except a prophet or angel to whom Allah gives knowledge thereof. 4. One of the favours of Allah and a display of His power, is the creation of human beings in the wombs of their mothers in a state of not knowing anything. Then He provides them with the means of realisation and knowledge, which is their hearing, sight and hearts, by which they come to know and understand.

وَٱللَّهُ جَعَلَ لَكُم مِّنۢ بُيُوتِكُمۡ سَكَنٗا وَجَعَلَ لَكُم مِّن جُلُودِ
ٱلۡأَنۡعَٰمِ بُيُوتٗا تَسۡتَخِفُّونَهَا يَوۡمَ ظَعۡنِكُمۡ وَيَوۡمَ إِقَامَتِكُمۡ
وَمِنۡ أَصۡوَافِهَا وَأَوۡبَارِهَا وَأَشۡعَارِهَآ أَثَٰثٗا وَمَتَٰعًا إِلَىٰ حِينٖ
٨٠ وَٱللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَٰلٗا وَجَعَلَ لَكُم مِّنَ
ٱلۡجِبَالِ أَكۡنَٰنٗا وَجَعَلَ لَكُمۡ سَرَٰبِيلَ تَقِيكُمُ
ٱلۡحَرَّ وَسَرَٰبِيلَ تَقِيكُم بَأۡسَكُمۡۚ كَذَٰلِكَ يُتِمُّ نِعۡمَتَهُۥ
عَلَيۡكُمۡ لَعَلَّكُمۡ تُسۡلِمُونَ ٨١ فَإِن تَوَلَّوۡاْ فَإِنَّمَا عَلَيۡكَ
ٱلۡبَلَٰغُ ٱلۡمُبِينُ ٨٢ يَعۡرِفُونَ نِعۡمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا
وَأَكۡثَرُهُمُ ٱلۡكَٰفِرُونَ ٨٣ وَيَوۡمَ نَبۡعَثُ مِن كُلِّ أُمَّةٖ
شَهِيدٗا ثُمَّ لَا يُؤۡذَنُ لِلَّذِينَ كَفَرُواْ وَلَا هُمۡ يُسۡتَعۡتَبُونَ
٨٤ وَإِذَا رَءَا ٱلَّذِينَ ظَلَمُواْ ٱلۡعَذَابَ فَلَا يُخَفَّفُ عَنۡهُمۡ وَلَا هُمۡ
يُنظَرُونَ ٨٥ وَإِذَا رَءَا ٱلَّذِينَ أَشۡرَكُواْ شُرَكَآءَهُمۡ قَالُواْ
رَبَّنَا هَٰٓؤُلَآءِ شُرَكَآؤُنَا ٱلَّذِينَ كُنَّا نَدۡعُواْ مِن دُونِكَۖ
فَأَلۡقَوۡاْ إِلَيۡهِمُ ٱلۡقَوۡلَ إِنَّكُمۡ لَكَٰذِبُونَ ٨٦ وَأَلۡقَوۡاْ إِلَى
ٱللَّهِ يَوۡمَئِذٍ ٱلسَّلَمَۖ وَضَلَّ عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ ٨٧

(80) Allah, may He be glorified, has made for you the homes that you build out of stone and other items to settle and rest therein. He has made for you, from the skins of camels, cows and goats, tents and canopies in the desert that are similar to urban homes. These are light for you to carry when you travel from one place to another and are easy to erect when you stop. He has made for you, from the wool of sheep and the hair of camels and goats, furnishings for your homes and garments and coverings that you can enjoy the use of until a specified time.

(81) Allah has made for you trees and buildings that you use as shade from the heat. He has made for you tunnels, caverns and caves in the mountains that you use as a cover from the cold, heat and from enemies. He has made for you shirts and clothing of cotton that protect you from the heat and cold. He has made for you armour that protect you from the violence of others in war so that the weapons do not penetrate and reach your bodies. Just as Allah has given you the above favours He completes His favours to you in the hope that you will submit to Allah alone and not associate anything as partner to Him.

(82) If they turn away from faith and acceptance of what you have brought, then your duty, O Messenger, is only to convey what you have been instructed to in a clear manner. It is not your duty to make them accept guidance.

(83) The idolaters recognise the favours that Allah has given them, such as the sending of the prophet (peace be upon him), but then they deny His favours by not giving thanks and by rejecting His Messenger. Most of them reject His favours, may He be glorified.

(84) Remember, O Messenger, the Day when Allah will raise up from every nation their Messenger who was sent to them to give testimony of the faith of those who believed and the rejection of those who disbelieved. Thereafter those who disbelieved will not be allowed to present an excuse for their rejection and they will not be returned to the world to do actions pleasing to their Lord, as the afterlife is the place of reckoning and not the place of action.

(85) When the wrongdoers and idolaters will see the punishment, it will not be lightened for them and they will not be given respite by it being delayed from them. Instead, they will enter it to live in it forever.

(86) When the idolaters in the afterlife will see the false deities that they used to worship besides Allah, they will say: "O our Lord! These are our partners that we used to worship besides You." They will say this to make them carry their burdens. Allah will cause their deities to speak and they will respond to them saying: You - O idolaters - were false in your worship of a partner with Allah, for He has no partner deserving of worship.

(87) The idolaters will surrender and submit to Allah alone and all their fabricated claims that their idols will intercede for them before Allah will disappear.

Beneficial Points:

1. The abundance of favours is a reason that draws the servants to an increase in gratitude and praise for Allah.
2. The condition of those who disbelieved in Allah on the Day of Judgement is that no excuse will be accepted from them, the retribution will not be removed from them, their partners will abandon them and they will acknowledge that they were guilty of disbelief.
3. The witness that will give testimony against every nation will be the purest and most just witness. These are the Messengers on whose testimony judgement will be passed.
4. The verses indicate the permissiblity of using wool and animal hair in all conditions.
5. One of Allah's favours to His servants that is deserving of gratitude: Are the homes we live in and enjoy.
6. In the verse: "garments to protect you from your violence" there is an indication that the servants must make preparations of equipment for striving in Allah's path so that they can be used when fighting the enemy.

ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ زِدۡنَٰهُمۡ عَذَابٗا
فَوۡقَ ٱلۡعَذَابِ بِمَا كَانُواْ يُفۡسِدُونَ ٨٨ وَيَوۡمَ نَبۡعَثُ فِي
كُلِّ أُمَّةٖ شَهِيدًا عَلَيۡهِم مِّنۡ أَنفُسِهِمۡۖ وَجِئۡنَا بِكَ
شَهِيدًا عَلَىٰ هَٰٓؤُلَآءِۚ وَنَزَّلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ تِبۡيَٰنٗا لِّكُلِّ
نصف الحزب ٢٨ شَيۡءٖ وَهُدٗى وَرَحۡمَةٗ وَبُشۡرَىٰ لِلۡمُسۡلِمِينَ ٨٩ ۞ إِنَّ ٱللَّهَ
يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ
ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ
٩٠ وَأَوۡفُواْ بِعَهۡدِ ٱللَّهِ إِذَا عَٰهَدتُّمۡ وَلَا تَنقُضُواْ ٱلۡأَيۡمَٰنَ
بَعۡدَ تَوۡكِيدِهَا وَقَدۡ جَعَلۡتُمُ ٱللَّهَ عَلَيۡكُمۡ كَفِيلًاۚ إِنَّ
ٱللَّهَ يَعۡلَمُ مَا تَفۡعَلُونَ ٩١ وَلَا تَكُونُواْ كَٱلَّتِي نَقَضَتۡ
غَزۡلَهَا مِنۢ بَعۡدِ قُوَّةٍ أَنكَٰثٗا تَتَّخِذُونَ أَيۡمَٰنَكُمۡ دَخَلَۢا
بَيۡنَكُمۡ أَن تَكُونَ أُمَّةٌ هِيَ أَرۡبَىٰ مِنۡ أُمَّةٍۚ إِنَّمَا يَبۡلُوكُمُ ٱللَّهُ
بِهِۦۚ وَلَيُبَيِّنَنَّ لَكُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ مَا كُنتُمۡ فِيهِ تَخۡتَلِفُونَ
٩٢ وَلَوۡ شَآءَ ٱللَّهُ لَجَعَلَكُمۡ أُمَّةٗ وَٰحِدَةٗ وَلَٰكِن يُضِلُّ مَن
يَشَآءُ وَيَهۡدِي مَن يَشَآءُۚ وَلَتُسۡـَٔلُنَّ عَمَّا كُنتُمۡ تَعۡمَلُونَ ٩٣

(88) Those who disbelieved and turned others away from the Religion of Allah will have their punishment increased above and beyond what was due to them from their own disbelief, but because they misguiding others also.

(89) Remember, O Messenger, the day when we will raise in every nation a Messenger who will testify against them about their denial or their acceptance of faith. This Messenger will be from their ownselves and will speak their language. We have brought you, O Messenger, as a witness against all communities. We revealed the Qur'ān to you to clarify everything that requires clarification such as the lawful and unlawful, reward and punishment etc. We also revealed it as a guidance for people to the truth, as a mercy to those who have faith in it and practice what it contains, and as good news for those who have faith in Allah of the everlasting bliss that awaits them.

(90) Allah instructs His servants to be just, by discharging Allah's rights and the rights of fellow human beings and by not giving preference in judgement to anyone unless with a right that demands such preference. He instructs them to be good, by doing more than what is mandatory such as spending voluntarily and forgiving the oppressor. He instructs them to see to the needs of their relatives. He forbids everything that is vile, in words, such as obscene speech, or in deeds, such as fornication. He forbids oppression and arrogance over people. Allah advises you with the instructions and prohibitions in this verse in the hope that you will take heed of His advice.

(91) Fulfil every pledge that you made to Allah or that you made to people. Do not break oaths after making them binding by swearing by Allah, when you have made Allah a witness to the oath that you swore. Allah knows what you do. Nothing is hidden from Him and He will recompense you for that.

(92) Do not be, by breaking your oaths, foolish and dim-witted like a woman who tired herself by spinning her wool and after it was firmly spun she broke it open and unravelled it!. She tired herself by spinning it and then breaking it and she didnt obtain the desired result. You make your oaths as a means of deception to deceive one another, so that your nation can be more in number and stronger than the nation of your enemies. Allah only tests you by the fulfilment of your oaths - will you fulfil them or break them? Allah will make clear to you on the Day of Judgement those things you differed about in the world and He will distinguish those who were on truth from those who were on falsehood and the truthful from the liars.

(93) Had Allah willed, He would have made you one nation in agreement on the truth, but He, may He be glorified, misguides whom He wills from the truth and from fulfilling their oaths by His justice, and He guides whom He wills to do so by His grace. You will surely be questioned on the Day of Judgement about what you used to do in the world.

Beneficial Points:

1. The disbelievers who prevent others from Allah's path will receive multiplied punishment on account of their spreading corruption in the world by their disbelief and sin.
2. The earth is not without people of righteousness and knowledge. They are the leaders of guidance and representatives of the prophets. The scholars are the guardians of the sacred law of the prophets.
3. The verses have defined the pillars of Muslim society in the private and public life of the individual, the community and the state.
4. The necessity of fulfilling pledges and covenants and the prohibition of breaking them.
5. The prohibition of bribery and acceptance of money for breaking one's pledge.

وَلَا تَتَّخِذُوٓاْ أَيۡمَٰنَكُمۡ دَخَلَۢا بَيۡنَكُمۡ فَتَزِلَّ قَدَمُۢ بَعۡدَ
ثُبُوتِهَا وَتَذُوقُواْ ٱلسُّوٓءَ بِمَا صَدَدتُّمۡ عَن سَبِيلِ ٱللَّهِ وَلَكُمۡ
عَذَابٌ عَظِيمٞ ٩٤ وَلَا تَشۡتَرُواْ بِعَهۡدِ ٱللَّهِ ثَمَنٗا قَلِيلًاۚ إِنَّمَا
عِندَ ٱللَّهِ هُوَ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ٩٥ مَا عِندَكُمۡ
يَنفَدُ وَمَا عِندَ ٱللَّهِ بَاقٖۗ وَلَنَجۡزِيَنَّ ٱلَّذِينَ صَبَرُوٓاْ أَجۡرَهُم
بِأَحۡسَنِ مَا كَانُواْ يَعۡمَلُونَ ٩٦ مَنۡ عَمِلَ صَٰلِحٗا
مِّن ذَكَرٍ أَوۡ أُنثَىٰ وَهُوَ مُؤۡمِنٞ فَلَنُحۡيِيَنَّهُۥ حَيَوٰةٗ طَيِّبَةٗۖ
وَلَنَجۡزِيَنَّهُمۡ أَجۡرَهُم بِأَحۡسَنِ مَا كَانُواْ يَعۡمَلُونَ ٩٧
فَإِذَا قَرَأۡتَ ٱلۡقُرۡءَانَ فَٱسۡتَعِذۡ بِٱللَّهِ مِنَ ٱلشَّيۡطَٰنِ ٱلرَّجِيمِ
٩٨ إِنَّهُۥ لَيۡسَ لَهُۥ سُلۡطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُواْ وَعَلَىٰ رَبِّهِمۡ
يَتَوَكَّلُونَ ٩٩ إِنَّمَا سُلۡطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوۡنَهُۥ وَٱلَّذِينَ
هُم بِهِۦ مُشۡرِكُونَ ١٠٠ وَإِذَا بَدَّلۡنَآ ءَايَةٗ مَّكَانَ ءَايَةٖ
وَٱللَّهُ أَعۡلَمُ بِمَا يُنَزِّلُ قَالُوٓاْ إِنَّمَآ أَنتَ مُفۡتَرِۭۚ بَلۡ أَكۡثَرُهُمۡ
لَا يَعۡلَمُونَ ١٠١ قُلۡ نَزَّلَهُۥ رُوحُ ٱلۡقُدُسِ مِن رَّبِّكَ بِٱلۡحَقِّ
لِيُثَبِّتَ ٱلَّذِينَ ءَامَنُواْ وَهُدٗى وَبُشۡرَىٰ لِلۡمُسۡلِمِينَ ١٠٢

(94) Do not make your oaths a means of deception thereby allowing you to trick and deceive one another, following your desires - breaking them whenever you wish and fulfilling them when you wish. If you do so your feet will slip from the straight path after being firm on it. You will taste the punishment on account of your deviation from Allah's path and your misleading others from it and you will receive multiplied punishment.

(95) Do not exchange the oath you took in Allah's name for a small amount, not fulfilling the pledge or not being sincere in it. The victory and booty that Allah has in the world and the perpetual bliss that He has in the afterlife is better for you than the small amount that you take for breaking the pledge, if only you knew that.

(96) The wealth, pleasures and luxuries that you have - O people - will come to an end no matter how much it may be, but the reward that is with Allah will remain. How then do you give preference to that which is perishable over that which is lasting? We will certainly reward those who remain steadfast on their oaths and who do not break them according to the best of their good deeds by multiplying its reward by ten times up to seven hundred times or even more.

(97) Whoever does good deeds in accordance with the sacred law, whether male or female, while having faith in Allah, We will grant them in this world a good life, by their being pleased with Allah's decree, content and guided towards righteous actions, and We will reward them in the afterlife in accordance with the best good deeds that they used to do in the world.

(98) When you intend to recite the Qur'ān - O believer - then ask Allah to protect you from the whispering of the Satan, who is rejected from Allah's mercy. (99) Satan has no authority over those who have faith in Allah and who rely only on their Lord in all their affairs. (100) He only has authority by means of His whispering over those who take him as an ally and follow him in his luring and those who because of such luring associate partners with Allah whom they worship along with Him. (101) When We abrogate the ruling of one verse of the Qur'ān with another verse - and Allah knows well about the part of the Qur'ān that is abrogated for a reason and the part that is not abrogated - they say: You, O Muhammad, are only a liar making up things about Allah. Rather, most of them do not know that abrogation occurs for a divine reason with far-reaching wisdom. (102) Say to them, O Messenger, This Qur'ān has been brought down by Gabriel (peace be with him) from Allah, may He be glorified, with the truth that contains no error, alteration or distortion, to keep those who have faith in Allah firm on their faith, whether a new part is revealed or a part is abrogated, and to be a guidance for them to the truth and good news for the Muslims about the generous reward that they will obtain.

Beneficial Points:

1. The person who gives preference to that which is despicable and perishable over that which is valuable and lasting is not intelligent. 2. Good action accompanied by faith makes life pleasant.

3. The need to abstain from that which is harmful to a person; that which causes him to become unmindful of Allah's rights and what Allah has made obligatory on him. 4. The path to safety from the evil of Satan is to resort to Allah and to seek His protection. 5. The believers must make the Qur'ān their leader and be guided by the knowledge it contains, adopt its ethics and use its light. In this way both their religious and worldly affairs will be set right. 6. Seeking Allah's protection from Satan, the rejected, is required when commencing with the recitation of the Qur'ān, whether in the ritual prayer or outside of it. This is so that Satan cannot interfere with the reciter by his whisperings and prevent him from reflecting over the Qur'ān and practicing its teachings. 7. Satan has no authority and power whatsoever to mislead into disbelief those believers who have faith in Allah and His Messenger, because Allah has taken away his power over them.

8. Abrogation of verses occured in the Qur'ān during the period of its revelation for reasons, such as; to take into account overall interests, events, and changing circumstances.

وَلَقَدۡ نَعۡلَمُ أَنَّهُمۡ يَقُولُونَ إِنَّمَا يُعَلِّمُهُۥ بَشَرٞۗ لِّسَانُ
ٱلَّذِي يُلۡحِدُونَ إِلَيۡهِ أَعۡجَمِيّٞ وَهَٰذَا لِسَانٌ عَرَبِيّٞ مُّبِينٌ ١٠٣
إِنَّ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِـَٔايَٰتِ ٱللَّهِ لَا يَهۡدِيهِمُ ٱللَّهُ
وَلَهُمۡ عَذَابٌ أَلِيمٌ ١٠٤ إِنَّمَا يَفۡتَرِي ٱلۡكَذِبَ ٱلَّذِينَ
لَا يُؤۡمِنُونَ بِـَٔايَٰتِ ٱللَّهِۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡكَٰذِبُونَ ١٠٥
مَن كَفَرَ بِٱللَّهِ مِنۢ بَعۡدِ إِيمَٰنِهِۦٓ إِلَّا مَنۡ أُكۡرِهَ وَقَلۡبُهُۥ
مُطۡمَئِنُّۢ بِٱلۡإِيمَٰنِ وَلَٰكِن مَّن شَرَحَ بِٱلۡكُفۡرِ
صَدۡرٗا فَعَلَيۡهِمۡ غَضَبٞ مِّنَ ٱللَّهِ وَلَهُمۡ عَذَابٌ عَظِيمٞ ١٠٦
ذَٰلِكَ بِأَنَّهُمُ ٱسۡتَحَبُّواْ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا عَلَى
ٱلۡأٓخِرَةِ وَأَنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡكَٰفِرِينَ ١٠٧
أُوْلَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ وَسَمۡعِهِمۡ
وَأَبۡصَٰرِهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡغَٰفِلُونَ ١٠٨ لَا جَرَمَ
أَنَّهُمۡ فِي ٱلۡأٓخِرَةِ هُمُ ٱلۡخَٰسِرُونَ ١٠٩ ثُمَّ إِنَّ رَبَّكَ
لِلَّذِينَ هَاجَرُواْ مِنۢ بَعۡدِ مَا فُتِنُواْ ثُمَّ جَٰهَدُواْ
وَصَبَرُوٓاْ إِنَّ رَبَّكَ مِنۢ بَعۡدِهَا لَغَفُورٞ رَّحِيمٞ ١١٠

(103) I know very well that the idolaters say: It is a human being who is teaching Muhammad (peace be upon him). They are lying in this claim of theirs. The language of the person whom they assume is teaching him is non-Arabic, whereas this Qur'ān has been revealed in the clear and highly eloquent Arabic language. How then do they claim that he received it from a non-Arab?!

(104) Those who do not believe that the verses of the Qur'ān are in fact from Allah, may He be glorified, Allah does not bless them with guidance as long as they persist in that. They will receive a painful punishment on account of their rejection of Allah and denial of His verses.

(105) Muhammad (peace be upon him) is not lying about what he brought from His Lord. Lies are only being invented by those who do not accept Allah's words, because they do not fear any punishment nor have hope of any reward. Those described with the attribute of disbelief are the liars as lying is a habit that they are accustomed to.

(106) Whoever denies Allah after having faith in Him is in one of two situations: His denial is by means of a statement or action that he was coerced to make or do, whilst his heart is firm on his faith. This person is a believer. The second situation is when the person is content with and comfortable with such denial. Such a person and others like him are apostates from Islam, the anger of Allah is on them and in the afterlife they will receive a great punishment.

(107) Such apostasy from Islam is because they gave preference to the trivial things of this world as a benefit for their disbelief in the Hearafter and because Allah does not guide to faith people who disbelieve, but He abandons them.

(108) Those described as being apostates after having faith are the ones whose hearts Allah has sealed, so they do not understand the admonition, He has sealed their hearing, so that they do not hear anything that benefits them, and He has sealed their sight, so that they do not see the signs indicating faith. It is they who are unaware of the causes of happiness and wretchedness and of the punishment that Allah has prepared for them.

(109) Truly it is they who will be the losers on the Day of Judgement, for they have lost their own souls on account of their disbelief after faith. Had they held onto their faith they would have entered paradise.

(110) Then your Lord - O Messenger - is Forgiving and Merciful towards those oppressed believers who migrated from Makkah to Madina after being persecuted by the idolaters to the extent that they uttered words of disbelief whilst their hearts were at peace with faith. Then they strove in Allah's path to make the Word of Allah supreme, and the word of the disbelievers lowest and they were patient over its difficulties. Your Lord, after the persecution that they underwent, is Forgiving and Merciful towards them because they only uttered words of disbelief under duress.

Beneficial Points:

1. Concession is granted to a person under duress to utter words of disbelief whilst his heart is at peace with faith.
2. The severe consequences for those who leave the religion in both worlds.
3. Apostates are deserving of Allah's anger and punishment because they preferred the life of the world over the afterlife and they are deprived of Allah's guidance. Allah has sealed their hearts, hearing and sight and they have been made heedless of the severe punishment that will await them on the Day of Judgement.
4. Allah has written forgiveness and mercy for those who have faith, who migrated after being persecuted and who were patient in striving in Allah's path.

ثلاثة أرباع الحزب ٢٨

۞ يَوۡمَ تَأۡتِي كُلُّ نَفۡسٖ تُجَٰدِلُ عَن نَّفۡسِهَا وَتُوَفَّىٰ كُلُّ
نَفۡسٖ مَّا عَمِلَتۡ وَهُمۡ لَا يُظۡلَمُونَ ١١١ وَضَرَبَ ٱللَّهُ مَثَلٗا
قَرۡيَةٗ كَانَتۡ ءَامِنَةٗ مُّطۡمَئِنَّةٗ يَأۡتِيهَا رِزۡقُهَا رَغَدٗا مِّن
كُلِّ مَكَانٖ فَكَفَرَتۡ بِأَنۡعُمِ ٱللَّهِ فَأَذَٰقَهَا ٱللَّهُ لِبَاسَ
ٱلۡجُوعِ وَٱلۡخَوۡفِ بِمَا كَانُواْ يَصۡنَعُونَ ١١٢ وَلَقَدۡ جَآءَهُمۡ
رَسُولٞ مِّنۡهُمۡ فَكَذَّبُوهُ فَأَخَذَهُمُ ٱلۡعَذَابُ وَهُمۡ ظَٰلِمُونَ
١١٣ فَكُلُواْ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلٗا طَيِّبٗا وَٱشۡكُرُواْ
نِعۡمَتَ ٱللَّهِ إِن كُنتُمۡ إِيَّاهُ تَعۡبُدُونَ ١١٤ إِنَّمَا حَرَّمَ
عَلَيۡكُمُ ٱلۡمَيۡتَةَ وَٱلدَّمَ وَلَحۡمَ ٱلۡخِنزِيرِ وَمَآ أُهِلَّ لِغَيۡرِ
ٱللَّهِ بِهِۦۖ فَمَنِ ٱضۡطُرَّ غَيۡرَ بَاغٖ وَلَا عَادٖ فَإِنَّ ٱللَّهَ غَفُورٞ
رَّحِيمٞ ١١٥ وَلَا تَقُولُواْ لِمَا تَصِفُ أَلۡسِنَتُكُمُ ٱلۡكَذِبَ
هَٰذَا حَلَٰلٞ وَهَٰذَا حَرَامٞ لِّتَفۡتَرُواْ عَلَى ٱللَّهِ ٱلۡكَذِبَۚ إِنَّ
ٱلَّذِينَ يَفۡتَرُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَ لَا يُفۡلِحُونَ ١١٦ مَتَٰعٞ قَلِيلٞ
وَلَهُمۡ عَذَابٌ أَلِيمٞ ١١٧ وَعَلَى ٱلَّذِينَ هَادُواْ حَرَّمۡنَا مَا قَصَصۡنَا عَلَيۡكَ
مِن قَبۡلُۖ وَمَا ظَلَمۡنَٰهُمۡ وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ ١١٨

(111) Remember - O Messenger - the Day when every person will come arguing for himself. He will not argue for anyone else due to the magnitude of the situation. Every soul will be given in full the recompense for what it had done, whether good or bad, and they will not be wronged by any subtraction from their good actions or addition to their evil actions.

(112) Allah cites the example of a town - which is Makkah - that was secure and stable with its people having no fear, whilst people around it lived in fear. Its sustenance comes to it abundantly and easily from every direction. But then its people became unappreciative of Allah's blessings to them and they did not thank Him, so Allah recompensed them with hunger and intense fear that was visible in the panic on their faces and emaciation in their bodies to the extent that this became like a garment for them on account of the disbelief and denial that they used to do.

(113) And a Messenger from among them, whose honesty and truthfulness they knew - who was Muhammad (peace be upon him) - had come to the people of Makka, but they denounced him along with what Allah had revealed to him. As a result, Allah's punishment of hunger and fear came on them whilst they were wronging their own souls by associating partners with Allah and rejecting His Messenger.

(114) So eat - O people - of the lawful and wholesome things that Allah, may He be glorified, has provided for you, and be thankful for the blessings Allah has given you by acknowledging these blessings of His and using them to seek His pleasure, if it is Him that you worship alone without associating partners with Him.

(115) Allah has made unlawful for you to consume that which died without being slaughtered according to the sacred law, blood that spills forth from an animal at the time of slaughter, all parts of the pig, and what was slaughtered by a person as an offering to other than Allah. This prohibition applies at the time when a person has a choice.If someone is compelled to eat any of these forbidden types, and does so without desiring the forbidden thing itself and without going beyond the limit of what is necessary, then they have done no wrong. Allah is Forgiving and will forgive them for what they consume. He is Merciful in that He permitted that when it is necessary.

(116) Do not say - O idolaters - about the lies that you say about Allah's laws: This thing is lawful and this thing is unlawful, in order to invent lies and attribute them to Allah with respect to making unlawful what He did not make unlawful, or making lawful what He did not make lawful. Those who invent lies about Allah will not succeed in attaining their objective and they will not be saved from what they fear.

(117) They will have a brief and insignificant enjoyment by following their desires in the world and on the Day of Judgment they will receive a painful punishment.

After Allah mentioned the food items that He made unlawful for this nation He then mentioned what He had made unlawful for the Jews and said:

(118) I had made unlawful for the Jews in particular what I had told you about (in verse146 of Sūrah Al-An'am). I did not wrong them by making that unlawful, but they wronged themselves when they committed the causes for retribution. I thus recompensed them for their transgression and I made that unlawful for them as a punishment.

Beneficial Points:

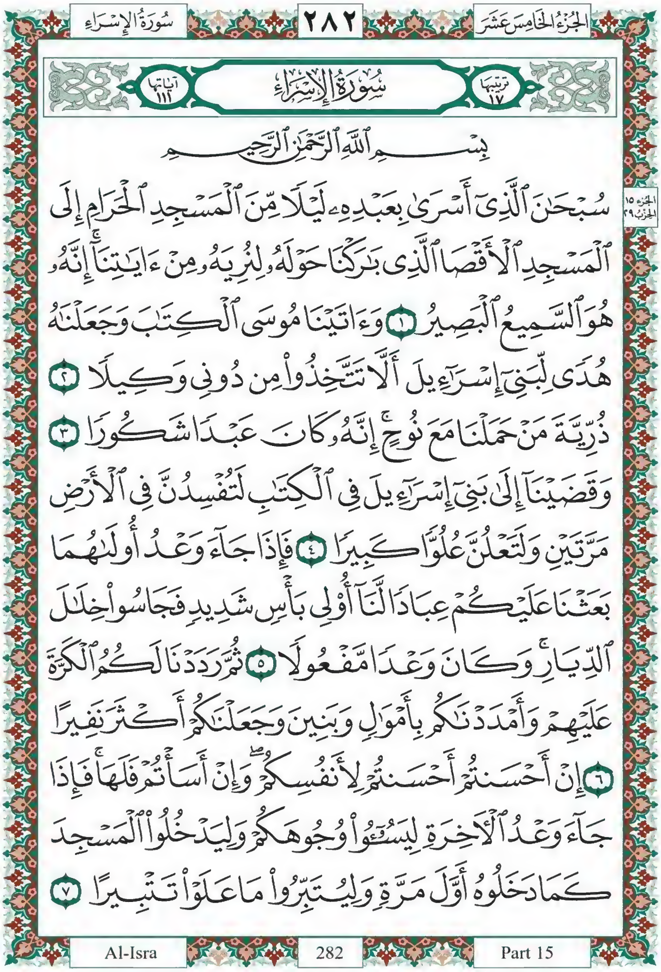
1. Allah has only made impure things unlawful for us out of His grace to protect us from filth. 2. The necessity of having faith in Allah and the Messengers, of worshipping Allah alone, of thanking Him for His numerous favours and blessings and that divine punishment will afflict every person who denies Allah and goes against Him and who rejects Allah's favours to him. 3. The recompense corresponds to the act. When the people of the town rejected the favour, they were given the opposite instead, which was the elimination and withdrawal of the favour. They then fell into extreme hunger after satiation, and into fear and panic after security and comfort, and into a lack of resources after sufficiency.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُواْ ٱلسُّوٓءَ بِجَهَٰلَةٖ ثُمَّ تَابُواْ مِنۢ بَعۡدِ
ذَٰلِكَ وَأَصۡلَحُوٓاْ إِنَّ رَبَّكَ مِنۢ بَعۡدِهَا لَغَفُورٞ رَّحِيمٌ ١١٩ إِنَّ
إِبۡرَٰهِيمَ كَانَ أُمَّةٗ قَانِتٗا لِّلَّهِ حَنِيفٗا وَلَمۡ يَكُ مِنَ ٱلۡمُشۡرِكِينَ
١٢٠ شَاكِرٗا لِّأَنۡعُمِهِۚ ٱجۡتَبَىٰهُ وَهَدَىٰهُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ
١٢١ وَءَاتَيۡنَٰهُ فِي ٱلدُّنۡيَا حَسَنَةٗۖ وَإِنَّهُۥ فِي ٱلۡأٓخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ
١٢٢ ثُمَّ أَوۡحَيۡنَآ إِلَيۡكَ أَنِ ٱتَّبِعۡ مِلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۖ وَمَا كَانَ
مِنَ ٱلۡمُشۡرِكِينَ ١٢٣ إِنَّمَا جُعِلَ ٱلسَّبۡتُ عَلَى ٱلَّذِينَ ٱخۡتَلَفُواْ
فِيهِۚ وَإِنَّ رَبَّكَ لَيَحۡكُمُ بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ فِيمَا
كَانُواْ فِيهِ يَخۡتَلِفُونَ ١٢٤ ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ
وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُۚ إِنَّ
رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ
١٢٥ وَإِنۡ عَاقَبۡتُمۡ فَعَاقِبُواْ بِمِثۡلِ مَا عُوقِبۡتُم بِهِۦۖ وَلَئِن
صَبَرۡتُمۡ لَهُوَ خَيۡرٞ لِّلصَّٰبِرِينَ ١٢٦ وَٱصۡبِرۡ وَمَا صَبۡرُكَ
إِلَّا بِٱللَّهِۚ وَلَا تَحۡزَنۡ عَلَيۡهِمۡ وَلَا تَكُ فِي ضَيۡقٖ مِّمَّا يَمۡكُرُونَ
١٢٧ إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَواْ وَّٱلَّذِينَ هُم مُّحۡسِنُونَ ١٢٨

(119) Then your Lord - O Messenger - towards those who do evil deeds out of ignorance of the consequences, even though they do so deliberately, and then they repent to Allah after having done those evil deeds and they make amends to their actions in which there was corruption, your Lord, after repentance, forgives their sins and is merciful to them. Since the idolaters claimed that they were following the creed of Abraham, Allah refuted this claim of theirs and said: (120) Indeed, Abraham (peace be upon him) possessed all the attributes of goodness and always obeyed His Lord turning away from all other religions to the religion of Submission (Islam). He was never an idolater. (121) He was thankful for the favours that Allah had given him. Allah had selected Him to be a prophet and had guided him to the true religion of Islam. (122) I gave him in this world prophethood, praiseworthy mention and pious children. In the afterlife he will be from the righteous for whom Allah has prepared the highest ranks in paradise. (123) Then we revealed to you - O Messenger - "Follow the creed of Abraham in terms of monotheism, freedom from the idolaters, calling towards Allah and practicing His sacred law, turning away from all other religions to the religion of Islam. He was never an idolater as the idolaters claim but he was a man of pure monotheism." (124) Reverence of the Sabbath was only made obligatory on the Jews who differed about it, so that they could free themselves on that day from their occupations for the sake of worship. This was after they had strayed from the day of Friday in which they were instructed to free themselves. Your Lord - O Messenger - will judge between these people who differ on the Day of Judgment about what they used to differ in and He will recompense each person with what they deserve. (125) Invite - O Messenger - to the religion of Islam, you and the believers who follow you, in a manner that is appropriate for the condition, understanding and mindset of the person who you are inviting and with admonition that contains encouragement and caution. Argue with them in the manner that is best in terms of speech, thought and politeness, for it is not your duty to guide people. You are only required to convey the message to them. Your Lord knows best who has strayed from the religion of Islam and He knows best those who are rightly guided to it, so do not lose yourself in grief over them. (126) If you want to retaliate against your enemy then retaliate to the same degree that they harmed you and not more. But if you are patient and do not retaliate despite having the ability to do so, then that is better for the patient amongst you than taking revenge by retaliating against them. (127) So be patient - O Messenger - over the harm that they afflict on you. You are only granted the ability to be patient by Allah's granting it to you. Do not grieve over the disbelievers' turning away from you, and do not let your heart be constrained by the schemes and plots they carry out. (128) Allah is with those who are mindful of Him by leaving out sin and those who are good by doings acts of obedience and by fulfilling what they have been instructed to do. Allah's help and support is with them.

Beneficial Points: 1. The permissibility of what is lawful and pure and not harmful and the prohibition of what is impure and harmful that leads to harm. All this also requires being thankful for the favour. 2. There are four main things that are unlawful to consume in the sacred law: These are carrion, blood, pork and animals sacrificed for other than Allah such as the idols. 3. In the case of necessity, when it is most likely that abstention will lead to loss of life, it is permitted to consume something that is prohibited. 4. The believers are warned against resembling the disbelievers in making lawful the unlawful and declaring the lawful unlawful without evidence from the sacred law. 5. The mercy of Allah demands that He accepts the repentance of His servants who do wrong such as disbelief and sins and then repent and reform their actions, and as a result Allah forgives them. 6. It is good for a Muslim to take Abraham (peace be upon him) as a role model. 7. Those inviting others to Allah's religion must follow these three methods: Wisdom, effective counsel, and debate in the best manner. 8. Retaliation is only allowed to be carried out to the same extent to that which one was harmed. Thus an oppressed person is prohibited from increasing the reprisal against the oppressor. 9. In cases of life for life retaliation the law requires that the act is done in the same manner as the one who was killed-i.e. if a person used a sharp instrument or a stone to murder someone he may be killed with the same or similar object in the same way.

The Ascension (Sūrah Al-Isra)



سُورَةُ الإِسْرَاءِ
ترتيبها ١٧
آياتها ١١١

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الجزء ١٥
الحزب ٢٩

سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى
ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ ۚ إِنَّهُۥ
هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١﴾ وَءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَٰهُ
هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ أَلَّا تَتَّخِذُوا۟ مِن دُونِى وَكِيلًا ﴿٢﴾
ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۚ إِنَّهُۥ كَانَ عَبْدًا شَكُورًا ﴿٣﴾
وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ فِى ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ
مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾ فَإِذَا جَآءَ وَعْدُ أُولَىٰهُمَا
بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُو۟لِى بَأْسٍ شَدِيدٍ فَجَاسُوا۟ خِلَٰلَ
ٱلدِّيَارِ ۚ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾ ثُمَّ رَدَدْنَا لَكُمُ ٱلْكَرَّةَ
عَلَيْهِمْ وَأَمْدَدْنَٰكُم بِأَمْوَٰلٍ وَبَنِينَ وَجَعَلْنَٰكُمْ أَكْثَرَ نَفِيرًا
﴿٦﴾ إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا
جَآءَ وَعْدُ ٱلْءَاخِرَةِ لِيَسُۥٓـُٔوا۟ وُجُوهَكُمْ وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ
كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا۟ مَا عَلَوْا۟ تَتْبِيرًا ﴿٧﴾

Topic of the Sūrah

This surah focuses on the perfection of the prophetic message of Mohammed (peace be upon him). The surah also contains indications and glad tidings of the mission being guaranteed and having a future.

Explanation:

① Allah, may He be glorified, is exalted from everything not appropriate for him. It is He who took His servant, Mohammad (peace be upon him), on the night journey from the sacred masjid (mosque), in Makkah, to the masjid of Jerusalem, whose surroundings I have blessed with fruit, crops and dwellings of prophets (peace be upon them), For him to see some of our signs which show Allah's power and ability, may He be glorified. He is the One Who hears everything, no sound escapes Him, and the One who sees evrything, nothing is hidden from Him, and the One who sees from whom nothing seen is hidden.

② I gave Moses (peace be upon him) the Torah and I made it a guide and manual for the Israelites. I said to the Israelites: Do not take besides me any guardian to whom you entrust your affairs. Rather, place your reliance in Me alone.

③ You are from the progeny of those I had favoured with salvation together with Noah (peace be upon him) from drowning in the flood. So remember this favour and thank Allah by worshipping and following Him alone. In this, follow the example of Noah for he was very thankful of Allah.

④ I told the Israelites and I informed them in the Torah that definitely they will be guilty of corruption on earth by their sin and arrogance twice, and they will rise over people with injustice and oppression, transgressing the limits in their rise.

⑤ When the first corruption occurred, I set against them servants of Ours, possessing great might and power, who killed and displaced them. They ransacked their homes destroying everything they passed by. Allah's promise of that definitely occurred.

⑥ Then once again I gave you - O Israelites - the upper hand and dominance over those who were set against you when you repented to Allah, and I supplied you with wealth after your wealth had been looted, and children after your children were taken captive, and I made you a force more in number than your enemies.

⑦ If you do good actions - O Israelites - in the manner that is required of you, then the recompense of that will be to your benefit, for Allah is in no need of your actions. If you do bad actions the consequences of that will be to your detriment. Your good actions do not benefit Allah and nor do your bad actions harm Him. When the second corruption occurs I will set your enemies against you to humiliate you and make shame appear on your faces due to the various types of disgrace they will make you taste, and to enter Jerusalem and destroy it just as they entered and destroyed it the first time, and to completely ruin all the lands that they conquer.

Beneficial Points:

1. The virtue of the Sacred Mosque and the Farthest Mosque.
2. Explanation of the virtue of gratitude and following in the footsteps of those prophets and Messengers who were thankful.
3. The benefit of doing good and remaining firm on following Allah returns to the person himself. Similarly the evil of doing bad actions and going against Allah's instructions goes back to the person himself.
4. It is from Allah's wisdom and practice that He sends against those who do corruption people who will stop them from that, so that Allah's wisdom of reformation is realised.
5. A warning to this nation against committing sin, so that they are not afflicted by what the Israelites were afflicted by. Allah's practice is the same and does not change.

عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ ۚ وَإِنْ عُدتُّمْ عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ
حَصِيرًا ﴿٨﴾ إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ
الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾
وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾
وَيَدْعُ الْإِنسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنسَانُ عَجُولًا ﴿١١﴾
وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ ۖ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ
النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ
السِّنِينَ وَالْحِسَابَ ۚ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ﴿١٢﴾ وَكُلَّ
إِنسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا
يَلْقَاهُ مَنشُورًا ﴿١٣﴾ اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا
﴿١٤﴾ مَّنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ
عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ
رَسُولًا ﴿١٥﴾ وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا
فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ﴿١٦﴾ وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ
مِن بَعْدِ نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٧﴾

⑧ Perhaps your Lord - O Israelites - will have mercy on you after this severe reprisal if you repent to Him and do good actions. But if you revert to causing corruption a third time or more than that, I will revert to taking reprisals from you. I have made Hell a prison for the disbelievers, from which they will not find any release.

⑨ This Qur'ān that is revealed to Muhammad (peace be on him) guides to the best way, which is the way of Islam, and it informs those who have faith in Allah and who do good deeds of something that will please them, which is that they will receive a great reward from Allah.

⑩ It informs those who do not have faith in the Day of Judgment of something that will distress them, which is that I have prepared for them a painful punishment on the Day of Judgement.

⑪ Man on account of his ignorance prays for evil against himself, his children and his wealth when he is angry, just as he prays for good for himself. If we had to answer his prayer for evil he will be ruined and so will his children and his wealth. Human beings are naturally hasty and therefore may hastily bring on something that is harmful.

⑫ I have created the night and the day as two signs indicating Allah's oneness and power, due to their differences in terms of being long or short, hot or cold. I made the night dark for the purpose of rest and sleep and I made the day bright in which people can see and work for their livelihood. This was so that by the alternation of day and night you can know the number of years and calculate the months, days and hours that you require. I have explained everything in detail so that it may all become clear and the truthful can become distinguished from the liars.

⑬ For every person I have made the actions that proceed from him attached to him, like how a necklace is attached to the neck. They will not leave him until he is taken to account for them. On the Day of Judgement, I will bring out for him a book that contains every good or bad deed that he did, which he will find spread open before him.

⑭ I will say to him on that day: O Man! Read your book and take an account of your soul for your deeds. You are enough to take an account of yourself on the Day of Judgement.

⑮ Whoever is guided to faith, then the reward of his being guided is for his own good; and whoever goes astray, the punishment for his going astray is to his detriment. No soul carries the sin of another soul, nor do I ever punish a people until I establish proof against them by sending Messengers to them.

⑯ When I decided to destroy a town because of its wrongdoing, I instructed those who became reckless because of affluence, to obey Allah but they did not comply. And instead they disobeyed Him and transgressed, so the word of the decimating punishment became justified against them and I destroyed them completely.

⑰ And we have destroyed many generations after Noah, such as the Ad and Thamud. Your Lord - O Messenger - is sufficient as a Knower and Seer of the sins of His servants. Nothing is hidden from Him and He will recompense them for the same.

Beneficial Points:

1. Whoever follows the guidance of the Qur'ān is the most perfect, most upright and most guided of people in all his affairs. 2. The Qur'ān contains good news, warnings and the means by which the good news can be attained.
3. Warning against praying for evil for one's self or children. 4. The divergence of the night and day by increasing and decreasing and by their alternation, and the light of the day and darkness of the night, are all signs of Allah's oneness and existence and His perfect knowledge and power. 5. The cycle of night and day makes us come to know the corresponding number of years, months and days. 6. The day is the appropriate time for work, action and going about on earth to earn a livelihood and obtain provision. 7. Every person's deeds are fixed to him, whether good or bad, they are specifi and bound to him. 8. 'The verses affirm the principle of individual responsibility and Allah's justice and mercy to His servants.

مَّن كَانَ يُرِيدُ ٱلۡعَاجِلَةَ عَجَّلۡنَا لَهُۥ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ
جَعَلۡنَا لَهُۥ جَهَنَّمَ يَصۡلَىٰهَا مَذۡمُومٗا مَّدۡحُورٗا ١٨ وَمَنۡ أَرَادَ
ٱلۡأٓخِرَةَ وَسَعَىٰ لَهَا سَعۡيَهَا وَهُوَ مُؤۡمِنٞ فَأُوْلَٰٓئِكَ كَانَ
سَعۡيُهُم مَّشۡكُورٗا ١٩ كُلّٗا نُّمِدُّ هَٰٓؤُلَآءِ وَهَٰٓؤُلَآءِ مِنۡ
عَطَآءِ رَبِّكَۚ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحۡظُورًا ٢٠ ٱنظُرۡ كَيۡفَ
فَضَّلۡنَا بَعۡضَهُمۡ عَلَىٰ بَعۡضٖۚ وَلَلۡأٓخِرَةُ أَكۡبَرُ دَرَجَٰتٖ وَأَكۡبَرُ
تَفۡضِيلٗا ٢١ لَّا تَجۡعَلۡ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَقۡعُدَ مَذۡمُومٗا مَّخۡذُولٗا
الحزب ٢٩ ٢٢ ۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنًاۚ إِمَّا
يَبۡلُغَنَّ عِندَكَ ٱلۡكِبَرَ أَحَدُهُمَآ أَوۡ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ
أُفّٖ وَلَا تَنۡهَرۡهُمَا وَقُل لَّهُمَا قَوۡلٗا كَرِيمٗا ٢٣ وَٱخۡفِضۡ لَهُمَا
جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحۡمَةِ وَقُل رَّبِّ ٱرۡحَمۡهُمَا كَمَا رَبَّيَانِي
صَغِيرٗا ٢٤ رَّبُّكُمۡ أَعۡلَمُ بِمَا فِي نُفُوسِكُمۡۚ إِن تَكُونُواْ صَٰلِحِينَ
فَإِنَّهُۥ كَانَ لِلۡأَوَّٰبِينَ غَفُورٗا ٢٥ وَءَاتِ ذَا ٱلۡقُرۡبَىٰ حَقَّهُۥ
وَٱلۡمِسۡكِينَ وَٱبۡنَ ٱلسَّبِيلِ وَلَا تُبَذِّرۡ تَبۡذِيرًا ٢٦ إِنَّ ٱلۡمُبَذِّرِينَ
كَانُوٓاْ إِخۡوَٰنَ ٱلشَّيَٰطِينِۖ وَكَانَ ٱلشَّيۡطَٰنُ لِرَبِّهِۦ كَفُورٗا ٢٧

⑱ Whoever desires, by his acts of goodness, the life of the world and does not have faith in the afterlife nor pays any attention to it, I expedite for him the luxury that I want to give him, not what he wants. Then I have made for him Hell, where he will enter on the Day of Judgment to suffer from its heat, being condemned for his choosing the world and his denial of the Hearafter; banished from Allah's mercy.

⑲ But whoever desires, by his acts of goodness, the reward of the Hereafter, and pursues it as it should be pursued, free of show and reputation, while he has faith in that which Allah has made faith obligatory; these people who have these attributes - their effort will be accepted by Allah and He will recompense them for it.

⑳ To both these groups - the sinners and the dutiful - we freely extend the gift of your Lord - O Messenger. The gift of your Lord in the world is not withheld from anyone, whether sinner or dutiful.

㉑ O Messenger, reflect about how we favoured some over others in the world in respect of provision and rank. Yet the Hereafter is greater in the disparity between the ranks of luxury than that of the world, and greater in favours, so a believer should be eager for that.

㉒ O servant! Do not set up another deity that you worship together with Allah, or you will become condemned in the sight of Allah and His righteous servants, and forsaken by Him.

㉓ Your Lord - O servant - has instructed and made obligatory that you worship none but Him, and He has instructed that you be good to your parents, especially when they become old. If either of them or both of them reach old age with you, do not become annoyed with them by uttering words that indicate the same, do not scold them and do not be harsh when speaking to them, but say to them kind words that are soft and courteous.

㉔ Humble yourself before them in humility and out of compassion, and say: O My Lord, be merciful to them as they have brought me up in my childhood.

㉕ Your Lord - O People - knows best what is within you of the sincere devotion to Him in worship, acts of goodness and being dutiful to parents. If the intention in your acts of worship, treatment of your parents and other acts is righteous, then He, may He be glorified, is Forgiving towards those who frequently turn to Him in repentance. If anyone repents from his prior failure to be dutiful to his Lord or to his parents, Allah will forgive him.

㉖ O believer - give the relative his rights by keeping family ties, give to the poor and needy, and give the traveller who is stranded. Do not spend your wealth in sin or in a manner that is wasteful.

㉗ Those who spend their wealth in sin and those who are wasteful in their spending are the brothers of the devils, they follow their instructions of being wasteful and extravagant Satan is ever ungrateful towards His Lord, and he only does things that are sinful and only instructs that which displeases His Lord.

Beneficial Points:

1. A person should do the good that he can and intend to do what he cannot, so that he receives the rewards for all of that.
2. Allah's wisdom and mercy demands that both believers and disbelievers are given provision in the world. Thus His gifts is not withheld from anyone.
3. Having favours in the world are not to be taken as an indication of Allah's pleasure, because worldly pleasures may be attained despite the end result being Allah's punishment.
4. Being good to parents is an obligatory imposition. Allah paired being grateful to them with being grateful to Him due to its great virtue.
5. Islam forbids wastefulness, which is to spend wealth in undeserving avenues.

وَإِمَّا تُعۡرِضَنَّ عَنۡهُمُ ٱبۡتِغَآءَ رَحۡمَةٖ مِّن رَّبِّكَ تَرۡجُوهَا فَقُل لَّهُمۡ قَوۡلٗا
مَّيۡسُورٗا ٢٨ وَلَا تَجۡعَلۡ يَدَكَ مَغۡلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبۡسُطۡهَا
كُلَّ ٱلۡبَسۡطِ فَتَقۡعُدَ مَلُومٗا مَّحۡسُورًا ٢٩ إِنَّ رَبَّكَ يَبۡسُطُ ٱلرِّزۡقَ
لِمَن يَشَآءُ وَيَقۡدِرُۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرَۢا بَصِيرٗا ٣٠ وَلَا تَقۡتُلُوٓاْ
أَوۡلَٰدَكُمۡ خَشۡيَةَ إِمۡلَٰقٖۖ نَّحۡنُ نَرۡزُقُهُمۡ وَإِيَّاكُمۡۚ إِنَّ قَتۡلَهُمۡ كَانَ
خِطۡـٔٗا كَبِيرٗا ٣١ وَلَا تَقۡرَبُواْ ٱلزِّنَىٰٓۖ إِنَّهُۥ كَانَ فَٰحِشَةٗ وَسَآءَ
سَبِيلٗا ٣٢ وَلَا تَقۡتُلُواْ ٱلنَّفۡسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلۡحَقِّۗ
وَمَن قُتِلَ مَظۡلُومٗا فَقَدۡ جَعَلۡنَا لِوَلِيِّهِۦ سُلۡطَٰنٗا فَلَا يُسۡرِف فِّي
ٱلۡقَتۡلِۖ إِنَّهُۥ كَانَ مَنصُورٗا ٣٣ وَلَا تَقۡرَبُواْ مَالَ ٱلۡيَتِيمِ إِلَّا بِٱلَّتِي
هِيَ أَحۡسَنُ حَتَّىٰ يَبۡلُغَ أَشُدَّهُۥۚ وَأَوۡفُواْ بِٱلۡعَهۡدِۖ إِنَّ ٱلۡعَهۡدَ كَانَ
مَسۡـُٔولٗا ٣٤ وَأَوۡفُواْ ٱلۡكَيۡلَ إِذَا كِلۡتُمۡ وَزِنُواْ بِٱلۡقِسۡطَاسِ ٱلۡمُسۡتَقِيمِۚ
ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلٗا ٣٥ وَلَا تَقۡفُ مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٌۚ إِنَّ
ٱلسَّمۡعَ وَٱلۡبَصَرَ وَٱلۡفُؤَادَ كُلُّ أُوْلَٰٓئِكَ كَانَ عَنۡهُ مَسۡـُٔولٗا ٣٦
وَلَا تَمۡشِ فِي ٱلۡأَرۡضِ مَرَحًاۖ إِنَّكَ لَن تَخۡرِقَ ٱلۡأَرۡضَ وَلَن تَبۡلُغَ
ٱلۡجِبَالَ طُولٗا ٣٧ كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُۥ عِندَ رَبِّكَ مَكۡرُوهٗا ٣٨

㉘ But if you refrain from giving these people, due to not having anything to give them, while waiting for Allah to bless you with provision, then say to them gentle and polite words such as praying for them to have abundant provision or promising to give them if Allah grants you wealth. ㉙ Do not withhold your hand from spending, and do not be wasteful when spending, if you do, you will be blameful amongst the people for your miserliness, or you will become uable to spend due to your extravagant expenditure. ㉚ Your Lord expands the provision for whoever He wills, and restricts it for whoever He wills based on far-reaching wisdom. He is fully aware and observant of His servants. Nothing of theirs is hidden from Him, and He disposes of His matter with respect to them however He wills. ㉛ Do not kill your children for fear of poverty in the future if you spend on them. I take charge of providing for them, and for you too. Killing them is a major sin, as they have done nothing wrong and there is no reason requiring them to be killed. ㉜ Be careful of fornication and avoid things that prompt it. It is extremely detestable and bad path to traverse as it leads to the mixing of lineages and punishment from Allah. ㉝ Do not kill the soul whose life Allah has protected through faith or a pledge of security, except if the killing is merited on the basis of treason or legal retribution. If someone is killed unjustly, without a valid reason permitting his being killed, I have given his successor who takes charge of his affairs certain authority over the killer. He may demand that the killer be killed in retribution, or he may forgive him without asking for any thing in return, or he may forgive him and take the blood money. But he shall not mutilate the killer, or by killing him with something that he did not use to kill, or by killing someone other than the killer, even if he was a helper and supporter. ㉞ Do not transact in the property of a child whose father has passed away, except in his best interests such as investing or preserving it until he reaches the age of mental and prudential maturity. Fulfill any pledge between yourselves and Allah, or between yourselves and His servants, without breaking or falling short in them. Allah will question the one who made a pledge on the Day of Judgement. Did he fulfill it, in which case He will reward him, or did he not fulfil it, in which case He will punish him. ㉟ Give full measure when you measure for others and do not cheat them. Weigh with an accurate scale that does not diminish or undervalue anything. That giving of full weight and measure is better for you in this world and the Hearafter, than giving short measure or weight. ㊱ Do not follow - O son of Adam - that which you have no knowledge of, by following suspicions and conjecture. A person will be questioned about the good or bad that he used his hearing, sight and heart for and he will rewarded for the good and punished for the bad. ㊲ Do not walk on earth with pride and arrogance. If you walk haughtily on earth you will not be able to split the earth, nor will your stature reach the mountains in height and elevation. Why then are you so proud?! ㊳ The evil of all that has been mentioned above is prohibited by your Lord - O man! Allah is not pleased with those who perpetrate this and He in fact detests them.

Beneficial Points: 1. Noble conduct is to respond politely to relatives, to promise to give to them during times of prosperity and to offer an acceptable excuse to them. 2. Spending that is deserving of praise is that which is moderate without stinginess or wastefulness. 3. Allah shows more mercy to children than their parents. He therefore prohibited parents from killing their children out of fear of poverty and He took on the responsiblity of providing for all of them. 4. The prohibition of coming close to fornication is more effective than the mere prohibition of the act itself, because that includes the prohibition of all things that lead to and prompt it. 5. In the verses there is evidence that the right to kill is that of the close relative and retribution cannot be taken without his consent. If he forgives any right to legal retribution is lifted.
6. It is Allah's grace and mercy to the orphan that He instructed his guardians to take care of him and his wealth and to do what is best for it and grow it until he reaches maturity. 7. The necessity for fairness and the just fulfilment of weight and measure without any reduction or decrease, so that blessings descend on the servant. 8. A person will be questioned about his statements and actions.

ذَٰلِكَ مِمَّآ أَوۡحَىٰٓ إِلَيۡكَ رَبُّكَ مِنَ ٱلۡحِكۡمَةِۗ وَلَا تَجۡعَلۡ مَعَ ٱللَّهِ إِلَٰهًا
ءَاخَرَ فَتُلۡقَىٰ فِي جَهَنَّمَ مَلُومٗا مَّدۡحُورًا ٣٩ أَفَأَصۡفَىٰكُمۡ رَبُّكُم
بِٱلۡبَنِينَ وَٱتَّخَذَ مِنَ ٱلۡمَلَٰٓئِكَةِ إِنَٰثًاۚ إِنَّكُمۡ لَتَقُولُونَ قَوۡلًا عَظِيمٗا ٤٠
وَلَقَدۡ صَرَّفۡنَا فِي هَٰذَا ٱلۡقُرۡءَانِ لِيَذَّكَّرُواْ وَمَا يَزِيدُهُمۡ إِلَّا نُفُورٗا ٤١
قُل لَّوۡ كَانَ مَعَهُۥٓ ءَالِهَةٞ كَمَا يَقُولُونَ إِذٗا لَّٱبۡتَغَوۡاْ إِلَىٰ ذِي ٱلۡعَرۡشِ سَبِيلٗا
٤٢ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَقُولُونَ عُلُوّٗا كَبِيرٗا ٤٣ تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ
ٱلسَّبۡعُ وَٱلۡأَرۡضُ وَمَن فِيهِنَّۚ وَإِن مِّن شَيۡءٍ إِلَّا يُسَبِّحُ بِحَمۡدِهِۦ وَلَٰكِن
لَّا تَفۡقَهُونَ تَسۡبِيحَهُمۡۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورٗا ٤٤ وَإِذَا قَرَأۡتَ
ٱلۡقُرۡءَانَ جَعَلۡنَا بَيۡنَكَ وَبَيۡنَ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ حِجَابٗا
مَّسۡتُورٗا ٤٥ وَجَعَلۡنَا عَلَىٰ قُلُوبِهِمۡ أَكِنَّةً أَن يَفۡقَهُوهُ وَفِيٓ ءَاذَانِهِمۡ
وَقۡرٗاۚ وَإِذَا ذَكَرۡتَ رَبَّكَ فِي ٱلۡقُرۡءَانِ وَحۡدَهُۥ وَلَّوۡاْ عَلَىٰٓ أَدۡبَٰرِهِمۡ نُفُورٗا ٤٦
نَّحۡنُ أَعۡلَمُ بِمَا يَسۡتَمِعُونَ بِهِۦٓ إِذۡ يَسۡتَمِعُونَ إِلَيۡكَ وَإِذۡ هُمۡ نَجۡوَىٰٓ
إِذۡ يَقُولُ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلٗا مَّسۡحُورًا ٤٧ ٱنظُرۡ
كَيۡفَ ضَرَبُواْ لَكَ ٱلۡأَمۡثَالَ فَضَلُّواْ فَلَا يَسۡتَطِيعُونَ سَبِيلٗا ٤٨
وَقَالُوٓاْ أَءِذَا كُنَّا عِظَٰمٗا وَرُفَٰتًا أَءِنَّا لَمَبۡعُوثُونَ خَلۡقٗا جَدِيدٗا ٤٩

㊴ Those instructions, prohibitions and laws that we have explained to you are part of what your Lord has revealed to you. Do not take - O man - another deity together with Allah, for you will be thrown into Hell on the Day of Judgement, blamed by your own soul and by people and banished from every good.

㊵ O you who claim that the angels are Allah's daughters! Has your Lord chosen you - O idolaters - to have male children, while taking for Himself daughters from among the angels? Allah is above what you are saying. You are indeed saying a terrible thing about Allah by ascribing children to him and claiming that He has daughters persisting in you disbelief.

㊶ I have explained in this Qur'ān laws, admonitions and examples so that people may take heed and tread the path that benefits them leaving that which harms them. But the situation is that the nature of some of them has degenerated to the extent that this only makes them further from the truth and they detest it even more.

㊷ Say - O Messenger, to these idolaters: If there were other deities along with Allah as they say as a fabrication and lie, then those supposed deities would have sought a way to Allah, the Owner of the Throne, to try to defeat and combat with Him over His dominion.

㊸ Allah, may He be glorified, is pure and sanctified from what the idolaters attribute to Him and He is far above what they say.

㊹ The heavens glorify Allah. The earth glorifies Allah. Every creation in the heavens and the earth also glorifies Allah. There is nothing except that it declares His purity together with His praise, but you do not comprehend their manner of glorifying Him. This is because you only understand the glorification of those who do so in your language. He is Forbearing, not quick to punish, and He is Forgiving to those who repent to Him.

㊺ When you - O Messenger - recite the Qur'ān and they hear the warnings and admonitions it contains, I place between you and those who do not have faith in the Day of Judgment a barrier that prevents them from understanding the Qur'ān, as a punishment for their turning away from it. ㊻ I have put covers on their hearts so that they cannot understand the Qur'ān, and heaviness in their ears so that they cannot listen to it in a beneficial manner. When you mention your Lord in the Qur'ān alone, and you do not mention their so-called Allahs, they turn on their heels being far away from accepting Allah's pure Oneness. ㊼ I know best the way their leaders listen to the Qur'ān. They do not want to take guidance from it, but they want to mock at it and disrupt your recitation. I also know best what they secretly confer about with respect to their denial of and preventing others from it, when these people who wrong themselves by their denial say: You - O People - are only following a man who is bewitched and confused. ㊽ Consider - O Messenger - and be surprised at the various blameworthy attributes they describe you with. They have deviated from the truth and are confused. As a result they cannot find the true path. ㊾ The idolaters said in denial of resurrection: When we die and become bones and our bodies decompose, will we be resurrected again? This is impossible.

Beneficial Points:

1. The claim that the angels are Allah's daughters is a huge fabrication and an extremely sinful statement in the sight of Allah, the Mighty and Majestic. 2. The verses of Allah only increase most people in aversion, due to their detestation for the truth and their love for the falsehood they adopt. 3. There is not a single creation in the heavens and the earth that does not glorify Allah together with praising Him. Hence a servant should not let other creations surpass him in glorification. 4. On account of Allah's tolerance with His servants, He does not punish them quickly for their neglect and bad conduct. Allah's mercy precedes His anger. 5. The idolaters deny the occurrence of resurrection and the Hearafter. 6. After resurrection people will consider that they only remained in the world for a brief period of time, due to the length of their stay in the Hearafter. 7. If a person is astonished at the restoration of life to decomposed bones and fragments, it is because of his lack of comprehension, weakness of ability and a deficiency in his mental faculties.

نصف الحزب ٢٩

۞ قُلۡ كُونُواْ حِجَارَةً أَوۡ حَدِيدًا ٥٠ أَوۡ خَلۡقٗا مِّمَّا يَكۡبُرُ فِي
صُدُورِكُمۡۚ فَسَيَقُولُونَ مَن يُعِيدُنَاۖ قُلِ ٱلَّذِي فَطَرَكُمۡ أَوَّلَ مَرَّةٖۚ
فَسَيُنۡغِضُونَ إِلَيۡكَ رُءُوسَهُمۡ وَيَقُولُونَ مَتَىٰ هُوَۖ قُلۡ عَسَىٰٓ أَن
يَكُونَ قَرِيبٗا ٥١ يَوۡمَ يَدۡعُوكُمۡ فَتَسۡتَجِيبُونَ بِحَمۡدِهِۦ وَتَظُنُّونَ
إِن لَّبِثۡتُمۡ إِلَّا قَلِيلٗا ٥٢ وَقُل لِّعِبَادِي يَقُولُواْ ٱلَّتِي هِيَ أَحۡسَنُۚ
إِنَّ ٱلشَّيۡطَٰنَ يَنزَغُ بَيۡنَهُمۡۚ إِنَّ ٱلشَّيۡطَٰنَ كَانَ لِلۡإِنسَٰنِ عَدُوّٗا
مُّبِينٗا ٥٣ رَّبُّكُمۡ أَعۡلَمُ بِكُمۡۖ إِن يَشَأۡ يَرۡحَمۡكُمۡ أَوۡ إِن يَشَأۡ
يُعَذِّبۡكُمۡۚ وَمَآ أَرۡسَلۡنَٰكَ عَلَيۡهِمۡ وَكِيلٗا ٥٤ وَرَبُّكَ أَعۡلَمُ
بِمَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ وَلَقَدۡ فَضَّلۡنَا بَعۡضَ ٱلنَّبِيِّـۧنَ عَلَىٰ
بَعۡضٖۖ وَءَاتَيۡنَا دَاوُۥدَ زَبُورٗا ٥٥ قُلِ ٱدۡعُواْ ٱلَّذِينَ زَعَمۡتُم مِّن
دُونِهِۦ فَلَا يَمۡلِكُونَ كَشۡفَ ٱلضُّرِّ عَنكُمۡ وَلَا تَحۡوِيلًا ٥٦ أُوْلَٰٓئِكَ
ٱلَّذِينَ يَدۡعُونَ يَبۡتَغُونَ إِلَىٰ رَبِّهِمُ ٱلۡوَسِيلَةَ أَيُّهُمۡ أَقۡرَبُ
وَيَرۡجُونَ رَحۡمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓۚ إِنَّ عَذَابَ رَبِّكَ كَانَ
مَحۡذُورٗا ٥٧ وَإِن مِّن قَرۡيَةٍ إِلَّا نَحۡنُ مُهۡلِكُوهَا قَبۡلَ يَوۡمِ ٱلۡقِيَٰمَةِ
أَوۡ مُعَذِّبُوهَا عَذَابٗا شَدِيدٗاۚ كَانَ ذَٰلِكَ فِي ٱلۡكِتَٰبِ مَسۡطُورٗا ٥٨

㊿ Say - O Messenger: Become if you can, O idolaters, as hard as stones or as strong as iron, but you will never be able to do this.

(51) Or become some other creation greater than them amongst that which is considered great in your hearts. Allah shall restore you just as He initiated you and He shall bring you back to life just as He created you in the first instance. These opponents will say: Who will bring us back to life after we die? Say to them: He who created you in the first instance without any precedent shall restore you. Then they will shake their heads, mocking your response to them, and say unbelievingly: When will this restoration be? Say to them: Perhaps it is near, as everything which is coming will soon arrive.

(52) Allah will restore you on the day He shall call you towards the plain of resurrection. You will then respond to Him, complying with His command and praising Him, and you will think you had not stayed in the grave, except for a while.

(53) Say, O Messenger, to my believing servants: that they should say good words when speaking and refrain from bad off-putting words, because the satan exploits them to spread between them what will spoil their worldly life and their Hearafter. Surely, the satan is an open enemy, so it is necessary to be wary of him.

(54) Your Lord, O people, knows you best. Nothing of yours is hidden from Him. If He wishes to have mercy on you, He will have grace you with having faith and doing good deeds. And if He wishes to punish you, He can punish you by depriving you of faith, leaving you to die on disbelief. And He as not sent the Messenger as a deputy over people, to force them to believe, or stop them from disbelief or to record their deeds. The Messenger is only a conveyor of what Allah has ordered him to convey on His behalf.

(55) Your Lord, O Messenger, has full knowledge of all who are in the heavens and earth, and He fully knows their conditions and what they deserve. And I preferred some prophets over others through numerous followers and by revealing books to them. And I granted David my book, the Psalms.

(56) Say - O Messenger, to these idolaters: O idolaters - call upon those you claim to be Allahs besides Allah when some harm befalls you. They will neither be able to remove the harm from you nor can they transfer it to someone else, due to their inability. Anything incapable cannot be a Allah

(57) Those angels and others whom they call upon are themselves seeking good actions to bring them closer to Allah and competing to see who is closest to Him by obeying Him. They hope He has mercy on them and they fear His punishment. The punishment of your Lord, O Messenger, is what should be feared.

(58) And there is no town or city except I will send upon it punishment and destruction in this worldly life due to their disbelief, or afflict it with a mighty punishment such as being killed, due to their disbelief. This destruction and punishment is a divine decree written in the Preserved Tablet.

Beneficial Points:

1. Humankind will not have any choice when called to come out of their graves except to comply and do as asked, and this will occur very quickly. 2. Good speech is the origin of every good characteristic and righteous action, because whoever controls his tongue controls all his affairs. 3. Allah elevated some prophets over others, according to His knowledge and wisdom. 4. Allah does not intend for His servants except that which is good and He only commands them to what is beneficial for them. 5. The sign of love for Allah is a servant's striving to do every action which brings him closer to Allah and competing in His closeness by making all actions sincerely for Allah. 6. Nobody besides Allah Mighty and Majestic can remove the harm of poverty, illness, affliction or anything else.

وَمَا مَنَعَنَآ أَن نُّرۡسِلَ بِٱلۡأٓيَٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلۡأَوَّلُونَۚ
وَءَاتَيۡنَا ثَمُودَ ٱلنَّاقَةَ مُبۡصِرَةٗ فَظَلَمُواْ بِهَاۚ وَمَا نُرۡسِلُ بِٱلۡأٓيَٰتِ
إِلَّا تَخۡوِيفٗا ٥٩ وَإِذۡ قُلۡنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِٱلنَّاسِۚ وَمَا جَعَلۡنَا
ٱلرُّءۡيَا ٱلَّتِيٓ أَرَيۡنَٰكَ إِلَّا فِتۡنَةٗ لِّلنَّاسِ وَٱلشَّجَرَةَ ٱلۡمَلۡعُونَةَ
فِي ٱلۡقُرۡءَانِۚ وَنُخَوِّفُهُمۡ فَمَا يَزِيدُهُمۡ إِلَّا طُغۡيَٰنٗا كَبِيرٗا ٦٠
وَإِذۡ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ لِأٓدَمَ فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ
قَالَ ءَأَسۡجُدُ لِمَنۡ خَلَقۡتَ طِينٗا ٦١ قَالَ أَرَءَيۡتَكَ هَٰذَا ٱلَّذِي
كَرَّمۡتَ عَلَيَّ لَئِنۡ أَخَّرۡتَنِ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ لَأَحۡتَنِكَنَّ
ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلٗا ٦٢ قَالَ ٱذۡهَبۡ فَمَن تَبِعَكَ مِنۡهُمۡ فَإِنَّ
جَهَنَّمَ جَزَآؤُكُمۡ جَزَآءٗ مَّوۡفُورٗا ٦٣ وَٱسۡتَفۡزِزۡ مَنِ ٱسۡتَطَعۡتَ
مِنۡهُم بِصَوۡتِكَ وَأَجۡلِبۡ عَلَيۡهِم بِخَيۡلِكَ وَرَجِلِكَ وَشَارِكۡهُمۡ
فِي ٱلۡأَمۡوَٰلِ وَٱلۡأَوۡلَٰدِ وَعِدۡهُمۡۚ وَمَا يَعِدُهُمُ ٱلشَّيۡطَٰنُ إِلَّا
غُرُورًا ٦٤ إِنَّ عِبَادِي لَيۡسَ لَكَ عَلَيۡهِمۡ سُلۡطَٰنٞۚ وَكَفَىٰ
بِرَبِّكَ وَكِيلٗا ٦٥ رَّبُّكُمُ ٱلَّذِي يُزۡجِي لَكُمُ ٱلۡفُلۡكَ فِي
ٱلۡبَحۡرِ لِتَبۡتَغُواْ مِن فَضۡلِهِۦٓۚ إِنَّهُۥ كَانَ بِكُمۡ رَحِيمٗا ٦٦

(59) And I did not stop sending tangible miracles which the idolaters requested, such as reviving the dead, except because I had sent them to previous nations but they rejected them. I had given Thamud a great, clear sign, namely the camel, but they rejected and so I hastened their punishment. And I do not send miracles at the hands of the Messengers except as a warning for their people, so that they believe.

(60) And remember, O Messenger, when I said to you: Your Lord has encompassed the people in His power and they are in His control. Allah will protect you from them, so convey what you have been ordered to convey. And I did not make what I clearly showed you on the Night Journey except as a test for the people; do they believe it or reject it? And I did not make the tree of Zaqqum, which is mentioned in the Qur'ān as growing from the bottom of the Hellfire, except as a test for them. Thus, if they do not believe in these signs, they will never believe in anything else. And I frighten them by sending signs, but they do not increase through them except in disbelief and remaining further in misguidance.

(61) And remember, O Messenger, when I said to the angels: Prostrate to Adam, as a prostration of greeting, not worship, so they complied and all prostrated to him. However, Iblis refused to prostrate to him out of arrogance, saying: Should I prostrate to the one You created out of clay whereas You created me out of fire? I am better than him.

(62) Iblis said to his Lord: Do you see this creature You have honoured above me by ordering me to prostrate to him? If you keep me alive until the end of this worldly life, I shall allure his children and misguide them from Your straight path, except a few of them You have saved and who are Your chosen servants.

(63) His Lord said to him: Go with those amongst them who obey you, because Hell is your recompense and their recompense, a complete and full recompense for your actions.

(64) And mislead those you can mislead through your voice which calls towards disobedience, call out to them through your horsemen and foot soldiers who invite towards obeying you, become a partner to them in their wealth by making attractive every action which opposes the sacred law. And become a partner to them in their children by falsely making a claim to them, attaining them through adultery and making them worship others besides Allah when taking Allah's name. And make attractive to them false promises and futile aspirations. And the satan only makes false promises which deceive them.

(65) You have no control - O Iblis - over My believing servants who act in My obedience, because Allah has repelled your evil from them. And Allah is sufficient as a guardian for one who relies upon Him in his affairs.

(66) Your Lord - O people - is the one who makes the ships sail for you in the sea, hoping to seek your sustenance through the profits from trade and the like. He is Merciful to you as He facilitated these means for you.

Beneficial Points:

1. It is from Allah's mercy that He does not send the signs which the deniers request, so that Allah does not punish them immediately if they deny them.
2. Allah tests the servants through the satan, who calls them through his speech and actions towards disobeying Allah.
3. One form of the satan becoming a partner to man with respect to wealth and children is to not mention Allah's name when eating, drinking and having intercourse, and not to teach one's children manners.

وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِي ٱلۡبَحۡرِ ضَلَّ مَن تَدۡعُونَ إِلَّآ إِيَّاهُۖ فَلَمَّا
نَجَّىٰكُمۡ إِلَى ٱلۡبَرِّ أَعۡرَضۡتُمۡۚ وَكَانَ ٱلۡإِنسَٰنُ كَفُورًا ٦٧ أَفَأَمِنتُمۡ
أَن يَخۡسِفَ بِكُمۡ جَانِبَ ٱلۡبَرِّ أَوۡ يُرۡسِلَ عَلَيۡكُمۡ حَاصِبٗا ثُمَّ
لَا تَجِدُواْ لَكُمۡ وَكِيلًا ٦٨ أَمۡ أَمِنتُمۡ أَن يُعِيدَكُمۡ فِيهِ تَارَةً
أُخۡرَىٰ فَيُرۡسِلَ عَلَيۡكُمۡ قَاصِفٗا مِّنَ ٱلرِّيحِ فَيُغۡرِقَكُم بِمَا كَفَرۡتُمۡ
ثُمَّ لَا تَجِدُواْ لَكُمۡ عَلَيۡنَا بِهِۦ تَبِيعٗا ٦٩ ۞ وَلَقَدۡ كَرَّمۡنَا بَنِيٓ
ءَادَمَ وَحَمَلۡنَٰهُمۡ فِي ٱلۡبَرِّ وَٱلۡبَحۡرِ وَرَزَقۡنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ
وَفَضَّلۡنَٰهُمۡ عَلَىٰ كَثِيرٖ مِّمَّنۡ خَلَقۡنَا تَفۡضِيلٗا ٧٠ يَوۡمَ نَدۡعُواْ
كُلَّ أُنَاسِۭ بِإِمَٰمِهِمۡۖ فَمَنۡ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَأُوْلَٰٓئِكَ
يَقۡرَءُونَ كِتَٰبَهُمۡ وَلَا يُظۡلَمُونَ فَتِيلٗا ٧١ وَمَن كَانَ
فِي هَٰذِهِۦٓ أَعۡمَىٰ فَهُوَ فِي ٱلۡأٓخِرَةِ أَعۡمَىٰ وَأَضَلُّ سَبِيلٗا ٧٢ وَإِن
كَادُواْ لَيَفۡتِنُونَكَ عَنِ ٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ لِتَفۡتَرِيَ
عَلَيۡنَا غَيۡرَهُۥۖ وَإِذٗا لَّٱتَّخَذُوكَ خَلِيلٗا ٧٣ وَلَوۡلَآ أَن ثَبَّتۡنَٰكَ
لَقَدۡ كِدتَّ تَرۡكَنُ إِلَيۡهِمۡ شَيۡـٔٗا قَلِيلًا ٧٤ إِذٗا لَّأَذَقۡنَٰكَ ضِعۡفَ
ٱلۡحَيَوٰةِ وَضِعۡفَ ٱلۡمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيۡنَا نَصِيرٗا ٧٥

ثلاثة أرباع الحزب ٢٩

(67) And when you are afflicted - O idolaters - by some calamity or misfortune at sea such that you fear destruction, those whom you worship besides Allah leave your thoughts, and you only remember Allah and seek His assistance. Then when He assists you and saves you from your fears, and you return to land, you turn away from His Oneness and supplicating Him alone, returning to your idols. And man rejects the blessings of Allah.

(68) So do you feel secure - O idolaters - when Allah has delivered you safely to land that He will not make it collapse with you? Or do you feel secure that He will not make stones rain down on you as He did with the people of Lot, then you will not find any protector to protect you nor any helper to save you from being destroyed?

(69) Or do you feel secure that Allah will not return you to sea a second time, then send a strong wind upon you, drowning you due to your being ungrateful for Allah's blessings after He saved you the first time, then you will not find any claimant against Him for what He did to you and to defend you?

(70) And I have honoured the children of Adam through intellect, making the angels prostrate to their father, and I subjugated for them the animals and vehicles that carry them on land, and the ships that carry them by sea. And I provided them with good food, drink, spouses and other things, and I granted them much virtue over much of My creation. They must be grateful therefore for Allah's favours on them.

(71) And remember, O Messenger, when every group will be called out by their leader whom they used to follow in life. So whoever is given his book of deeds in his right hand - they will read their books happily. And nothing will be decreased from their reward, be it as small as the thread on a date seed.

(72) And whoever's heart is blind to accepting and submitting to the truth in this worldly life will be more blind on the Day of Judgment, not finding guidance to the path of paradise, and will be more astray from guidance. And the reward will be equal to the deed.

(73) And the idolaters were about to turn you away, O Messenger, from the Qur'ān I revealed to you, so that you invent something else in my name which conforms to their desires. And if you did what they wanted, they would have chosen you as their beloved friend.

(74) And had I not favoured you by making you firm on the truth, you were about to incline towards them slightly and then agree with them in what they requested of you, due to their severe deception and scheming, alongside your extreme eagerness for them to bring faith. However, I protected you from inclining towards them.

(75) And had you inclined towards them in what they requested you, I would have given you multiplied punishment in this life and the Hereafter, then you would not find any helper to assist you against Me and avert punishment from you.

Beneficial Points:

1. Humans are ungrateful for Allah's favours, except the one whom Allah guides.
2. Every nation will be called to its religion and book, to see if they practiced upon it or not. Allah does not punish anyone except after the proof against him has been established and he has opposed it.
3. Good people will be given their book of deeds in their right hand and they will have great happiness and joy, whilst the opposite will be of bad people.
4. The hatred of the wrongdoers and deniers towards the Messengers and their inheritors is apparent, due to the truth they carry, but it is not towards them personally.
5. Allah protected the Prophet from the causes of evil and from people, making him firm and guiding him to the straight path. His followers also enjoy this according to how well they follow him.

وَإِن كَادُواْ لَيَسۡتَفِزُّونَكَ مِنَ ٱلۡأَرۡضِ لِيُخۡرِجُوكَ مِنۡهَاۖ
وَإِذٗا لَّا يَلۡبَثُونَ خِلَٰفَكَ إِلَّا قَلِيلٗا ٧٦ سُنَّةَ مَن قَدۡ أَرۡسَلۡنَا
قَبۡلَكَ مِن رُّسُلِنَاۖ وَلَا تَجِدُ لِسُنَّتِنَا تَحۡوِيلًا ٧٧ أَقِمِ
ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمۡسِ إِلَىٰ غَسَقِ ٱلَّيۡلِ وَقُرۡءَانَ ٱلۡفَجۡرِۖ
إِنَّ قُرۡءَانَ ٱلۡفَجۡرِ كَانَ مَشۡهُودٗا ٧٨ وَمِنَ ٱلَّيۡلِ فَتَهَجَّدۡ
بِهِۦ نَافِلَةٗ لَّكَ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا ٧٩
وَقُل رَّبِّ أَدۡخِلۡنِي مُدۡخَلَ صِدۡقٖ وَأَخۡرِجۡنِي مُخۡرَجَ صِدۡقٖ
وَٱجۡعَل لِّي مِن لَّدُنكَ سُلۡطَٰنٗا نَّصِيرٗا ٨٠ وَقُلۡ جَآءَ ٱلۡحَقُّ وَزَهَقَ
ٱلۡبَٰطِلُۚ إِنَّ ٱلۡبَٰطِلَ كَانَ زَهُوقٗا ٨١ وَنُنَزِّلُ مِنَ ٱلۡقُرۡءَانِ مَا هُوَ
شِفَآءٞ وَرَحۡمَةٞ لِّلۡمُؤۡمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارٗا ٨٢
وَإِذَآ أَنۡعَمۡنَا عَلَى ٱلۡإِنسَٰنِ أَعۡرَضَ وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ
ٱلشَّرُّ كَانَ يَـُٔوسٗا ٨٣ قُلۡ كُلّٞ يَعۡمَلُ عَلَىٰ شَاكِلَتِهِۦ فَرَبُّكُمۡ أَعۡلَمُ
بِمَنۡ هُوَ أَهۡدَىٰ سَبِيلٗا ٨٤ وَيَسۡـَٔلُونَكَ عَنِ ٱلرُّوحِۖ قُلِ ٱلرُّوحُ مِنۡ
أَمۡرِ رَبِّي وَمَآ أُوتِيتُم مِّنَ ٱلۡعِلۡمِ إِلَّا قَلِيلٗا ٨٥ وَلَئِن شِئۡنَا لَنَذۡهَبَنَّ
بِٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ ثُمَّ لَا تَجِدُ لَكَ بِهِۦ عَلَيۡنَا وَكِيلًا ٨٦

(76) And the disbelievers were close to troubling you, due to their enmity towards you, to exile you from Makkah. However, Allah stopped them from exiling you until you yourself migrated on the command of your Lord. And had they exiled you, they would not have remained after exiling you except for a short while.

(77) The issue of their not remaining after you except for a short while is the constant practice of Allah with respect to the Messengers before you, namely that whenever a Messenger was exiled by his people, Allah sent punishment upon them. And you will not find, O Messenger, any change in my practice, but rather you will find it to be established and constant.

(78) Establish the prayer by performing it in the most complete manner in its times, which are the declining of the sun from the middle of the sky - and this includes the zuhr and ‘asr prayers - until the darkness of night - and this includes the maghrib and ‘isha prayers. And establish the fajr prayer and lengthen the recitation therein, as the fajr prayer is attended by the angels of night and the angels of day.

(79) And in part of the night, O Messenger, stand and pray, so that your prayer increases your rank, and seeking for your Lord to raise you to the praised station on the Day of Judgment, as an intercessor for the people from the horrors of the Day of Judgment, and so that you attain the position of the great intercession, for which the first and last will praise you.

(80) And say, O Messenger: O my Lord, make all my entrances and exits in Your obedience and for Your pleasure. And give me from Yourself a clear proof through which You help me against my enemy.

(81) And say, O Messenger, to these idolaters: Islam has come, the help which Allah promised has come true, and idolatry and disbelief has gone. Surely, falsehood is going and will disappear, unable to remain in the face of truth.

(82) And I reveal in the Qur’ān that which cures the hearts of ignorance, disbelief and doubt, cures the bodies when treated through it, and that which is a mercy for the believers who practice it. And this Qur’ān only increases the disbelievers in destruction, as listening to it angers them and makes them deny and turn away from it even more.

(83) And when I grant man a blessing such as health and wealth, he turns away from thanking Allah and obeying Him, and moves further away out of pride. But when illness, poverty or the like befalls him, he becomes extremely despondent and hopeless of Allah’s mercy.

(84) Say, O Messenger: Every man acts on the path which resembles his condition in either guidance or misguidance. But your Lord knows best who is most guided towards the truth.

(85) O Messenger, the disbelievers among the People of the Book ask you regarding the reality of the soul. Say to them: The soul is from the command of my Lord. And the knowledge you and all the creation of Allah have been granted is little in comparison to the knowledge of Allah.

(86) By Allah, if I wanted to take away, O Messenger, the revelation I sent to you by erasing it from the hearts and books, I could take it away, then you would not find anyone to help you and take responsibility to return it.

Beneficial Points:

1. The unchanging custom of Allah with all nations is that every nation which rejected its Messenger and exiled him was quickly punished by Allah. 2. These verses prove how needy the servant is of Allah making him steadfast, and that he should always earnestly praise his Lord to keep him firm upon faith. 3. When the truth manifests, falsehood vanishes. Falsehood does not rise except in times and places where the people of truth become complacent. 4. The cure contained within the Qur’ān includes curing the hearts of doubts, ignorance, incorrect ideas, deviation and evil objectives. 5. These verses prove that if a person is asked regarding a matter which is not beneficial to the questioner, it is better to avoid answering it, and instead tell him what he needs and guide him to what will benefit him.

إِلَّا رَحۡمَةٗ مِّن رَّبِّكَۚ إِنَّ فَضۡلَهُۥ كَانَ عَلَيۡكَ كَبِيرٗا ٨٧ قُل
لَّئِنِ ٱجۡتَمَعَتِ ٱلۡإِنسُ وَٱلۡجِنُّ عَلَىٰٓ أَن يَأۡتُواْ بِمِثۡلِ هَٰذَا ٱلۡقُرۡءَانِ
لَا يَأۡتُونَ بِمِثۡلِهِۦ وَلَوۡ كَانَ بَعۡضُهُمۡ لِبَعۡضٖ ظَهِيرٗا ٨٨
وَلَقَدۡ صَرَّفۡنَا لِلنَّاسِ فِي هَٰذَا ٱلۡقُرۡءَانِ مِن كُلِّ مَثَلٖ فَأَبَىٰٓ أَكۡثَرُ
ٱلنَّاسِ إِلَّا كُفُورٗا ٨٩ وَقَالُواْ لَن نُّؤۡمِنَ لَكَ حَتَّىٰ تَفۡجُرَ
لَنَا مِنَ ٱلۡأَرۡضِ يَنۢبُوعًا ٩٠ أَوۡ تَكُونَ لَكَ جَنَّةٞ مِّن نَّخِيلٖ
وَعِنَبٖ فَتُفَجِّرَ ٱلۡأَنۡهَٰرَ خِلَٰلَهَا تَفۡجِيرًا ٩١ أَوۡ تُسۡقِطَ ٱلسَّمَآءَ
كَمَا زَعَمۡتَ عَلَيۡنَا كِسَفًا أَوۡ تَأۡتِيَ بِٱللَّهِ وَٱلۡمَلَٰٓئِكَةِ
قَبِيلًا ٩٢ أَوۡ يَكُونَ لَكَ بَيۡتٞ مِّن زُخۡرُفٍ أَوۡ تَرۡقَىٰ فِي ٱلسَّمَآءِ
وَلَن نُّؤۡمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيۡنَا كِتَٰبٗا نَّقۡرَؤُهُۥۗ قُلۡ
سُبۡحَانَ رَبِّي هَلۡ كُنتُ إِلَّا بَشَرٗا رَّسُولٗا ٩٣ وَمَا مَنَعَ ٱلنَّاسَ
أَن يُؤۡمِنُوٓاْ إِذۡ جَآءَهُمُ ٱلۡهُدَىٰٓ إِلَّآ أَن قَالُوٓاْ أَبَعَثَ ٱللَّهُ بَشَرٗا
رَّسُولٗا ٩٤ قُل لَّوۡ كَانَ فِي ٱلۡأَرۡضِ مَلَٰٓئِكَةٞ يَمۡشُونَ مُطۡمَئِنِّينَ
لَنَزَّلۡنَا عَلَيۡهِم مِّنَ ٱلسَّمَآءِ مَلَكٗا رَّسُولٗا ٩٥ قُلۡ كَفَىٰ بِٱللَّهِ
شَهِيدَۢا بَيۡنِي وَبَيۡنَكُمۡۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرَۢا بَصِيرٗا ٩٦

(87) However, I did not take it away, by way of mercy from your Lord, and I left it preserved. Surely, your Lord's grace on you is great, as He made you a Messenger, sealed the prophets upon you, and revealed the Qur'ān to you.

When the idolaters alleged that this Qur'ān is of the same category as human speech and they requested it be changed, Allah challenged them to bring something like it, saying:

(88) Say, O Messenger: If all of humankind and jinns united to bring the like of this Qur'ān which was revealed to you, in its eloquence, excellent sequence and pure style, they will never be able to bring anything like it, even if they were to all assist and help one another.

(89) And I have explained to people in this Qur'ān and brought all types of advice, reminders, commands, prohibitions and stories they can take lessons from, in the hope they will believe. But most people have refused except to deny this Qur'ān. And when they were unable to do so, they began to make difficult requests. Hence, they made the following requests:

(90) The idolaters said: I will never believe you until you extract for us from the ground of Makkah a spring that does not stop flowing.

(91) Or you have a garden with many flowers in which you make rivers flow profusely.

(92) Or you make the sky fall upon us, as you mentioned, as fragments of punishment, or you bring Allah and the angels visibly before us, so they can testify to the truth of what you claim.

(93) Or you have a house adorned with gold and other things, or you ascend to the sky. And if you do ascend to it, we will never believe you have been sent unless you come down with a book written from Allah in which we can read that you are Allah's Messenger. Say - O Messenger: My Lord is pure, I am only a human Messenger like all other Messengers. I do not have the ability to bring anything, so how can I bring what you have requested?

(94) And the only thing which stopped the disbelievers from bringing faith upon Allah and His Messengers, and acting upon what the Messenger brought, was their refusal to accept that a Messenger can be from humankind, as they said denyingly: Did Allah send a Messenger from humankind?

(95) Say, O Messenger, in response to them: Had there been angels on earth who reside therein and walk about securely, as is your condition, we would have sent an angel Messenger to them from their own kind, because it is he who can make them understand what he has been sent with. It would not be wise to send to them a Messenger from humankind, and likewise is the case with you.

(96) Say, O Messenger: Allah is sufficient as a witness between me and you that I am a Messenger was sent to you and that I have conveyed what I was sent to you. Surely, He encompasses the conditions of His servants, nothing of them being hidden from Him, and He sees all the secrets of their souls.

Beneficial Points:

1. Allah has clearly explained in the Qur'ān everything that can serve as a lesson, such as advice, reminders, commands, prohibitions and stories, in the hope they will believe.
2. The Qur'ān is the Word of Allah and the everlasting miracle of the Prophet, and nobody can ever bring anything like it.
3. The extreme stubbornness of the idolaters towards the Prophet and their lack of faith in him have been explained.
4. It is part of Allah's mercy on His servants that He sent towards them humans from amongst them, because they are unable to acquire from the angels.
5. Part of Allah's testimony for His Messenger are the miracles He aided him with, the verses He revealed to him, and His assisting him against his enemies and opponents.

وَمَن يَهۡدِ ٱللَّهُ فَهُوَ ٱلۡمُهۡتَدِۖ وَمَن يُضۡلِلۡ فَلَن تَجِدَ لَهُمۡ أَوۡلِيَآءَ
مِن دُونِهِۦۖ وَنَحۡشُرُهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ عَلَىٰ وُجُوهِهِمۡ عُمۡيٗا وَبُكۡمٗا
وَصُمّٗاۖ مَّأۡوَىٰهُمۡ جَهَنَّمُۖ كُلَّمَا خَبَتۡ زِدۡنَٰهُمۡ سَعِيرٗا ٩٧
ذَٰلِكَ جَزَآؤُهُم بِأَنَّهُمۡ كَفَرُواْ بِـَٔايَٰتِنَا وَقَالُوٓاْ أَءِذَا كُنَّا عِظَٰمٗا
وَرُفَٰتًا أَءِنَّا لَمَبۡعُوثُونَ خَلۡقٗا جَدِيدًا ٩٨ ۞ أَوَلَمۡ يَرَوۡاْ أَنَّ ٱللَّهَ
ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ قَادِرٌ عَلَىٰٓ أَن يَخۡلُقَ مِثۡلَهُمۡ
وَجَعَلَ لَهُمۡ أَجَلٗا لَّا رَيۡبَ فِيهِ فَأَبَى ٱلظَّٰلِمُونَ إِلَّا كُفُورٗا ٩٩
قُل لَّوۡ أَنتُمۡ تَمۡلِكُونَ خَزَآئِنَ رَحۡمَةِ رَبِّيٓ إِذٗا لَّأَمۡسَكۡتُمۡ خَشۡيَةَ
ٱلۡإِنفَاقِۚ وَكَانَ ٱلۡإِنسَٰنُ قَتُورٗا ١٠٠ وَلَقَدۡ ءَاتَيۡنَا مُوسَىٰ تِسۡعَ
ءَايَٰتِۭ بَيِّنَٰتٖۖ فَسۡـَٔلۡ بَنِيٓ إِسۡرَٰٓءِيلَ إِذۡ جَآءَهُمۡ فَقَالَ لَهُۥ فِرۡعَوۡنُ
إِنِّي لَأَظُنُّكَ يَٰمُوسَىٰ مَسۡحُورٗا ١٠١ قَالَ لَقَدۡ عَلِمۡتَ مَآ أَنزَلَ
هَٰٓؤُلَآءِ إِلَّا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ بَصَآئِرَ وَإِنِّي لَأَظُنُّكَ
يَٰفِرۡعَوۡنُ مَثۡبُورٗا ١٠٢ فَأَرَادَ أَن يَسۡتَفِزَّهُم مِّنَ ٱلۡأَرۡضِ
فَأَغۡرَقۡنَٰهُ وَمَن مَّعَهُۥ جَمِيعٗا ١٠٣ وَقُلۡنَا مِنۢ بَعۡدِهِۦ لِبَنِيٓ إِسۡرَٰٓءِيلَ
ٱسۡكُنُواْ ٱلۡأَرۡضَ فَإِذَا جَآءَ وَعۡدُ ٱلۡأٓخِرَةِ جِئۡنَا بِكُمۡ لَفِيفٗا ١٠٤

(97) And whoever Allah gives the ability for guidance is truly guided. And whoever He removes from it and leads astray, you will never find for them, O Messenger, protectors to guide them to the truth, repel harm from them and bring them benefit. And I will gather them on the Day of Judgment, being dragged on their faces, not seeing, speaking or hearing. Their abode towards which they will go is Hell. Whenever the flames begin to subside, I will make them burn even more.

(98) That punishment which they will meet is their recompense due to their denial of my signs which I sent to my Messengers, and because they said, considering resurrection to be improbable: When we die and turn in to decomposed bones and scattered particles, will we be resurrected after this as a new creation?

When they mentioned what they were holding onto in denying the resurrection, Allah refuted them by saying:

(99) Do these deniers of the resurrection not know that Allah, who created the heavens and who created the earth despite their greatness, has power to create the likes of them? So whoever has the power to create something great has the power to create something smaller. And Allah has made a limited time for them in this world in which their lives will come to an end, and He has made a time for their resurrection in which there is no doubt. But despite the proofs for resurrection being clear, the idolaters refuse except to reject the resurrection.

(100) Say - O Messenger, to these idolaters: If you possessed my Lord's treasures which never deplete or finish, you would desist from spending them, fearing they will deplete until you will turn poor. And it is human nature to be miserly, except if one is a believer who spends hoping for Allah's reward.

And when the Prophet (peace be upon him) faced the denial of the idolaters, consolation came to him through the story of Moses with Pharaoh and his people. He said:

(101) I granted Moses nine clear proofs which bore testimony for him. They are the staff, the hand, the famine, decrease in fruits, the hurricane, locusts, lice, frogs and blood. O Messenger, ask the Jews when Moses brought these miracles to their predecessors and Pharaoh said: I see you, O Moses, as a man afflicted by magic, as you bring strange things.

(102) Moses said in response to him: O Pharaoh, you know for sure that these signs have not been sent except by Allah who is the Lord of the heavens and the earth. He has sent them as proofs of His power and the truthfulness of His Messenger. But you have rejected. And I know, O Pharaoh, that you are going to be a destroyed loser.

(103) So Pharaoh intended to punish Moses (peace be upon him) and his people by exiling them from Egypt, so I destroyed him and all the armies with him by drowning them.

(104) And I said to the Israelites after destroying Pharaoh and his armies: Settle in the land of the Levant. Then when the Day of Judgment comes, I shall bring you all to the plain of gathering for the accounting.

Beneficial Points:

1. Allah alone is responsible for guidance and misguidance. Whoever He guides is truly guided, and whoever He misguides and abandons has nobody to guide him.
2. The abode of the disbelievers and their residence is Hell. Whenever its fire will cool, Allah will increase it with burning fire.
3. It is necessary to hold firm to Allah when the transgressors and tyrants are threatened.
4. The transgressors and tyrants resort to using dominance and power when they face the people of truth, because they are unable to face them with proof and explanation.

وَبِٱلۡحَقِّ أَنزَلۡنَٰهُ وَبِٱلۡحَقِّ نَزَلَۗ وَمَآ أَرۡسَلۡنَٰكَ إِلَّا مُبَشِّرٗا وَنَذِيرٗا ١٠٥
وَقُرۡءَانٗا فَرَقۡنَٰهُ لِتَقۡرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكۡثٖ وَنَزَّلۡنَٰهُ تَنزِيلٗا ١٠٦
قُلۡ ءَامِنُواْ بِهِۦٓ أَوۡ لَا تُؤۡمِنُوٓاْۚ إِنَّ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ مِن قَبۡلِهِۦٓ إِذَا يُتۡلَىٰ
عَلَيۡهِمۡ يَخِرُّونَۤ لِلۡأَذۡقَانِۤ سُجَّدٗا ١٠٧ وَيَقُولُونَ سُبۡحَٰنَ رَبِّنَآ إِن كَانَ
وَعۡدُ رَبِّنَا لَمَفۡعُولٗا ١٠٨ وَيَخِرُّونَ لِلۡأَذۡقَانِ يَبۡكُونَ وَيَزِيدُهُمۡ
خُشُوعٗا۩ ١٠٩ قُلِ ٱدۡعُواْ ٱللَّهَ أَوِ ٱدۡعُواْ ٱلرَّحۡمَٰنَۖ أَيّٗا مَّا تَدۡعُواْ فَلَهُ سجدة
ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰۚ وَلَا تَجۡهَرۡ بِصَلَاتِكَ وَلَا تُخَافِتۡ بِهَا وَٱبۡتَغِ
بَيۡنَ ذَٰلِكَ سَبِيلٗا ١١٠ وَقُلِ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي لَمۡ يَتَّخِذۡ وَلَدٗا وَلَمۡ يَكُن
لَّهُۥ شَرِيكٞ فِي ٱلۡمُلۡكِ وَلَمۡ يَكُن لَّهُۥ وَلِيّٞ مِّنَ ٱلذُّلِّۖ وَكَبِّرۡهُ تَكۡبِيرَۢا ١١١

ترتيبها ١٨ سُورَةُ الكَهۡفِ آياتها ١١٠

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَنزَلَ عَلَىٰ عَبۡدِهِ ٱلۡكِتَٰبَ وَلَمۡ يَجۡعَل لَّهُۥ عِوَجَاۜ سكتة لطيفة من ألف عوجا
١ قَيِّمٗا لِّيُنذِرَ بَأۡسٗا شَدِيدٗا مِّن لَّدُنۡهُ وَيُبَشِّرَ ٱلۡمُؤۡمِنِينَ
ٱلَّذِينَ يَعۡمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمۡ أَجۡرًا حَسَنٗا ٢
مَّٰكِثِينَ فِيهِ أَبَدٗا ٣ وَيُنذِرَ ٱلَّذِينَ قَالُواْ ٱتَّخَذَ ٱللَّهُ وَلَدٗا ٤

(105) And with truth I revealed the Qur'ān on Muhammad (peace be upon him) and with truth it came down on him, without any change or tampering. And I did not send you, O Messenger, except to give glad tidings of paradise to those mindful of Him and to warn the disbelievers and sinful of Hell.

(106) And I sent it as a Qur'ān which I have separated and explained, in the hope that you read it to people slowly and carefully, as this is more effective for understanding and reflecting. And I revealed it in separate portions according to incidents and conditions.

(107) Say, O Messenger: Believe in it, for your belief will not increase it in any way, or do not believe in it, for your disbelief will not decrease it in any way. Surely, those who read the previous divine books and who understood the revelation and prophecy when the Qur'ān is recited to them fall on their faces, prostrating to Allah out of gratitude.

(108) And they say in their prostration: Our Lord will never break His promise. The promise He made of sending Muhammad (peace be upon him) is going to happen. Surely, our Lord's promise of this and other matters will definitely occur.

(109) And they fall on their faces, prostrating to Allah and crying out of His fear. And listening to the Qur'ān and contemplating its meanings increases them in submission to Allah and fearing Him.

(110) Say, O Messenger, to those who criticise you for supplicating by saying, 'O Allah, O Merciful': Allah and the Merciful are names of His, so supplicate Him with any of them or other names of His. For Him are all beautiful names, and these two are amongst them, so supplicate Him through these two or other beautiful names of His. And do not recite loudly in your prayer in case the idolaters hear you and do not recite so quietly that the believers cannot hear you, but rather choose a middle path between the two.

(111) Say - O Messenger: All praise is for Allah who deserves all types of praise and who is exalted from having a child or a partner, thus He has no partner in His kingdom. And He is not afflicted by disgrace or weakness, hence He has no need for anyone to help and support Him. So exalt Him abundantly, and do not attribute any child or partner to Him nor any helper or supporter.

The Cave (Sūrah Al-Kahf)

Themes of the Sūrah:

It focuses on how to deal with trials and to distinguish the right priorities therein, presenting examples of this.

Explanation:

① Praise of the attributes of perfection and majesty and for the outer and inner favours is for Allah alone, who revealed the Qur'ān to His servant and Messenger, and did not put any crookedness or diversion from the truth in this Qur'ān.

② But rather He made it straight without any contradiction or discrepancy in it, to frighten those who deny the truth of a severe punishment which awaits them from Allah, and to tell the believers who do good actions what will please them, namely that there is a good reward for them which no other reward compares with.

③ Living in this reward forever, without it being cut off from them.

④ And it frightens the Jews, Christians and some of the idolaters who said: Allah has taken a son.

Beneficial Points:

1. Allah revealed the Qur'ān which comprises truth, justice, the sacred law and the best rule.
2. It is permissible to cry in prayer out of fear of Allah.
3. Supplication or recitation in prayer should be moderate between being loud and silent.
4. The noble Qur'ān comprises every good action which leads to what makes the souls happy and joyous.

مَّا لَهُم بِهِۦ مِنْ عِلْمٍ وَلَا لِآبَآئِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ
أَفْوَٰهِهِمْ إِن يَقُولُونَ إِلَّا كَذِبًا ٥ فَلَعَلَّكَ بَٰخِعٌ نَّفْسَكَ
عَلَىٰٓ ءَاثَٰرِهِمْ إِن لَّمْ يُؤْمِنُوا۟ بِهَٰذَا ٱلْحَدِيثِ أَسَفًا ٦ إِنَّا
جَعَلْنَا مَا عَلَى ٱلْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا
٧ وَإِنَّا لَجَٰعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ٨ أَمْ حَسِبْتَ
أَنَّ أَصْحَٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ كَانُوا۟ مِنْ ءَايَٰتِنَا عَجَبًا ٩
إِذْ أَوَى ٱلْفِتْيَةُ إِلَى ٱلْكَهْفِ فَقَالُوا۟ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ
رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ١٠ فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ
فِى ٱلْكَهْفِ سِنِينَ عَدَدًا ١١ ثُمَّ بَعَثْنَٰهُمْ لِنَعْلَمَ أَىُّ
ٱلْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوٓا۟ أَمَدًا ١٢ نَّحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم
بِٱلْحَقِّ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا۟ بِرَبِّهِمْ وَزِدْنَٰهُمْ هُدًى ١٣
وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا۟ فَقَالُوا۟ رَبُّنَا رَبُّ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ لَن نَّدْعُوَا۟ مِن دُونِهِۦٓ إِلَٰهًا لَّقَدْ قُلْنَآ إِذًا شَطَطًا ١٤
هَٰٓؤُلَآءِ قَوْمُنَا ٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً لَّوْلَا يَأْتُونَ عَلَيْهِم
بِسُلْطَٰنٍۭ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ١٥

⑤ These fabricators have no knowledge of their claim that Allah has a son and nor did their fathers whom they followed in this regard have any knowledge. This statement which has escaped their mouths without any understanding is heinous. They only speak a lie which has no basis or support.

⑥ Then perhaps, O Messenger, you will end up destroying yourself out of grief and remorse if they do not believe this Qur'ān. But do not do this, as giving them guidance is not your responsibility; you are only responsible for conveying.

⑦ Surely, I have made the creation on the face of this earth an adornment for it, so I can test them to see which of them does the best actions which please Allah and which of them is worst in actions, so that I may reward everyone with what they deserve.

⑧ And I am going to turn the creation on the face of this earth into dust free from vegetation, and this will be after the lifespan of the creation on earth expires, so let them take heed from this.

⑨ Do not think, O Messenger, that the story of the people of the cave and the tablet on which their names were written are from our amazing signs. In fact, other signs such as creating the heavens and earth are more amazing.

⑩ Remember, O Messenger, when the believing youngsters took refuge in the cave, fleeing with their religion. Then they said in their supplication to their Lord: Our Lord, give us mercy from Yourself, by forgiving our sins and saving us from our enemies, and grant us guidance towards the right path and correctness in the matter of migrating from the disbelievers and in faith.

⑪ Then after they went and took refuge in the cave, I put a barrier on their ears from hearing, and I put them to sleep for many years.

⑫ Then after their lengthy sleep I woke them up to demonstrate which of the two groups disputing their duration of stay in the cave knows this duration best.

⑬ I am informing you, O Messenger, of their affair, truthfully without any doubt. Surely, they were youngsters who believed in their Lord and obeyed Him, and I increased them in guidance and firmness on the truth.

⑭ And I strengthened their hearts with faith and firmness on it, and to be patient in leaving one's homeland for its sake, when they stood to proclaim their faith in Allah alone in front of the disbelieving king, and they said: The Lord I believe in and worship is the Lord of the heavens and earth. I will never worship the Allahs you have falsely claimed besides Him. I will have said an unjust and far-off statement if I worship others besides Him.

⑮ Then they turned to each other saying: These are our people who have taken deities which they worship besides Allah. They do not have any clear proof for worshipping them, so there is no greater oppressor than one who falsely attributes a partner to Allah.

❁ Beneficial Points:

1. One who calls to Allah must convey and strive to the best of his ability, whilst relying on Allah in this regard. If people are guided, it is good, but he should not grieve or regret if they do not. 2. Knowledge of the duration the people of the cave stayed shows precise counting and recognising the complete power, wisdom and mercy of Allah. 3. The verses contain clear proof for fleeing with one's religion and leaving one's family, children, relatives, friends, home and wealth out of fear of trials. 4. It is important to pay attention to proper upbringing of the youth, as they are more pure-hearted and enthusiastic, and they are responsible for the revival of nations. 5. The youngsters combined between affirming Allah alone being the Lord and He alone being worthy of worship, and they maintained this. This is the biggest proof of their recognising Allah perfectly and Allah increasing them in guidance.

وَإِذِ ٱعۡتَزَلۡتُمُوهُمۡ وَمَا يَعۡبُدُونَ إِلَّا ٱللَّهَ فَأۡوُۥٓاْ إِلَى ٱلۡكَهۡفِ
يَنشُرۡ لَكُمۡ رَبُّكُم مِّن رَّحۡمَتِهِۦ وَيُهَيِّئۡ لَكُم مِّنۡ أَمۡرِكُم مِّرۡفَقٗا
١٦ ۞ وَتَرَى ٱلشَّمۡسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهۡفِهِمۡ ذَاتَ رُبع الحِزب ٣٠
ٱلۡيَمِينِ وَإِذَا غَرَبَت تَّقۡرِضُهُمۡ ذَاتَ ٱلشِّمَالِ وَهُمۡ فِي فَجۡوَةٖ
مِّنۡهُۚ ذَٰلِكَ مِنۡ ءَايَٰتِ ٱللَّهِۗ مَن يَهۡدِ ٱللَّهُ فَهُوَ ٱلۡمُهۡتَدِۖ وَمَن
يُضۡلِلۡ فَلَن تَجِدَ لَهُۥ وَلِيّٗا مُّرۡشِدٗا ١٧ وَتَحۡسَبُهُمۡ أَيۡقَاظٗا
وَهُمۡ رُقُودٞۚ وَنُقَلِّبُهُمۡ ذَاتَ ٱلۡيَمِينِ وَذَاتَ ٱلشِّمَالِۖ وَكَلۡبُهُم
بَٰسِطٞ ذِرَاعَيۡهِ بِٱلۡوَصِيدِۚ لَوِ ٱطَّلَعۡتَ عَلَيۡهِمۡ لَوَلَّيۡتَ مِنۡهُمۡ
فِرَارٗا وَلَمُلِئۡتَ مِنۡهُمۡ رُعۡبٗا ١٨ وَكَذَٰلِكَ بَعَثۡنَٰهُمۡ
لِيَتَسَآءَلُواْ بَيۡنَهُمۡۚ قَالَ قَآئِلٞ مِّنۡهُمۡ كَمۡ لَبِثۡتُمۡۖ قَالُواْ لَبِثۡنَا
يَوۡمًا أَوۡ بَعۡضَ يَوۡمٖۚ قَالُواْ رَبُّكُمۡ أَعۡلَمُ بِمَا لَبِثۡتُمۡ فَٱبۡعَثُوٓاْ
أَحَدَكُم بِوَرِقِكُمۡ هَٰذِهِۦٓ إِلَى ٱلۡمَدِينَةِ فَلۡيَنظُرۡ أَيُّهَآ أَزۡكَىٰ
طَعَامٗا فَلۡيَأۡتِكُم بِرِزۡقٖ مِّنۡهُ وَلۡيَتَلَطَّفۡ وَلَا يُشۡعِرَنَّ
بِكُمۡ أَحَدًا ١٩ إِنَّهُمۡ إِن يَظۡهَرُواْ عَلَيۡكُمۡ يَرۡجُمُوكُمۡ
أَوۡ يُعِيدُوكُمۡ فِي مِلَّتِهِمۡ وَلَن تُفۡلِحُوٓاْ إِذًا أَبَدٗا ٢٠

⑯ Now that you have moved away from your people, and have left what they worship instead of Allah, and you have worshipped Allah alone, then take refuge in the cave fleeing to protect your religion. Allah, may He be glorified, will shower His mercy on you to protect you from your enemies, and will make for you an easy means of livelihood that you could benefit from in place of the life that you had when living amongst your people.

⑰ They thus fulfilled the instruction and Allah put them to sleep and protected them from their enemy. You - O one who looks at them - will see the sun when it rises from the east inclining away from their cave to the right of one entering it; and at the time of sunset it moves away from the cave towards the left but does not strike it directly. They are therefore in perpetual shade unaffected by the heat of the sun. They are in a wide space within the cave where the air they require reaches them. The abovementioned occurrences viz. their taking refuge in the cave, their being put to sleep, the sun's deviation from them, the spaciousness in the cave and their salvation from their people are all wondrous acts of Allah that indicate His power. Whoever Allah guides to the path of guidance, such a person is rightly guided in reality. Whoever Allah forsakes and lets go astray, then you will never find anyone to help and guide him to the right path. This is because guidance is in Allah's Hands and not in his.

⑱ You - O one who looks at them - will think they are awake, because their eyes are open, though in actual fact they are asleep. I turn them over in their sleep, sometimes to the right and sometimes to the left, so that the earth does not consume their bodies. Their dog that accompanied them stretches out its forelegs at the entrance of the cave. If you had come across them and seen them, you would have turned and run away being afraid of them, and your soul would have been filled with fear of them.

⑲ Just as I did to them the wondrous acts that I have mentioned, I awakened them after a long period of time and they began to ask one another about the period that they had spent asleep. One of them responded: I remained asleep for one day or part of one day. One of them, to whom it was not clear how long they had spent asleep, responded: Your Lord knows best about the period you had remained asleep, so entrust the knowledge of that to Him and get busy with what concerns you. Send one of you with these silver coins to the city we know and let him see which of the inhabitants of that city are most pure in their food and earnings. He should proceed with caution when entering and leaving and when dealing. He must also be tactful and not let anyone find out where you are, because that will result in great harm.

⑳ If your people discover you and find out where your whereabouts, they will kill you by stoning you, or they will force you to return to their deviated creed that you used to follow before Allah favoured you by guiding you to the true religion. If you return to that you will never succeed - not in this world nor in the Hearafter. Instead, you will suffer a great loss in both places on account of your leaving the true religion to which Allah had guided you and your returning to that deviated creed.

Beneficial Points:

1. It was out of Allah's wisdom and power that He turned them onto their sides, right and left, so that the earth does not spoil their bodies. This is a lesson from Allah to His servants.
2. The permissibility of using dogs when needed for hunting or guarding.
3. The benefit a person derives from keeping company with good and righteous people even if he is lesser than them in status. The mention of the dog was preserved because it had accompanied people of virtue.
4. The verses indicate the legitimacy of appointing a proxy and to be diplomatic and gentle when dealing with people.

وَكَذَٰلِكَ أَعۡثَرۡنَا عَلَيۡهِمۡ لِيَعۡلَمُوٓاْ أَنَّ وَعۡدَ ٱللَّهِ حَقّٞ وَأَنَّ
ٱلسَّاعَةَ لَا رَيۡبَ فِيهَآ إِذۡ يَتَنَٰزَعُونَ بَيۡنَهُمۡ أَمۡرَهُمۡۖ فَقَالُواْ
ٱبۡنُواْ عَلَيۡهِم بُنۡيَٰنٗاۖ رَّبُّهُمۡ أَعۡلَمُ بِهِمۡۚ قَالَ ٱلَّذِينَ غَلَبُواْ عَلَىٰٓ
أَمۡرِهِمۡ لَنَتَّخِذَنَّ عَلَيۡهِم مَّسۡجِدٗا ﴿٢١﴾ سَيَقُولُونَ ثَلَٰثَةٞ
رَّابِعُهُمۡ كَلۡبُهُمۡ وَيَقُولُونَ خَمۡسَةٞ سَادِسُهُمۡ كَلۡبُهُمۡ
رَجۡمَۢا بِٱلۡغَيۡبِۖ وَيَقُولُونَ سَبۡعَةٞ وَثَامِنُهُمۡ كَلۡبُهُمۡۚ قُل رَّبِّيٓ
أَعۡلَمُ بِعِدَّتِهِم مَّا يَعۡلَمُهُمۡ إِلَّا قَلِيلٞۗ فَلَا تُمَارِ فِيهِمۡ إِلَّا مِرَآءٗ
ظَٰهِرٗا وَلَا تَسۡتَفۡتِ فِيهِم مِّنۡهُمۡ أَحَدٗا ﴿٢٢﴾ وَلَا تَقُولَنَّ لِشَاْيۡءٍ
إِنِّي فَاعِلٞ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّآ أَن يَشَآءَ ٱللَّهُۚ وَٱذۡكُر رَّبَّكَ
إِذَا نَسِيتَ وَقُلۡ عَسَىٰٓ أَن يَهۡدِيَنِ رَبِّي لِأَقۡرَبَ مِنۡ هَٰذَا رَشَدٗا
﴿٢٤﴾ وَلَبِثُواْ فِي كَهۡفِهِمۡ ثَلَٰثَ مِاْئَةٖ سِنِينَ وَٱزۡدَادُواْ تِسۡعٗا
﴿٢٥﴾ قُلِ ٱللَّهُ أَعۡلَمُ بِمَا لَبِثُواْۖ لَهُۥ غَيۡبُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ
أَبۡصِرۡ بِهِۦ وَأَسۡمِعۡۚ مَا لَهُم مِّن دُونِهِۦ مِن وَلِيّٖ وَلَا يُشۡرِكُ
فِي حُكۡمِهِۦٓ أَحَدٗا ﴿٢٦﴾ وَٱتۡلُ مَآ أُوحِيَ إِلَيۡكَ مِن كِتَابِ
رَبِّكَۖ لَا مُبَدِّلَ لِكَلِمَٰتِهِۦ وَلَن تَجِدَ مِن دُونِهِۦ مُلۡتَحَدٗا ﴿٢٧﴾

㉑ Just as I did those wondrous acts, of putting them to sleep and awakening them after many years, indicating My Power, I caused them to be discovered by the people of their city, so that those people would know that the promise of Allah to help the believers and of resurrection is true, and that the rising is coming without doubt. After the matter of the people of the cave was exposed and they had passed away, those who discovered them differed: What should they do with regard to them? One group said: Build over the entrance of the cave a building that will serve as a barrier and will preserve them. Their Lord knows best about their condition and their condition requires that they have some special status in His sight. The influential people who did not have knowledge or a proper call said: I will set up over them a place of worship in their honour and as a memoir of their location.

㉒ Some of those who delve into their incident will say about their number: They were three and their dog was the fourth amongst them. Others will say: They were five and their dog was the sixth amongst them. Both groups only said this as a guess without any proof. Some of them will say: They were seven and their dog was the eighth amongst them. Say, O Messenger: Your Lord knows best about their number. No one knows their number except for a few people whom Allah has informed about their number. So do not dispute with regard to their number or any other matter of theirs with the people of the scripture or with others except with an obvious argument and without delving into the matter, limiting it to the revelation that has come down to you with respect to them. Do not ask any of them about the details of their matter, because they do not know about it.

㉓ Do not say - O Prophet - about anything that you want to do tomorrow: “I am going to do this tomorrow,” because you do not know whether you will do it or you will be prevented from doing so? This is a directive for every Muslim.

㉔ Unless you suspend doing so on Allah’s will by saying: I will do it - if Allah wills - tomorrow. Remember your Lord by saying: “If Allah wills” - if you forget to say it - and say: I have hope that my Lord will guide me to something closer than this in guidance and success.

㉕ The people of the cave remained in their cave for three hundred and nine years.

㉖ Say - O Messenger: Allah knows best about how long they remained in the cave and He has told us about the period they remained there. No statement can be considered after Allah’s, may He be glorified. To Him alone, may He be glorified, belongs everything hidden in the heavens and on earth. He created and knows all of it. How well He sees! May He be glorified! He sees everything. How well He hears! He hears everything. They have no one to take charge of their matter besides Him. He does not share His rule with anyone. He alone passes judgement.

After Allah, may He be glorified, explained that the rule is His alone, He instructed His Messenger to recite and follow the rule of His Lord, by saying:

㉗ Read - O Messenger - and practice the Qur’ān that Allah has revealed to you. Nothing can change His words, because they are completely true and just. You will not find any refuge to resort to or place of protection to take cover in besides Him.

Beneficial Points:

1. Setting up places of worship over graves, praying in them and building on them is not permissible in our sacred law.
2. In the story there is evidence of Allah’s power to gather and resurrect bodies from their graves and take them to account.
3. The verses indicate that a commendable dispute and debate has the attribute of being in a manner that is best.
4. The practice and etiquette in the sacred law is to suspend future matters on Allah’s will.

وَٱصۡبِرۡ نَفۡسَكَ مَعَ ٱلَّذِينَ يَدۡعُونَ رَبَّهُم بِٱلۡغَدَوٰةِ وَٱلۡعَشِيِّ
يُرِيدُونَ وَجۡهَهُۥۖ وَلَا تَعۡدُ عَيۡنَاكَ عَنۡهُمۡ تُرِيدُ زِينَةَ ٱلۡحَيَوٰةِ
ٱلدُّنۡيَاۖ وَلَا تُطِعۡ مَنۡ أَغۡفَلۡنَا قَلۡبَهُۥ عَن ذِكۡرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ
أَمۡرُهُۥ فُرُطٗا ٢٨ وَقُلِ ٱلۡحَقُّ مِن رَّبِّكُمۡۖ فَمَن شَآءَ فَلۡيُؤۡمِن وَمَن
شَآءَ فَلۡيَكۡفُرۡۚ إِنَّآ أَعۡتَدۡنَا لِلظَّٰلِمِينَ نَارًا أَحَاطَ بِهِمۡ سُرَادِقُهَاۚ
وَإِن يَسۡتَغِيثُواْ يُغَاثُواْ بِمَآءٖ كَٱلۡمُهۡلِ يَشۡوِي ٱلۡوُجُوهَۚ بِئۡسَ
ٱلشَّرَابُ وَسَآءَتۡ مُرۡتَفَقًا ٢٩ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ إِنَّا لَا نُضِيعُ أَجۡرَ مَنۡ أَحۡسَنَ عَمَلًا ٣٠ أُوْلَٰٓئِكَ
لَهُمۡ جَنَّٰتُ عَدۡنٖ تَجۡرِي مِن تَحۡتِهِمُ ٱلۡأَنۡهَٰرُ يُحَلَّوۡنَ فِيهَا مِنۡ أَسَاوِرَ
مِن ذَهَبٖ وَيَلۡبَسُونَ ثِيَابًا خُضۡرٗا مِّن سُندُسٖ وَإِسۡتَبۡرَقٖ مُّتَّكِـِٔينَ
فِيهَا عَلَى ٱلۡأَرَآئِكِۚ نِعۡمَ ٱلثَّوَابُ وَحَسُنَتۡ مُرۡتَفَقٗا ٣١ ۞ وَٱضۡرِبۡ نصف الحزب ٣٠
لَهُم مَّثَلٗا رَّجُلَيۡنِ جَعَلۡنَا لِأَحَدِهِمَا جَنَّتَيۡنِ مِنۡ أَعۡنَٰبٖ وَحَفَفۡنَٰهُمَا
بِنَخۡلٖ وَجَعَلۡنَا بَيۡنَهُمَا زَرۡعٗا ٣٢ كِلۡتَا ٱلۡجَنَّتَيۡنِ ءَاتَتۡ أُكُلَهَا وَلَمۡ
تَظۡلِم مِّنۡهُ شَيۡـٔٗاۚ وَفَجَّرۡنَا خِلَٰلَهُمَا نَهَرٗا ٣٣ وَكَانَ لَهُۥ ثَمَرٞ فَقَالَ
لِصَٰحِبِهِۦ وَهُوَ يُحَاوِرُهُۥٓ أَنَا۠ أَكۡثَرُ مِنكَ مَالٗا وَأَعَزُّ نَفَرٗا ٣٤

㉘ Remain and be close with your poor companions who sincerely call on their Lord in worship and supplication at the beginning and at the end of the day. Do not let your eyes overlook them intending to sit with people of affluence and prestige. Do not follow the one whose heart I have made neglectful of Our remembrance by sealing it and who instructed you to remove the poor from your gathering giving preference to following his desire over following His Lord. His actions and deeds are thus foolish, excessive and in vain.

㉙ Say - O Messenger: to those who neglect Allah's remembrance due to the heedlessness of their hearts: What I have brought to you is the truth. It is from Allah and not from me. I cannot accede to your request to chase away the believers. Whoever amongst you wishes to have faith in this truth then let him do so for he will be pleased by the reward. Whoever amongst you wants to reject it let him do so, for he will be grieved by the punishment that awaits him. I have prepared for those who wrong themselves, by choosing disbelief, a huge fire whose walls will surround them and as a result they will not be able to escape from it. If they had to seek relief of water on account of the severe thirst they experience, they will be given water like murky oil that will be extremely hot and will scald their faces due to its heat. What a terrible drink is this drink that will be provided for their relief! It will not quench their thirst but will make it worse and it will not put out the flames burning their faces. What a miserable destination and place of residence is the fire!

After Allah mentioned the punishment that He prepared for the wrongdoers, He mentioned the generous reward that He has prepared for the believers by saying:

㉚ Those who have faith in Allah and do righteous actions have done Ill and they will receive a huge reward. I do not let the reward of those who do Ill go to waste. Instead, I give them their reward in full without any reduction.

㉛ Those who are described as having faith and doing righteous actions will receive gardens to reside in, with the sweet rivers of paradise flowing beneath their homes. They will be adorned with bracelets of gold and they will wear green garments of fine and thick silk. They will recline on couches decorated with beautiful coverings. Theirs will be an excellent reward and paradise will be an excellent home and place for them to reside in.

After Allah, may He be glorified, mentioned the recompense of both the wrongdoers and the believers, He gives an example of both by saying:

㉜ Strike - O Messenger - an example of two men: a disbeliever and a believer. I gave the disbeliever two gardens, which I surrounded with date-palms; and in the vacant land I grew crops.

㉝ Each garden produced its fruit of dates, grapes and crops and did not fall short thereof in anything, but bore it in full. I caused a river to flow between the two gardens so that they could be irrigated easily.

㉞ The owner of the two gardens had other wealth and fruit and he said to his friend, as he spoke to him in conceit to make an impact on him, "I have more wealth than you, more support and a stronger family."

Beneficial Points:

1. The virtue of keeping company with good people and applying self-restraint to be in their company and mixing with them even if they are poor, for being in their company carries innumerable benefits.
2. Islam is a religion of equality. There is no difference in the law between a person of high-standing and one of low-standing, rich and poor and a leader and his subordinates.
3. Two principles for reward and the basis of salvation: Faith and righteous action, because Allah based reward in the world and the afterlife on these two things.

وَدَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٞ لِّنَفۡسِهِۦ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ
أَبَدٗا ٣٥ وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةٗ وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّي لَأَجِدَنَّ
خَيۡرٗا مِّنۡهَا مُنقَلَبٗا ٣٦ قَالَ لَهُۥ صَاحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ أَكَفَرۡتَ
بِٱلَّذِي خَلَقَكَ مِن تُرَابٖ ثُمَّ مِن نُّطۡفَةٖ ثُمَّ سَوَّىٰكَ رَجُلٗا ٣٧
لَّٰكِنَّا۠ هُوَ ٱللَّهُ رَبِّي وَلَآ أُشۡرِكُ بِرَبِّيٓ أَحَدٗا ٣٨ وَلَوۡلَآ إِذۡ دَخَلۡتَ
جَنَّتَكَ قُلۡتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِۚ إِن تَرَنِ أَنَا۠ أَقَلَّ مِنكَ
مَالٗا وَوَلَدٗا ٣٩ فَعَسَىٰ رَبِّيٓ أَن يُؤۡتِيَنِ خَيۡرٗا مِّن جَنَّتِكَ وَيُرۡسِلَ
عَلَيۡهَا حُسۡبَانٗا مِّنَ ٱلسَّمَآءِ فَتُصۡبِحَ صَعِيدٗا زَلَقًا ٤٠ أَوۡ يُصۡبِحَ
مَآؤُهَا غَوۡرٗا فَلَن تَسۡتَطِيعَ لَهُۥ طَلَبٗا ٤١ وَأُحِيطَ بِثَمَرِهِۦ
فَأَصۡبَحَ يُقَلِّبُ كَفَّيۡهِ عَلَىٰ مَآ أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ
عُرُوشِهَا وَيَقُولُ يَٰلَيۡتَنِي لَمۡ أُشۡرِكۡ بِرَبِّيٓ أَحَدٗا ٤٢ وَلَمۡ تَكُن لَّهُۥ
فِئَةٞ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مُنتَصِرًا ٤٣ هُنَالِكَ ٱلۡوَلَٰيَةُ
لِلَّهِ ٱلۡحَقِّۚ هُوَ خَيۡرٞ ثَوَابٗا وَخَيۡرٌ عُقۡبٗا ٤٤ وَٱضۡرِبۡ لَهُم مَّثَلَ ٱلۡحَيَوٰةِ
ٱلدُّنۡيَا كَمَآءٍ أَنزَلۡنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخۡتَلَطَ بِهِۦ نَبَاتُ ٱلۡأَرۡضِ
فَأَصۡبَحَ هَشِيمٗا تَذۡرُوهُ ٱلرِّيَٰحُۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ مُّقۡتَدِرًا ٤٥

㉟ The disbeliever entered his garden along with the believer to show it to him, whilst he was wronging himself by his disbelief and conceit. The disbeliever said: I do not think that this garden that you see will ever perish, because I have taken all measures for its survival.

㊱ I also do not think that the rising will occur. Life will simply continue. If it does occur and I happened to be resurrected and be returned to my Lord, then I will find that what I will go back to after resurrection will be better than this garden of mine. My being rich in this world means that I will be rich after resurrection as well.

㊲ His believing friend said to him whilst having this conversation: Do you reject the One Who created your father, Adam, from dust. Then He created you from sperm. Then He made you into a male human being and proportioned your limbs making you complete? The One who has power to do all of that is able to resurrect you.

㊳ But I do not profess this statement of yours. I simply say: He, Allah, may He be glorified, is my Lord, who has showered us with His blessings, and I do not associate anyone with Him in worship.

㊴ If only, when you entered your garden, you had said: As Allah wills. No one has any power except through Allah. He is the One Who does as He pleases and He is the One of strength- if you regard me as someone poorer than you and one with less children.

㊵ I anticipate that Allah will give me something better than your garden and that He will send on your garden a punishment from the sky, making it a barren piece of land on which feet will slip due to its being so smooth.

㊶ Or its water may sink so deep into the ground that you will never be able to reach it again in any way. Once the water sinks deep, the garden will not survive.

㊷ What the believer anticipated occurred. Destruction engulfed the fruit of the disbeliever's garden and the disbeliever began wringing his hands on account of extreme regret and remorse over the money that he had spent on its maintenance and upkeep, whilst the garden had fallen over the supports on which the grapevines are spread out and he was saying: I wish I had believed in my Lord alone, and I had not associated anyone with Him in worship.

㊸ This disbeliever had no group to protect him from the punishment that fell on him, whereas he was the one who used to boast about his group. He himself too could not stop Allah from destroying his garden. ㊹ In that situation, victory is for Allah alone. He, may He be glorified, is best in rewarding His friends who have faith, as He multiplies the reward for them, and He is best in outcome for them. ㊺ Strike - O Messenger - an example for those who are deceived by the world. In its temporality and fleeting existence it is similar to rain water that I sent down from the sky. On account of this water the vegetation of the earth grew and ripened. Then this vegetation is broken down into pieces and the wind carries it away to far-lying places and the earth once again becomes as it was previously. Allah has full power over all of that. Nothing is outside His ability. He gives life to whatever He wishes and causes whatever He wishes to perish.

Beneficial Points:

1. A believer must not surrender before the might of a wealthy disbeliever. He must advise and guide him to have faith in Allah, acknowledge of His Oneness and be grateful for His favours and blessings on him. 2. Any person impressed by any of his possessions or children must attribute the blessing to the One who bestowed it on him by saying: As Allah wills. There is no power except through Allah. 3. When Allah intends good for a person He gives him an early punishment in the world. 4. The permissiblity of praying for the ruin of the wealth of a person whose wealth is the cause for his transgression, rejection and loss. 5. The result of Allah's assistance or the lack thereof will only become clear when the dust settles and retribution is due. This is when those who had worked will find their reward. 6. Wealth and children are of no use if they do not assist a person in following Allah. 7. The temporality and fleeting nature of the world. Allah alone is the Everlasting, Who has the power to create, destroy and revive everything.

ٱلۡمَالُ وَٱلۡبَنُونَ زِينَةُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَٱلۡبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ
خَيۡرٌ عِندَ رَبِّكَ ثَوَابٗا وَخَيۡرٌ أَمَلٗا ٤٦ وَيَوۡمَ نُسَيِّرُ ٱلۡجِبَالَ وَتَرَى
ٱلۡأَرۡضَ بَارِزَةٗ وَحَشَرۡنَٰهُمۡ فَلَمۡ نُغَادِرۡ مِنۡهُمۡ أَحَدٗا ٤٧ وَعُرِضُواْ
عَلَىٰ رَبِّكَ صَفّٗا لَّقَدۡ جِئۡتُمُونَا كَمَا خَلَقۡنَٰكُمۡ أَوَّلَ مَرَّةِۭۚ بَلۡ زَعَمۡتُمۡ
أَلَّن نَّجۡعَلَ لَكُم مَّوۡعِدٗا ٤٨ وَوُضِعَ ٱلۡكِتَٰبُ فَتَرَى ٱلۡمُجۡرِمِينَ
مُشۡفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيۡلَتَنَا مَالِ هَٰذَا ٱلۡكِتَٰبِ
لَا يُغَادِرُ صَغِيرَةٗ وَلَا كَبِيرَةً إِلَّآ أَحۡصَىٰهَاۚ وَوَجَدُواْ مَا عَمِلُواْ
حَاضِرٗاۗ وَلَا يَظۡلِمُ رَبُّكَ أَحَدٗا ٤٩ وَإِذۡ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ
لِأٓدَمَ فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ كَانَ مِنَ ٱلۡجِنِّ فَفَسَقَ عَنۡ أَمۡرِ رَبِّهِۦٓۗ
أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوۡلِيَآءَ مِن دُونِي وَهُمۡ لَكُمۡ عَدُوُّۢۚ
ثلاثة أرباع الحزب ٣٠
بِئۡسَ لِلظَّٰلِمِينَ بَدَلٗا ٥٠ ۞ مَّآ أَشۡهَدتُّهُمۡ خَلۡقَ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِ وَلَا خَلۡقَ أَنفُسِهِمۡ وَمَا كُنتُ مُتَّخِذَ ٱلۡمُضِلِّينَ عَضُدٗا
٥١ وَيَوۡمَ يَقُولُ نَادُواْ شُرَكَآءِيَ ٱلَّذِينَ زَعَمۡتُمۡ فَدَعَوۡهُمۡ
فَلَمۡ يَسۡتَجِيبُواْ لَهُمۡ وَجَعَلۡنَا بَيۡنَهُم مَّوۡبِقٗا ٥٢ وَرَءَا ٱلۡمُجۡرِمُونَ
ٱلنَّارَ فَظَنُّوٓاْ أَنَّهُم مُّوَاقِعُوهَا وَلَمۡ يَجِدُواْ عَنۡهَا مَصۡرِفٗا ٥٣

㊻ Wealth and children are things of adornment in this worldly life. Wealth will only be of benefit in the afterlife if it is spent on that which pleases Allah. Actions and statements that are pleasing to Allah are better in reward than all the beauty in the world. That is the best thing a person can have hope in, because the beauty of the world will perish while the reward for actions and statements that are pleasing to Allah will last.

㊼ Remember the day when I will remove the mountains from their places, and you will see the earth as an open plain as all the mountains, trees and buildings on it will be gone. I will gather all created things together and resurrect them, leaving no one.

㊽ People will be presented to your Lord in rows and He will take them to account. It will be said to them: Now you have come to Us individually, barefoot and naked as I created you the first time. Although you claimed that you will never be resurrected and that I will not set for you a time and place in which I will recompense you for your actions.

㊾ The book of deeds will be placed. Some people will take the book in their right hands and some will take it in their left hands. You - O man - will see the disbelievers fearful of its contents, because they are aware of the disbelief and sins that they sent forward. They will say: May we be destroyed! What is with this book that leaves no action of ours, small or big, but it has recorded and enumerated it? They will find all the sins they had done in their worldly life written and recorded. Your Lord - O Messenger - does not wrong anyone. He does not punish anyone for no reason and He does not reduce the reward of those who follows Him.

㊿ Remember - O Messenger - when I said to the angels: Prostrate to Adam as a salutation. So all of them prostrated to him in fulfilment of the instruction of their Lord besides Iblis. He was one of the Jinn and was not an angel. He refused and was too proud to prostrate. Thus he went against following His Lord. Will you - O people - then take him and his children as friends with whom you align yourselves instead of Me, whilst they are your enemies! How do you take your enemies to be your friends? How bad and ugly is the act of the wrongdoers who make Satan their friend instead of befriending Allah!

(51) These whom you have taken as friends instead of me are all servants like you. I did not make them witness the creation of the heavens and the earth when I created them. In fact, they were not even existent then. I did not make some of them witness the creation of others. I am alone in creation and planning. I would not take those human and jinn satans who lead others astray as my assistants as I am in no need of any assistants.

(52) Mention to them - O Messenger - the Day of Judgement, when Allah will say to those who had associated partners with Him in the world: Call My partners whom you claimed were partners to me so that they can help you. They will call them, but they will not answer their call and they will not come to their assistance. I will place between the worshippers and those whom they worshipped a pit of destruction, which will be for both groups, and this is the fire of Hell.

(53) The idolaters will see the fire and they will be completely certain that they are going to fall into it. They will not find any place to escape to from it.

Beneficial Points:

1. A servant must do a lot of lasting good works, which refers to any righteous statement or action that lasts till the Hereafter. 2. A servant must remember the terrors of the Day of Judgment and work for this day so that he can be saved from its terrors and enjoy the favours of Allah's paradise and pleasure. 3. Allah honoured our father, Adam (peace be upon him), and the human race as a whole by instructing the angels to prostrate to him when he was first created as a sign of honour and as a salutation. 4. The verses exhort to treating Satan as an enemy.

وَلَقَدۡ صَرَّفۡنَا فِي هَٰذَا ٱلۡقُرۡءَانِ لِلنَّاسِ مِن كُلِّ مَثَلٖۚ وَكَانَ
ٱلۡإِنسَٰنُ أَكۡثَرَ شَيۡءٖ جَدَلٗا ٥٤ وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤۡمِنُوٓاْ
إِذۡ جَآءَهُمُ ٱلۡهُدَىٰ وَيَسۡتَغۡفِرُواْ رَبَّهُمۡ إِلَّآ أَن تَأۡتِيَهُمۡ سُنَّةُ
ٱلۡأَوَّلِينَ أَوۡ يَأۡتِيَهُمُ ٱلۡعَذَابُ قُبُلٗا ٥٥ وَمَا نُرۡسِلُ ٱلۡمُرۡسَلِينَ
إِلَّا مُبَشِّرِينَ وَمُنذِرِينَۚ وَيُجَٰدِلُ ٱلَّذِينَ كَفَرُواْ بِٱلۡبَٰطِلِ
لِيُدۡحِضُواْ بِهِ ٱلۡحَقَّۖ وَٱتَّخَذُوٓاْ ءَايَٰتِي وَمَآ أُنذِرُواْ هُزُوٗا ٥٦
وَمَنۡ أَظۡلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ فَأَعۡرَضَ عَنۡهَا وَنَسِيَ
مَا قَدَّمَتۡ يَدَاهُۚ إِنَّا جَعَلۡنَا عَلَىٰ قُلُوبِهِمۡ أَكِنَّةً أَن يَفۡقَهُوهُ
وَفِيٓ ءَاذَانِهِمۡ وَقۡرٗاۖ وَإِن تَدۡعُهُمۡ إِلَى ٱلۡهُدَىٰ فَلَن يَهۡتَدُوٓاْ إِذًا
أَبَدٗا ٥٧ وَرَبُّكَ ٱلۡغَفُورُ ذُو ٱلرَّحۡمَةِۖ لَوۡ يُؤَاخِذُهُم بِمَا كَسَبُواْ
لَعَجَّلَ لَهُمُ ٱلۡعَذَابَۚ بَل لَّهُم مَّوۡعِدٞ لَّن يَجِدُواْ مِن دُونِهِۦ
مَوۡئِلٗا ٥٨ وَتِلۡكَ ٱلۡقُرَىٰٓ أَهۡلَكۡنَٰهُمۡ لَمَّا ظَلَمُواْ وَجَعَلۡنَا
لِمَهۡلِكِهِم مَّوۡعِدٗا ٥٩ وَإِذۡ قَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبۡرَحُ حَتَّىٰٓ
أَبۡلُغَ مَجۡمَعَ ٱلۡبَحۡرَيۡنِ أَوۡ أَمۡضِيَ حُقُبٗا ٦٠ فَلَمَّا بَلَغَا مَجۡمَعَ
بَيۡنِهِمَا نَسِيَا حُوتَهُمَا فَٱتَّخَذَ سَبِيلَهُۥ فِي ٱلۡبَحۡرِ سَرَبٗا ٦١

(54) I have explained in different ways, in this Qur'ān that was revealed to Muhammad (peace be upon him), many types of examples so that they will take a lesson and pay heed. But the thing that is most apparent in man - especially the disbeliever - is to wrongfully argue. (55) Nothing prevented the obstinate disbelievers from having faith in what Muhammad (peace be upon him) brought from his Lord. Lack of explanation did not prevent them from seeking Allah's forgiveness for their sins, for many examples were given to them in the Qur'ān and clear proofs came to them. The only thing that prevented them was their stubborn request for the punishment of the previous communities to be imposed on them and for them to see the punishment that they were promised. (56) I do not send any of Our Messengers except to give good news to the people of faith and obedience and to warn the people of disbelief and disobedience. They do not have the authority to make hearts accept the guidance. Those who disbelieved in Allah dispute with the Messengers despite their having clear proof, in an attempt to use their falsehood to remove the truth that was sent down to Muhammad (peace be upon him). They made the Qur'ān and what they were warned of a joke and mockery. (57) There is no one more oppressive that the person who was reminded of the verses of his Lord, but he did not pay any attention to the threat of punishment contained therein and he turned away from taking a lesson, forgetting the disbelief and sins he had done in his worldly life without repenting. I have placed on the hearts of people with this description covers that prevent them from understanding the Qur'ān, and in their ears deafness so that they cannot listen to it acceptingly. If you call them to faith they will never respond to what you call them towards as long as there are covers on their hearts and deafness in their ears. (58) In order for the Prophet (peace be upon him) not to look forward to a hasty punishment for those who rejected him, Allah said to him: Your Lord - O Messenger - is One Who forgives the sins of those who repent, and One Whose Mercy encompasses everything. It is out of His mercy that he grants respite to sinners in order for them to repent to Him. If He was to punish these people who turn away, He would have hastened the punishment for them in the worldly life. But He is tolerant and merciful. He delayed the punishment so that they repent. They have an appointed time and place in which they will be recompensed for their disbelief and turning away if they do not repent, from which they will find no escape. (59) Those disbelieving towns close to you such as the towns of the people of Hud, Salih and Shuayb —I destroyed them when they wronged themselves by disbelief and sins, and I set for their destruction an appointed time. (60) Remember - O Messenger - when Moses (peace be upon him) said to his servant, Joshua the son of Nun: I will continue travelling until I reach the place where the two seas meet, or I will travel until such time that I meet the righteous servant and I learn from him. (61) So they both travelled and when they reached the place where the two seas meet, they forgot the fish that they had carried as provision. Allah gave life to that fish and it made a pathway in the sea like a tunnel, with which the water did not come together.

Beneficial Points: 1. The greatness, grandeur and generality of the Qur'ān as it contains every path leading to beneficial knowledge and perpetual bliss and every path that protects one from evil. 2. It is from Allah's wisdom and mercy that He made for those who are wrong and who argue with the truth using falsehood the greatest of means to the clarity of truth and the plainness and corruption of falsehood. 3. The verses contain a warning to the person who leaves the truth after knowing it that he will be prevented from it and will not be able to come back onto it thereafter, which is the greatest warning and deterrent for that. 4. There is no one more unjust than the person who is reminded of the verses of his Lord but he neglects them and turns away from accepting them and leaving his disbelief and sins and does not repent from that. 5. It is Allah's practice in the earlier and later generations that He does not punish them quickly. Instead he invites them to repent. If they repent He forgives them and shows them mercy. If not, He sends down His punishment. 6. The virtue of knowledge and travelling to seek it, taking the opportunity to meet the virtuous and the scholars even though they may be living in far-off places.

فَلَمَّا جَاوَزَا قَالَ لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا لَقَدۡ لَقِينَا مِن سَفَرِنَا
هَٰذَا نَصَبٗا ٦٢ قَالَ أَرَءَيۡتَ إِذۡ أَوَيۡنَآ إِلَى ٱلصَّخۡرَةِ فَإِنِّي نَسِيتُ
ٱلۡحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيۡطَٰنُ أَنۡ أَذۡكُرَهُۥۚ وَٱتَّخَذَ سَبِيلَهُۥ
فِي ٱلۡبَحۡرِ عَجَبٗا ٦٣ قَالَ ذَٰلِكَ مَا كُنَّا نَبۡغِۚ فَٱرۡتَدَّا عَلَىٰٓ ءَاثَارِهِمَا
قَصَصٗا ٦٤ فَوَجَدَا عَبۡدٗا مِّنۡ عِبَادِنَآ ءَاتَيۡنَٰهُ رَحۡمَةٗ مِّنۡ عِندِنَا
وَعَلَّمۡنَٰهُ مِن لَّدُنَّا عِلۡمٗا ٦٥ قَالَ لَهُۥ مُوسَىٰ هَلۡ أَتَّبِعُكَ عَلَىٰٓ أَن
تُعَلِّمَنِ مِمَّا عُلِّمۡتَ رُشۡدٗا ٦٦ قَالَ إِنَّكَ لَن تَسۡتَطِيعَ مَعِيَ
صَبۡرٗا ٦٧ وَكَيۡفَ تَصۡبِرُ عَلَىٰ مَا لَمۡ تُحِطۡ بِهِۦ خُبۡرٗا ٦٨ قَالَ
سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ صَابِرٗا وَلَآ أَعۡصِي لَكَ أَمۡرٗا ٦٩ قَالَ
فَإِنِ ٱتَّبَعۡتَنِي فَلَا تَسۡـَٔلۡنِي عَن شَيۡءٍ حَتَّىٰٓ أُحۡدِثَ لَكَ مِنۡهُ ذِكۡرٗا
٧٠ فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِي ٱلسَّفِينَةِ خَرَقَهَاۖ قَالَ أَخَرَقۡتَهَا
لِتُغۡرِقَ أَهۡلَهَا لَقَدۡ جِئۡتَ شَيۡـًٔا إِمۡرٗا ٧١ قَالَ أَلَمۡ أَقُلۡ إِنَّكَ
لَن تَسۡتَطِيعَ مَعِيَ صَبۡرٗا ٧٢ قَالَ لَا تُؤَاخِذۡنِي بِمَا نَسِيتُ وَلَا
تُرۡهِقۡنِي مِنۡ أَمۡرِي عُسۡرٗا ٧٣ فَٱنطَلَقَا حَتَّىٰٓ إِذَا لَقِيَا غُلَٰمٗا فَقَتَلَهُۥ
قَالَ أَقَتَلۡتَ نَفۡسٗا زَكِيَّةَۢ بِغَيۡرِ نَفۡسٖ لَّقَدۡ جِئۡتَ شَيۡـٔٗا نُّكۡرٗا ٧٤

(62) When they passed that place, Moses (peace be upon him) said to his servant: Bring us our lunch, we have experienced extreme tiredness in this journey.

(63) The boy said: Do you remember what happened when we rested by the rock? I forgot to tell you about the fish. It was only Satan who made me forget to mention it to you. The fish came to life and it amazingly found its way into the sea.

(64) Moses (peace be upon him) said to his servant: That is what we were looking for, for that is the sign of the place of the righteous servant. So they turned back retracing their steps, so that they do not lose the way until they reached the rock and from there the entry point of the fish.

(65) When they reached the place at which the fish was lost, they found there one of My righteous servants (who was Khidr peace be upon him), to whom I had given mercy, and to whom I had taught knowledge that people were not aware of, which is what is contained in this story.

(66) Moses humbly and politely said to him: May I follow you so that you can teach me some of the knowledge that Allah has taught you which constitutes guidance to the truth?

(67) Khidr said: You will not be able to bear patience over what you see of my knowledge, because it will not correspond with your knowledge.

(68) How will you bear patience over the actions that you see for which you do not know the proper reason, because you judge them according to the limit of your knowledge?!

(69) Moses said: You will find me, Allah willing, to be patient over those actions of yours that I see and committed to following you. I will not go against any instruction that you give me.

(70) Khidr said to Moses: If you follow me, then do not ask me about anything that you see me doing until I myself tell you the reason.

(71) When they agreed to that, they set out to the seashore where they came across a ship, which they boarded for free as an honour to Khidr. Khidr then made a hole in the ship by removing one of its planks. Moses said to him: Did you make a hole in the ship whose owners let us board for free in the hope that they may drown. You have done something confusing and puzzling.

(72) Khidr said to Moses: Did I not say: You will not be able to bear patience over what you see me doing?!

(73) Moses (peace be upon him) said to Khidr: Do not take me to task on account of my breaking the pledge forgetfully and do not make it difficult and hard for me to accompany you.

(74) After they disembarked from the ship they set out walking along the seashore, when they saw a young boy who was still not an adult playing with the other boys. Khidr killed him and Moses said to him: Did you kill a pure soul that is still a minor for no sin? You have really done something evil!!

Beneficial Points:

1. The permissiblity of taking a servant whether at home or on a journey to take care of matters and for the sake of comfort. 2. The recommendation that a person's servant be intelligent and smart so that he can achieve his objective.
3. Divine assistance descends on a servant in accordance with his fulfilment of his obligation. A person who fulfils Allah's instructions is assisted more than others. 4. Being courteous to the teacher and the student's addressing him in the most polite manner. 5. Forgetfulness does not require a person to be taken to task. A person is not held liable for it and no law is linked to it. 6. An accomplished learned person can learn a science that he has not mastered from the one who has mastered it, even though the latter may be many ranks lower than the former in knowledge. 7. To attribute knowledge and other virtues to Allah, most High, to acknowledge this and thank Allah for it. 8 Beneficial knowledge is knowledge that guides one to good. 9. The virtue of patience. Whoever practices and observes patience will attain anything he works towards.

الجزء ١٦ الحزب ٣١

۞ قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾ قَالَ إِن
سَأَلْتُكَ عَن شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا
﴿٧٦﴾ فَانطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا
أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُ
قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾ قَالَ هَٰذَا فِرَاقُ بَيْنِي
وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا ﴿٧٨﴾ أَمَّا
السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدتُّ أَنْ
أَعِيبَهَا وَكَانَ وَرَاءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾ وَأَمَّا
الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَن يُرْهِقَهُمَا طُغْيَانًا
وَكُفْرًا ﴿٨٠﴾ فَأَرَدْنَا أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَاةً وَأَقْرَبَ
رُحْمًا ﴿٨١﴾ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ
وَكَانَ تَحْتَهُ كَنزٌ لَّهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَن
يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ
وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا ﴿٨٢﴾
وَيَسْأَلُونَكَ عَن ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُم مِّنْهُ ذِكْرًا ﴿٨٣﴾

(75) Khidr said to Moses (peace be upon him): "I had said To You: O Moses, you will never be able to bear the matter I will carry out".

(76) Moses (peace be upon him) said to Khidr: "Forgive me a second time. But if I ask you about anything after this time, then leave me, for you would have reached the limit, for which you can be excused for leaving my company, as I would have opposed your command three times".

(77) They then walked until they came to the people of a village from whom they asked for food, but the people of the village refused to feed them and fulfil the right of hospitality towards them. Then they found a wall in the village which was tilting, and about to fall and break. So Khidr fixed it until it was straight, so Moses (peace be upon him) said to Khidr: "If you wanted to take a wage for fixing it, you could have, as we need it after they have refused to host us".

(78) Khidr said to Moses: "This objection to my not taking a wage for erecting the wall is the point of separation between me and you. I shall inform you of the explanation of what you saw me doing but which you were unable to bear.

(79) As for the ship which you criticised me for breaking, it belonged to some weak people who worked on the sea and who were unable to protect it. So I wanted to make it defective by what I did to it, so that it would not be taken by a king who was ahead of them and who would forcefully take possession of every good ship from its owners but leave every defective ship.

(80) As for the boy you criticised me for killing, his parents were believers but he was an unbeliever according to Allah's knowledge. So I feared that if he grew up, he would cause them to disbelieve in Allah out of their intense love for him or their intense need towards him.

(81) So I wanted Allah to replace them with a child better than him in religion, piety and purity from sins, and more merciful to his parents.

(82) As for the wall which I fixed but you criticised me for fixing, it belonged to two young boys in the town we went to and whose father had passed away. Beneath the wall some wealth of theirs was buried. And the father of these two boys was pious. So your Lord intended, O Moses, that they reach the age of discerning and grow up, and take out their wealth which was buried underneath it, because if the wall were to fall now, their wealth would become exposed and go to waste. And this plan was your Lord's mercy on them. And I did not do this of my own judgment. This is the explanation of what you were unable to bear".

After Allah mentioned the story of Khidr, He mentioned the story of Dhu'l-Qarnayn, due to the connection between the two, as both of them strove to help the weak. So He said:

(83) And the idolaters and Jews ask you to test you, O Messenger, regarding the one who had two horns (Dhu'l-Qarnayn). Say: I shall tell you some of his story which you can take lessons from and be reminded by.

Beneficial Points:

1. It is important to take one's time, verify and not rush towards passing judgment on a matter until one knows what is intended thereby and what the objective is. 2. The future actions of the servants should be made contingent on Allah's will. 3. The upshots of matters are according to the apparent, and worldly rulings regarding wealth, life etc., all depend on the apparent. 4. A greater evil is averted by carrying out a smaller evil and the greater benefit is taken into consideration by leaving the lesser benefit. 5. It is permissible to do something with the wealth of others when it is beneficial and to remove harm, be it without permission, and even if it means some portion of the wealth of others is destroyed. 6. To serve the pious or those connected to them is better than serving others. 7. A person should not separate from his companion and leave his company under any circumstances, until he has admonished him and excused himself from him. 8. One should be respectful with Allah by attributing good towards Him and not attributing bad towards Him. 9. Allah protects a pious servant and his children.

إِنَّا مَكَّنَّا لَهُۥ فِي ٱلۡأَرۡضِ وَءَاتَيۡنَٰهُ مِن كُلِّ شَيۡءٖ سَبَبٗا ٨٤ فَأَتۡبَعَ سَبَبًا
٨٥ حَتَّىٰٓ إِذَا بَلَغَ مَغۡرِبَ ٱلشَّمۡسِ وَجَدَهَا تَغۡرُبُ فِي عَيۡنٍ حَمِئَةٖ
وَوَجَدَ عِندَهَا قَوۡمٗاۗ قُلۡنَا يَٰذَا ٱلۡقَرۡنَيۡنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ
فِيهِمۡ حُسۡنٗا ٨٦ قَالَ أَمَّا مَن ظَلَمَ فَسَوۡفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ
فَيُعَذِّبُهُۥ عَذَابٗا نُّكۡرٗا ٨٧ وَأَمَّا مَنۡ ءَامَنَ وَعَمِلَ صَٰلِحٗا فَلَهُۥ جَزَآءً
ٱلۡحُسۡنَىٰۖ وَسَنَقُولُ لَهُۥ مِنۡ أَمۡرِنَا يُسۡرٗا ٨٨ ثُمَّ أَتۡبَعَ سَبَبًا ٨٩ حَتَّىٰٓ
إِذَا بَلَغَ مَطۡلِعَ ٱلشَّمۡسِ وَجَدَهَا تَطۡلُعُ عَلَىٰ قَوۡمٖ لَّمۡ نَجۡعَل لَّهُم مِّن
دُونِهَا سِتۡرٗا ٩٠ كَذَٰلِكَۖ وَقَدۡ أَحَطۡنَا بِمَا لَدَيۡهِ خُبۡرٗا ٩١ ثُمَّ
أَتۡبَعَ سَبَبًا ٩٢ حَتَّىٰٓ إِذَا بَلَغَ بَيۡنَ ٱلسَّدَّيۡنِ وَجَدَ مِن دُونِهِمَا قَوۡمٗا
لَّا يَكَادُونَ يَفۡقَهُونَ قَوۡلٗا ٩٣ قَالُواْ يَٰذَا ٱلۡقَرۡنَيۡنِ إِنَّ يَأۡجُوجَ
وَمَأۡجُوجَ مُفۡسِدُونَ فِي ٱلۡأَرۡضِ فَهَلۡ نَجۡعَلُ لَكَ خَرۡجًا عَلَىٰٓ أَن
تَجۡعَلَ بَيۡنَنَا وَبَيۡنَهُمۡ سَدّٗا ٩٤ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيۡرٞ فَأَعِينُونِي
بِقُوَّةٍ أَجۡعَلۡ بَيۡنَكُمۡ وَبَيۡنَهُمۡ رَدۡمًا ٩٥ ءَاتُونِي زُبَرَ ٱلۡحَدِيدِۖ حَتَّىٰٓ إِذَا سَاوَىٰ
بَيۡنَ ٱلصَّدَفَيۡنِ قَالَ ٱنفُخُواْۖ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارٗا قَالَ ءَاتُونِيٓ أُفۡرِغۡ عَلَيۡهِ
قِطۡرٗا ٩٦ فَمَا ٱسۡطَٰعُوٓاْ أَن يَظۡهَرُوهُ وَمَا ٱسۡتَطَٰعُواْ لَهُۥ نَقۡبٗا ٩٧

(84) I gave him position on earth and granted him of everything which is of relevance to his goals, a path by which he can reach his objective.

(85) So he took the means and paths leading to his objective that I had granted him, and then headed West.

(86) And he travelled on earth until he reached the end of the land towards the setting place of the sun, seeing it as though it was setting in a hot spring of black clay. And he found an unbelieving people by the setting place of the sun. So I said to him, to test him: “O Dhu’l-Qarnayn, you can either punish these people by killing them or through other means, or you can be good to them”.

(87) Dhu’l-Qarnayn said: “As for the one who associates partners with Allah and persists in this, I shall punish him by killing him in this life, then he will return to his Lord on the Day of Judgment and He shall then punish him with a terrible punishment.

(88) And as for the one who believes in Allah and does good deeds, for him is paradise, as a reward from your Lord for his faith and good deeds. And I shall say to him of my command that which contains ease and lenience”.

(89) Then he took a path different to his first route, heading towards the direction of the sunrise.

(90) And he travelled until when he reached the place where the sun rises, he found it rising on a people I had not given any houses or the shade of trees to protect them from the sun.

(91) This is the matter of Dhu’l-Qarnayn, and My knowledge has encompassed the power and strength he had.

(92) Then he followed a path different to the first two, spreading between the East and West.

(93) And he travelled until he reached a gap between two mountains, and he found before them a people who could barely understand the speech of others.

(94) They said: “O Dhu’l-Qarnayn, Gog and Magog (meaning two great nations from the children of Adam) are causing corruption on earth by killing and so forth, so can we give you some wealth so you can make a barrier between us and them?”

(95) Dhu’l-Qarnayn said: “The kingdom and strength my Lord has given me is better than any wealth you can give me, so support me with men and tools. I shall make a barrier between you and them.

(96) Bring pieces of iron”. They brought them to him, so he began building with them between the two mountains, until when he had made them level with his building, he said to the workers: “Light these pieces”, until when the iron pieces turned red, he said: “Bring copper to pour on top of it”.

(97) So Gog and Magog were unable to climb over it due to its height nor were they able to make a hole in it from beneath due to its hardness.

Beneficial Points:

1. Dhu’l-Qarnayn was one of the believing kings who ruled the world and dominated its people. Allah had granted him a vast kingdom, and gifted him with wisdom and beneficial knowledge.
2. It is one of the duties of the king or ruler to support the people in defending their homes and maintaining their borders through his own wealth.
3. Good, sincere people are zealous to do things to seek the pleasure of Allah.

قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّي ۖ فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۖ وَكَانَ وَعْدُ رَبِّي
حَقًّا ٩٨ ۞ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ۖ وَنُفِخَ فِي الصُّورِ
الحزب ٣١
فَجَمَعْنَاهُمْ جَمْعًا ٩٩ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ عَرْضًا ١٠٠
الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا
١٠١ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاءَ ۚ إِنَّا
أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ١٠٢ قُلْ هَلْ نُنَبِّئُكُم بِالْأَخْسَرِينَ أَعْمَالًا
١٠٣ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ
صُنْعًا ١٠٤ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ
أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا ١٠٥ ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمُ
بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ١٠٦ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ١٠٧ خَالِدِينَ فِيهَا
لَا يَبْغُونَ عَنْهَا حِوَلًا ١٠٨ قُل لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ
الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ١٠٩ قُلْ إِنَّمَا
أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ فَمَن كَانَ يَرْجُو
لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ١١٠

(98) Dhu'l-Qarnayn said: "This barrier is a mercy from my Lord. It will come between Gog and Magog and causing corruption on earth, and it will stop them from it. Then when the time which Allah has appointed for their release comes before the Final Hour, He will level it to the ground. And the promise of Allah to level it to the ground and to release Gog and Magog is established and will not be broken".
(99) And I shall leave Gog and Magog to crowd and mix with one another on the day the barrier breaks, due to their large numbers. And the Trumpet will be blown a second time, then I shall bring them all back to life. I shall gather their bones and meat which had scattered, then I shall bring them to the gathering place.
(100) And I shall present Hellfire to the unbelievers without any confusion, so they can see it clearly.
(101) I shall present it to the disbelievers who were blind to the remembrance of Allah in the world, due to the veil which barred them from it, and they were unable to listen to and accept the verses of Allah.
(102) So did those who disbelieved in Allah think to make My servants among the angels, messengers and satans, Allahs besides me? I have prepared Hellfire as a residing place for the disbelievers.
(103) Say - O Messenger: Shall we tell you, O people, which people are the biggest losers in their actions?
(104) Those who will see on the Day of Judgment that the effort they used to make in the world has gone to waste, whilst they thought they were doing well in their effort and that they will benefit from their actions. The reality was the exact opposite.
(105) They are those who disbelieve in the signs of their Lord that prove His oneness and disbelieved in meeting Him, hence their actions became void due to their denial, and so they will not have any value with Allah on the Day of Judgment.
(106) That recompense which is prepared for them is Hellfire, due to their denying Allah and making His revealed verses and His messengers a mockery.
After Allah mentioned the punishment of the disbelievers, He mentioned the reward of the believers.
(107) Those who have faith in Allah and do good actions will have the highest of gardens, as a place to honour them.
(108) Staying therein forever, they will not want to move from there, as no reward can come close to it.
(109) Say - O Messenger: the words of my Lord are many. If the ocean were to be ink to write them with, the ocean water would finish before His words come to an end, and if I were to bring more oceans they would also finish.
(110) Say - O Messenger: I am only a human like you, to whom it is revealed that your true Allah is One Allah who has no partner, namely Allah. Whoever fears meeting his Lord should do actions which conform with the sacred law, being sincere to his Lord in them, and should not associate any partner to his Lord in worship.

Beneficial Points:

1. It is established that the resurrection and gathering will take place, by gathering jinn and mankind on the plains of judgment with the second blowing of the Trumpet.
2. The biggest losers on the Day of Judgment are those whose effort in the world goes to waste, whereas they think they are doing good by worshipping others besides Allah.
3. It is impossible to enumerate the words of Allah, His knowledge, wisdom, and secrets, even if the seas and oceans were ink without bounds to write with.

ترتيبها ١٩ سُورَةُ مَرۡيَمَ آياتها ٩٨

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

كٓهيعٓصٓ (١) ذِكۡرُ رَحۡمَتِ رَبِّكَ عَبۡدَهُۥ زَكَرِيَّآ (٢) إِذۡ
نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيّٗا (٣) قَالَ رَبِّ إِنِّي وَهَنَ ٱلۡعَظۡمُ مِنِّي
وَٱشۡتَعَلَ ٱلرَّأۡسُ شَيۡبٗا وَلَمۡ أَكُنۢ بِدُعَآئِكَ رَبِّ شَقِيّٗا
(٤) وَإِنِّي خِفۡتُ ٱلۡمَوَٰلِيَ مِن وَرَآءِي وَكَانَتِ ٱمۡرَأَتِي
عَاقِرٗا فَهَبۡ لِي مِن لَّدُنكَ وَلِيّٗا (٥) يَرِثُنِي وَيَرِثُ مِنۡ
ءَالِ يَعۡقُوبَۖ وَٱجۡعَلۡهُ رَبِّ رَضِيّٗا (٦) يَٰزَكَرِيَّآ إِنَّا
نُبَشِّرُكَ بِغُلَٰمٍ ٱسۡمُهُۥ يَحۡيَىٰ لَمۡ نَجۡعَل لَّهُۥ مِن قَبۡلُ سَمِيّٗا
(٧) قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَٰمٞ وَكَانَتِ ٱمۡرَأَتِي عَاقِرٗا
وَقَدۡ بَلَغۡتُ مِنَ ٱلۡكِبَرِ عِتِيّٗا (٨) قَالَ كَذَٰلِكَ قَالَ
رَبُّكَ هُوَ عَلَيَّ هَيِّنٞ وَقَدۡ خَلَقۡتُكَ مِن قَبۡلُ وَلَمۡ تَكُ
شَيۡـٔٗا (٩) قَالَ رَبِّ ٱجۡعَل لِّيٓ ءَايَةٗۚ قَالَ ءَايَتُكَ أَلَّا
تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَ لَيَالٖ سَوِيّٗا (١٠) فَخَرَجَ عَلَىٰ قَوۡمِهِۦ مِنَ
ٱلۡمِحۡرَابِ فَأَوۡحَىٰٓ إِلَيۡهِمۡ أَن سَبِّحُواْ بُكۡرَةٗ وَعَشِيّٗا (١١)

Sūrah Maryam (Mary)

Themes of the Sūrah:

It shows how Allah manifests His mercy with His friends, such as granting pious offspring, and it declares Allah to be free from having children and helpers, in refutation of the liars.

Explanation:

① Kaf Ha Ya ‘Ayn Sad. The discussion on similar letters has already passed in Sūrah Al-Baqarah.

② This is mention of your Lord’s mercy on His servant (peace be upon him), which I relate to you to take lessons from.

③ When he called on his Lord quietly, so that it is more likely to be accepted.

④ He said: “My Lord, indeed my bones have become weak, the white hairs on my head have increased, and I was not unsuccessful in my supplicating You. In fact, every time I supplicated You, You accepted.

⑤ And I feared that my relatives will not be able to fulfil the rights of the religion after my death, due to their engrossment in the worldly life. And my wife is barren, so grant me from Yourself a child to help me.

⑥ He will inherit prophethood from me and inherit from the family of Jacob (peace be upon him), and O Lord, make him pleasant in his religion, character and knowledge”.

⑦ So Allah accepted his supplication and called out to him: “O Zechariah, I am informing you of what will please you. I have accepted your supplication and granted you a boy whose name will be John. I have not given this name to anyone before him”.

⑧ Zechariah said, amazed at the power of Allah: “How will a child be born to me when my wife is barren and I have reached the limit of old age and weakness of bones?”

⑨ The angel said: “The matter is as you have said, namely that your wife is barren and that you have reached the limit of old age and weakness of bones. However, your Lord said: For your Lord to create John from a barren mother and a father who has reached the extreme old age is easy. And I created you before this, O Zechariah, whilst you were not something to be mentioned as you were non-existent”.

⑩ Zechariah (peace be upon him) said: “My Lord, give me a sign I can feel content with and which will show that the glad tiding given to me by the angels has been attained”. He said: “Your sign of having attained what you were given glad tidings of is that you will not be able to speak to people for three days, not due to any illness, but rather you will be sound and well”.

⑪ Then Zechariah came out to his people from his place of prayer, and indicated to them without speaking to glorify Allah at the beginning and end of the day.

Beneficial Points:

1. White hair is a sign of weakness and old age, and the envoy, forerunner and warner of death. 2. Weakness and helplessness are amongst the most beloved means to seek closeness to Allah, because they show absolving oneself from any power or strength and show attachment of the heart with the power and strength of Allah. 3. It is recommended for a person to mention Allah’s favours on him in his supplication and that which is appropriate to submission. 4. One should be eager for religious benefit and give it priority over all other benefits. 5. It is permissible to pray for a child and it is permissible to beseech Allah for the guidance of one’s child, in following the prophets (peace and blessings upon them) and the noble. 6. Keeping names with good meanings is recommended. 7. These verses contain proof of Allah’s clear power: just as Allah created man from nonexistence when he was nothing, He has the power to create John and bring him into existence. 8. It is permissible to act according to understandable signs.

يَٰيَحۡيَىٰ خُذِ ٱلۡكِتَٰبَ بِقُوَّةٖۖ وَءَاتَيۡنَٰهُ ٱلۡحُكۡمَ صَبِيّٗا ١٢
وَحَنَانٗا مِّن لَّدُنَّا وَزَكَوٰةٗۖ وَكَانَ تَقِيّٗا ١٣ وَبَرَّۢا بِوَٰلِدَيۡهِ وَلَمۡ
يَكُن جَبَّارًا عَصِيّٗا ١٤ وَسَلَٰمٌ عَلَيۡهِ يَوۡمَ وُلِدَ وَيَوۡمَ يَمُوتُ
وَيَوۡمَ يُبۡعَثُ حَيّٗا ١٥ وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ مَرۡيَمَ إِذِ ٱنتَبَذَتۡ
مِنۡ أَهۡلِهَا مَكَانٗا شَرۡقِيّٗا ١٦ فَٱتَّخَذَتۡ مِن دُونِهِمۡ حِجَابٗا
فَأَرۡسَلۡنَآ إِلَيۡهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرٗا سَوِيّٗا ١٧ قَالَتۡ إِنِّيٓ
أَعُوذُ بِٱلرَّحۡمَٰنِ مِنكَ إِن كُنتَ تَقِيّٗا ١٨ قَالَ إِنَّمَآ أَنَا۠ رَسُولُ
رَبِّكِ لِأَهَبَ لَكِ غُلَٰمٗا زَكِيّٗا ١٩ قَالَتۡ أَنَّىٰ يَكُونُ لِي
غُلَٰمٞ وَلَمۡ يَمۡسَسۡنِي بَشَرٞ وَلَمۡ أَكُ بَغِيّٗا ٢٠ قَالَ كَذَٰلِكِ
قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٞۖ وَلِنَجۡعَلَهُۥٓ ءَايَةٗ لِّلنَّاسِ وَرَحۡمَةٗ
مِّنَّاۚ وَكَانَ أَمۡرٗا مَّقۡضِيّٗا ٢١ ۞ فَحَمَلَتۡهُ فَٱنتَبَذَتۡ بِهِۦ نصف الحزب ٣١
مَكَانٗا قَصِيّٗا ٢٢ فَأَجَآءَهَا ٱلۡمَخَاضُ إِلَىٰ جِذۡعِ ٱلنَّخۡلَةِ
قَالَتۡ يَٰلَيۡتَنِي مِتُّ قَبۡلَ هَٰذَا وَكُنتُ نَسۡيٗا مَّنسِيّٗا ٢٣
فَنَادَىٰهَا مِن تَحۡتِهَآ أَلَّا تَحۡزَنِي قَدۡ جَعَلَ رَبُّكِ تَحۡتَكِ سَرِيّٗا ٢٤
وَهُزِّيٓ إِلَيۡكِ بِجِذۡعِ ٱلنَّخۡلَةِ تُسَٰقِطۡ عَلَيۡكِ رُطَبٗا جَنِيّٗا ٢٥

⑫ Then John was born to him. Once he reached an age in which he could be addressed, I said to him: "O John, take the Torah firmly and with effort". And I granted him understanding, knowledge, firmness, and resolve, whilst he was still a child.

⑬ And I granted him mercy from myself and kept him pure from sins. And he was pious, abiding by the commands of Allah and refraining from His prohibitions.

⑭ And he was dutiful to his parents, soft with them and kind towards them. And he was neither arrogant regarding obedience to his Lord or his parents nor was he disobedient towards his Lord or his parents.

⑮ And peace and safety be on him from Allah on the day he was born, the day he shall die and leave this life, and on the day he shall be raised alive on the Day of Judgment. These three places are the most frightening a person goes through, so if he is safe in them, he shall not have any fear in any other place.

⑯ And mention, O Messenger, in the book revealed to you the story of Mary (peace be upon her), when she moved away from her family and stayed separately in a place to their east.

⑰ Thus, she made for herself a veil from the people which would cover her, so that they cannot see her when she is worshipping her Lord. Then I sent Gabriel (peace be upon him) to her, thus he appeared to her in the form of a perfectly-formed human. So she thought he has a malicious intention towards her.

⑱ So when she saw him in the form of a perfectly-formed human heading towards her, she said: "I seek protection of the Merciful from you that any harm should come to me from you, if you are pious and fear Allah".

⑲ Gabriel (peace be upon him) said: "I am not a human. I am only a Messenger from your Lord who He has sent to you for me to give you a good pure child".

⑳ Mary said surprisingly: "How can I have a child when neither a husband nor anyone else has come near me nor am I an adulteress that I should have a child?"

㉑ Gabriel said to her: "The matter is as you said, namely that no husband or anyone else has touched you nor are you an adulteress. However, your Lord said: 'To create a child without a father is easy for Me. And it is so that the child granted to you is a sign for people of the power of Allah, and a mercy from Me to them, due to the good they will achieve through him. And the creation of this child of yours is a fixed decree from Allah and written in the Preserved Tablet'.

㉒ So she conceived him after the angel blew into her, then she withdrew with him to a place far from the people.

㉓ And the pangs of childbirth struck her and made her take refuge by the trunk of a date tree. Mary said: "If only I had died before this day and I was something not even mentioned, so that bad is not thought of me".

㉔ Then Gabriel called to her from the bottom of the valley: "Do not grieve. Your Lord has made for you a spring of water beneath you from which you can drink.

㉕ And hold the trunk of the tree and shake it; it will instantly drop fresh ripe dates on you.

Beneficial Points:

1. Being patient in fulfilling religious obligations is required.
2. Allah takes care of His prophets and chosen people.
3. One who disobeys his parents is a wretched tyrant.
4. Righteousness towards one's parents has a very high status with Allah, as Allah mentioned it alongside gratitude to Him.
5. Allah praised those who obey Him.

فَكُلِي وَٱشۡرَبِي وَقَرِّي عَيۡنٗاۖ فَإِمَّا تَرَيِنَّ مِنَ ٱلۡبَشَرِ أَحَدٗا فَقُولِيٓ
إِنِّي نَذَرۡتُ لِلرَّحۡمَٰنِ صَوۡمٗا فَلَنۡ أُكَلِّمَ ٱلۡيَوۡمَ إِنسِيّٗا ٢٦ فَأَتَتۡ
بِهِۦ قَوۡمَهَا تَحۡمِلُهُۥۖ قَالُواْ يَٰمَرۡيَمُ لَقَدۡ جِئۡتِ شَيۡـٔٗا فَرِيّٗا ٢٧
يَٰٓأُخۡتَ هَٰرُونَ مَا كَانَ أَبُوكِ ٱمۡرَأَ سَوۡءٖ وَمَا كَانَتۡ
أُمُّكِ بَغِيّٗا ٢٨ فَأَشَارَتۡ إِلَيۡهِۖ قَالُواْ كَيۡفَ نُكَلِّمُ مَن كَانَ فِي
ٱلۡمَهۡدِ صَبِيّٗا ٢٩ قَالَ إِنِّي عَبۡدُ ٱللَّهِ ءَاتَىٰنِيَ ٱلۡكِتَٰبَ وَجَعَلَنِي
نَبِيّٗا ٣٠ وَجَعَلَنِي مُبَارَكًا أَيۡنَ مَا كُنتُ وَأَوۡصَٰنِي بِٱلصَّلَوٰةِ
وَٱلزَّكَوٰةِ مَا دُمۡتُ حَيّٗا ٣١ وَبَرَّۢا بِوَٰلِدَتِي وَلَمۡ يَجۡعَلۡنِي
جَبَّارٗا شَقِيّٗا ٣٢ وَٱلسَّلَٰمُ عَلَيَّ يَوۡمَ وُلِدتُّ وَيَوۡمَ أَمُوتُ
وَيَوۡمَ أُبۡعَثُ حَيّٗا ٣٣ ذَٰلِكَ عِيسَى ٱبۡنُ مَرۡيَمَۖ قَوۡلَ ٱلۡحَقِّ
ٱلَّذِي فِيهِ يَمۡتَرُونَ ٣٤ مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٖۖ سُبۡحَٰنَهُۥٓۚ
إِذَا قَضَىٰٓ أَمۡرٗا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ٣٥ وَإِنَّ ٱللَّهَ رَبِّي وَرَبُّكُمۡ
فَٱعۡبُدُوهُۚ هَٰذَا صِرَٰطٞ مُّسۡتَقِيمٞ ٣٦ فَٱخۡتَلَفَ ٱلۡأَحۡزَابُ مِنۢ
بَيۡنِهِمۡۖ فَوَيۡلٞ لِّلَّذِينَ كَفَرُواْ مِن مَّشۡهَدِ يَوۡمٍ عَظِيمٍ ٣٧ أَسۡمِعۡ بِهِمۡ
وَأَبۡصِرۡ يَوۡمَ يَأۡتُونَنَاۖ لَٰكِنِ ٱلظَّٰلِمُونَ ٱلۡيَوۡمَ فِي ضَلَٰلٖ مُّبِينٖ ٣٨

㉖ So eat of the ripe dates, drink of the water, and be pleased with your child and do not grieve. And if you see any person who asks you regarding the child, say to him: 'I have bound myself to silence for my Lord's sake, so I will not speak to any person today'".

㉗ Then Mary came carrying her child to her people. Her people said to her out of shock: "O Mary, you have committed a grave fabricated matter, by bringing a child without a father.

㉘ O one who resembles Aaron (a righteous man) in worship, your father was not an adulterer nor was your mother. You are from a pure household known to be righteous, so how can you bring a child without a father?"

㉙ She pointed towards her son Jesus (peace be upon him) who was in the cradle. So the people said in surprise: "How can we talk to a child who is in the cradle?"

㉚ Jesus (peace be upon him) said: "I am the servant of Allah. He gave me the Gospel and made me one of His prophets.

㉛ And He made me a great benefit for the servants wherever I am. And He ordered me to perform prayer and give Zakat for as long as I live.

㉜ And He made me righteous to my mother. And He did not make me arrogant towards the obedience of my Lord nor did He make me disobedient to her.

㉝ And safety from the satans and his helpers is on me on the day of my birth, the day of my death and the day I shall be raised on the Day of Judgment. The satan has no evil effect on me in these three frightening places".

㉞ He who is described with these qualities is Jesus, son of Mary. And this discussion is the word of truth regarding him, not that which is said by the misguided who doubt and disagree in his affair.

㉟ It does not befit Allah to have a son, exalted and free He is from this. When He intends something, it is enough for Him to say regarding this thing: Be, and it most definitely becomes. So He who is like this is free from having a son.

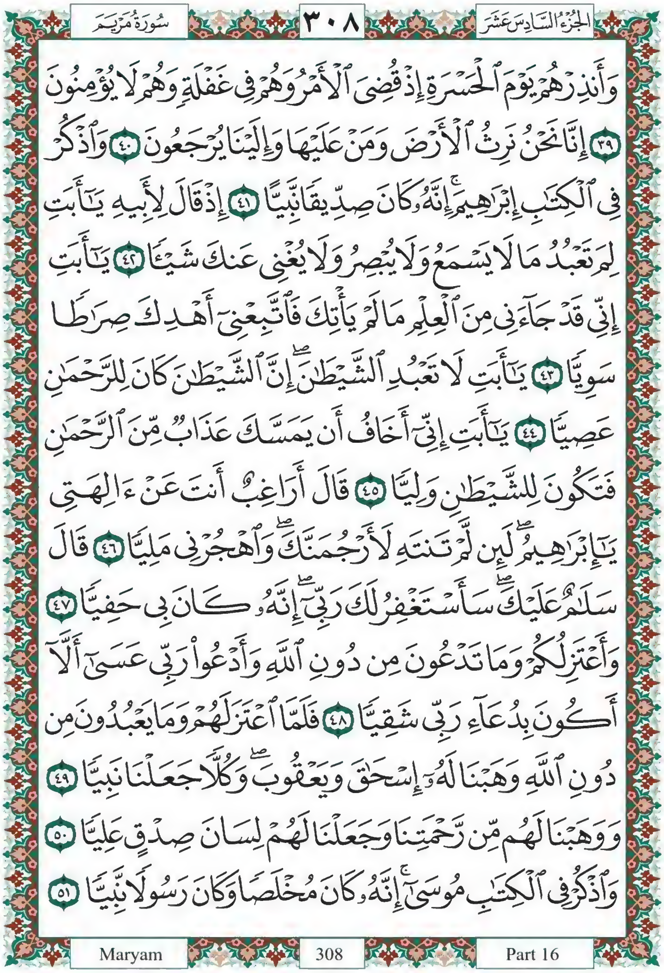
㊱ And Allah, may He be glorified, is both my Lord and your Lord, so make worship sincere for Him alone. This which I have mentioned to you is the straight path that leads to the pleasure of Allah.

㊲ But the factions of Jews and Christians differed regarding the matter of Jesus (peace be upon him). The Jews said about him that he is a magician. Some Christians said about him that he is the son of Allah. Woe to those who differ regarding him, from witnessing the great Day of Judgment, due to its scenes, reckoning and punishment.

㊳ How horrible is what they will hear and see on the Day of Judgment, and how severe it will be for them. And how strange will be their condition which you will see. However, the oppressors in this worldly life are clearly misguided from the straight path. They will not prepare for the afterlife until it will suddenly come to them whilst they are in their wrongdoing.

Beneficial Points:

1. The power of Allah is most perfect. All means are ineffective by themselves but only through the decree of Allah.
2. Ordering Mary to remain silent shows the virtue of keeping quiet in certain situations.
3. It is not permitted in our sacred law to vow to remain silent.
4. Jesus (peace be upon him) was granted safety by Allah on the day he was born in this life from the whispering of the satan, on the day of his death in the grave and on the Day of Judgment in the Hereafter.
5. The way Jesus was created as told by the Qur'ān is the definite truth in which there is no doubt. All the false lies besides this do not befit the messengers.
6. In this world, a disbeliever is deaf and blind to the truth, but he will hear and see in the afterlife when he will see the punishment. However, that will never benefit him.



وَأَنذِرۡهُمۡ يَوۡمَ ٱلۡحَسۡرَةِ إِذۡ قُضِيَ ٱلۡأَمۡرُ وَهُمۡ فِي غَفۡلَةٖ وَهُمۡ لَا يُؤۡمِنُونَ
٣٩ إِنَّا نَحۡنُ نَرِثُ ٱلۡأَرۡضَ وَمَنۡ عَلَيۡهَا وَإِلَيۡنَا يُرۡجَعُونَ ٤٠ وَٱذۡكُرۡ
فِي ٱلۡكِتَٰبِ إِبۡرَٰهِيمَۚ إِنَّهُۥ كَانَ صِدِّيقٗا نَّبِيًّا ٤١ إِذۡ قَالَ لِأَبِيهِ يَٰٓأَبَتِ
لِمَ تَعۡبُدُ مَا لَا يَسۡمَعُ وَلَا يُبۡصِرُ وَلَا يُغۡنِي عَنكَ شَيۡـٔٗا ٤٢ يَٰٓأَبَتِ
إِنِّي قَدۡ جَآءَنِي مِنَ ٱلۡعِلۡمِ مَا لَمۡ يَأۡتِكَ فَٱتَّبِعۡنِيٓ أَهۡدِكَ صِرَٰطٗا
سَوِيّٗا ٤٣ يَٰٓأَبَتِ لَا تَعۡبُدِ ٱلشَّيۡطَٰنَۖ إِنَّ ٱلشَّيۡطَٰنَ كَانَ لِلرَّحۡمَٰنِ
عَصِيّٗا ٤٤ يَٰٓأَبَتِ إِنِّيٓ أَخَافُ أَن يَمَسَّكَ عَذَابٞ مِّنَ ٱلرَّحۡمَٰنِ
فَتَكُونَ لِلشَّيۡطَٰنِ وَلِيّٗا ٤٥ قَالَ أَرَاغِبٌ أَنتَ عَنۡ ءَالِهَتِي
يَٰٓإِبۡرَٰهِيمُۖ لَئِن لَّمۡ تَنتَهِ لَأَرۡجُمَنَّكَۖ وَٱهۡجُرۡنِي مَلِيّٗا ٤٦ قَالَ
سَلَٰمٌ عَلَيۡكَۖ سَأَسۡتَغۡفِرُ لَكَ رَبِّيٓۖ إِنَّهُۥ كَانَ بِي حَفِيّٗا ٤٧
وَأَعۡتَزِلُكُمۡ وَمَا تَدۡعُونَ مِن دُونِ ٱللَّهِ وَأَدۡعُواْ رَبِّي عَسَىٰٓ أَلَّآ
أَكُونَ بِدُعَآءِ رَبِّي شَقِيّٗا ٤٨ فَلَمَّا ٱعۡتَزَلَهُمۡ وَمَا يَعۡبُدُونَ مِن
دُونِ ٱللَّهِ وَهَبۡنَا لَهُۥٓ إِسۡحَٰقَ وَيَعۡقُوبَۖ وَكُلّٗا جَعَلۡنَا نَبِيّٗا ٤٩
وَوَهَبۡنَا لَهُم مِّن رَّحۡمَتِنَا وَجَعَلۡنَا لَهُمۡ لِسَانَ صِدۡقٍ عَلِيّٗا ٥٠
وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ مُوسَىٰٓۚ إِنَّهُۥ كَانَ مُخۡلَصٗا وَكَانَ رَسُولٗا نَّبِيّٗا ٥١

㊴ And warn the people, O Messenger, of the Day of Regret when the evildoer will regret his evil-doings and when the righteous will regret not being more obedient, when the scrolls of the servants will be wrapped, their reckoning is finished and each person goes towards what he had sent forward. But they have been deceived by their worldly life and are unmindful of the Hearafter, and they do not accept the Day of Judgment.

㊵ I am the one who will remain after the creation has perished. I shall inherit the earth and those on it, because they will have perished and I will remain after them, and I own them and do with them as I want. To Me alone they shall return on the Day of Judgment to be reckoned and recompensed.

㊶ And mention, O Messenger, in the Qur'ān which has been revealed to you the story of Abraham (peace be upon him). He was very truthful and firmly believed the signs of Allah.

㊷ When he said to his father Azar: "O father, why do you worship besides Allah an idol which does not hear your supplication if you supplicate it, does not see your worship when you worship it, does not remove harm from you and does not bring any benefit to you?

㊸ O father, such knowledge has come to me through revelation which has not come to you, so follow me and I shall guide you to the straight path.

㊹ O father, do not worship the satan by obeying him. The satan is disobedient to the Merciful, as He ordered him to prostrate to Adam but he did not prostrate.

㊺ O father, I fear a punishment from the Merciful will afflict you if you die in your disbelief, then you will be a companion to him in punishment due to your befriending him".

㊻ Azar said to his son Abraham (peace be upon him): "Are you turning away from the idols I worship, O Abraham? If you do not stop criticising my idols, I shall pelt you with stones. Leave me for a long time. Do not talk to me or be with me".

㊼ Abraham (peace be upon him) said to his father: "Greetings of peace to you from me. You will not face from me what you dislike. I shall seek forgiveness and guidance from my Lord for you. He is very kind to me.

㊽ And I shall leave you and leave the idols you worship besides Allah, and I shall call upon my Lord alone, without associating any partner with Him. Perhaps He will not deprive me if I pray to Him, otherwise I will be unsuccessful in praying to Him.

㊾ So when he left them and their Allahs they used to worship besides Allah, I replaced for him his loss of family, and so I gave him his son Isaac and I gave him his grandson Jacob. And each one of them I made a prophet.

㊿ And out of My mercy, I gave them much good alongside prophethood. And I established for them good praise which remains on the tongues of people.

(51) And mention, O Messenger, in the Qur'ān revealed to you the story of Moses (peace be upon him). He was chosen and selected, and he was a Messenger and prophet.

Beneficial Points:

1. The Day of Judgment will be a Day of Regret for the disbelievers and a day of happiness for the believers.
2. A person must be respectful, kind and soft when speaking to one's parents, and one should choose the best name when addressing them.
3. Sins deprive the servant of Allah's mercy and close its doors on him, just as obedience is the greatest means of attaining His mercy.
4. Allah has promised to spread true praise of every righteous person according to his righteousness. Abraham (peace be upon him) and his children are among the leaders of the righteous.

وَنَٰدَيۡنَٰهُ مِن جَانِبِ ٱلطُّورِ ٱلۡأَيۡمَنِ وَقَرَّبۡنَٰهُ نَجِيّٗا ٥٢ وَوَهَبۡنَا لَهُۥ مِن
رَّحۡمَتِنَآ أَخَاهُ هَٰرُونَ نَبِيّٗا ٥٣ وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِسۡمَٰعِيلَۚ إِنَّهُۥ كَانَ
صَادِقَ ٱلۡوَعۡدِ وَكَانَ رَسُولٗا نَّبِيّٗا ٥٤ وَكَانَ يَأۡمُرُ أَهۡلَهُۥ بِٱلصَّلَوٰةِ
وَٱلزَّكَوٰةِ وَكَانَ عِندَ رَبِّهِۦ مَرۡضِيّٗا ٥٥ وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِدۡرِيسَۚ إِنَّهُۥ
كَانَ صِدِّيقٗا نَّبِيّٗا ٥٦ وَرَفَعۡنَٰهُ مَكَانًا عَلِيًّا ٥٧ أُوْلَٰٓئِكَ ٱلَّذِينَ أَنۡعَمَ
ٱللَّهُ عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ مِن ذُرِّيَّةِ ءَادَمَ وَمِمَّنۡ حَمَلۡنَا مَعَ نُوحٖ وَمِن
ذُرِّيَّةِ إِبۡرَٰهِيمَ وَإِسۡرَٰٓءِيلَ وَمِمَّنۡ هَدَيۡنَا وَٱجۡتَبَيۡنَآۚ إِذَا تُتۡلَىٰ عَلَيۡهِمۡ
ءَايَٰتُ ٱلرَّحۡمَٰنِ خَرُّواْۤ سُجَّدٗا وَبُكِيّٗا۩ ٥٨ ۞فَخَلَفَ مِنۢ بَعۡدِهِمۡ
خَلۡفٌ أَضَاعُواْ ٱلصَّلَوٰةَ وَٱتَّبَعُواْ ٱلشَّهَوَٰتِۖ فَسَوۡفَ يَلۡقَوۡنَ غَيًّا
٥٩ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحٗا فَأُوْلَٰٓئِكَ يَدۡخُلُونَ ٱلۡجَنَّةَ
وَلَا يُظۡلَمُونَ شَيۡـٔٗا ٦٠ جَنَّٰتِ عَدۡنٍ ٱلَّتِي وَعَدَ ٱلرَّحۡمَٰنُ عِبَادَهُۥ
بِٱلۡغَيۡبِۚ إِنَّهُۥ كَانَ وَعۡدُهُۥ مَأۡتِيّٗا ٦١ لَّا يَسۡمَعُونَ فِيهَا لَغۡوًا إِلَّا
سَلَٰمٗاۖ وَلَهُمۡ رِزۡقُهُمۡ فِيهَا بُكۡرَةٗ وَعَشِيّٗا ٦٢ تِلۡكَ ٱلۡجَنَّةُ ٱلَّتِي
نُورِثُ مِنۡ عِبَادِنَا مَن كَانَ تَقِيّٗا ٦٣ وَمَا نَتَنَزَّلُ إِلَّا بِأَمۡرِ رَبِّكَۖ لَهُۥ
مَا بَيۡنَ أَيۡدِينَا وَمَا خَلۡفَنَا وَمَا بَيۡنَ ذَٰلِكَۚ وَمَا كَانَ رَبُّكَ نَسِيّٗا ٦٤

سجدة
ثلاثة أرباع الحزب
٣١

(52) I called him from the side of the mountain that was on the right in relation to where Moses (peace be upon him) was, and I brought him near in communion, where Allah let him hear His speech.

(53) I gave him, out of My grace and favour, his brother Aaron (peace be upon him) as a prophet, in answer to his prayer when he asked his Lord for that.

(54) And mention, O Messenger, in the Qur'ān revealed to you, the story of Ishmael (peace be upon him). He was true to his promise - whenever he made a promise he fulfilled it - and he was a messenger and prophet.

(55) He used to instruct his household to keep up the prayer and to give Zakat, and his Lord was well pleased with him.

(56) And mention, O Messenger, in the Qur'ān which has been revealed to you, the story of Idris (peace be upon him). He was very truthful and firmly believed in the signs of his Lord, and he was one of the prophets of Allah.

(57) I raised his mention by the prophethood I gave him and he therefore was of a high rank.

(58) Those who were mentioned in this Sūrah, beginning with Zachariah and ending with Idris (peace be upon them) are the ones whom Allah blessed with prophethood, from the children of Adam (peace be upon him), and from the children of those whom I carried in the Ark with Noah (peace be upon him), and from the children of Abraham and the children of Jacob (peace be upon them), and from those whom I blessed with guidance to Islam and whom I chose and made prophets. When they heard the verses of Allah being recited, they prostrated to Allah, weeping out of His fear.

(59) After these chosen prophets came followers of evil and deviation, who neglected prayer by not offering it in the required manner, and who perpetrated sins driven by their own desires such as fornication. These people will come face to face with evil and disappointment in Hell.

(60) But those who repented from their neglect and excess, who had faith in Allah, and who did righteous deeds; those who possess such attributes will enter Paradise and the reward of their actions will not be reduced in the least.

(61) Gardens of residence and permanence, which the Merciful promised His servants in the Ghaib that He will make them enter them. They did not see them but they believed in them. Allah's promise of Paradise - even though it is in the Ghaib - will most certainly come to pass.

(62) There they will not hear anything futile nor any obscene talk. Instead they will hear the greeting of peace to one another and the greeting of peace from the angels to them. They will be given whatever type of food they desire in the morning and evening.

(63) This Paradise, described with the above attributes, is the one that I will give to those of My servants who fulfilled the Commandments and avoided the Prohibitions.
After Allah, may He be glorified, mentioned the reward of those who were mindful of Him, He mentioned that Allah-consciousness is to implement His command in the following verse.

(64) And say - O Gabriel - to Muhammad (peace be upon him): The angels do not descent of their own accord. They only descend at Allah's command. Everything ahead of us in the Hearafter, everything behind us in the world, and everything in between the world and the Hearafter, all belong to Allah. Your Lord, O Messenger, would not forget anything.

Beneficial Points:

1. A preacher is always in need of assistants to help him in his call. 2. Proof of the attribute of speech for Allah, the Exalted. 3. Being true to one's promise is praiseworthy and is the character trait of the prophets and messengers. The opposite, which is to breaks one's promise, is blameworthy. 4. The angels are Allah's messengers who bring revelation. They do not descend on any of the prophets or messengers from amongst humans except with Allah's instruction.

رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا فَٱعۡبُدۡهُ وَٱصۡطَبِرۡ لِعِبَٰدَتِهِۦۚ
هَلۡ تَعۡلَمُ لَهُۥ سَمِيّٗا ٦٥ وَيَقُولُ ٱلۡإِنسَٰنُ أَءِذَا مَا مِتُّ لَسَوۡفَ
أُخۡرَجُ حَيًّا ٦٦ أَوَلَا يَذۡكُرُ ٱلۡإِنسَٰنُ أَنَّا خَلَقۡنَٰهُ مِن قَبۡلُ
وَلَمۡ يَكُ شَيۡـٔٗا ٦٧ فَوَرَبِّكَ لَنَحۡشُرَنَّهُمۡ وَٱلشَّيَٰطِينَ ثُمَّ
لَنُحۡضِرَنَّهُمۡ حَوۡلَ جَهَنَّمَ جِثِيّٗا ٦٨ ثُمَّ لَنَنزِعَنَّ مِن كُلِّ
شِيعَةٍ أَيُّهُمۡ أَشَدُّ عَلَى ٱلرَّحۡمَٰنِ عِتِيّٗا ٦٩ ثُمَّ لَنَحۡنُ أَعۡلَمُ بِٱلَّذِينَ
هُمۡ أَوۡلَىٰ بِهَا صِلِيّٗا ٧٠ وَإِن مِّنكُمۡ إِلَّا وَارِدُهَاۚ كَانَ عَلَىٰ رَبِّكَ
حَتۡمٗا مَّقۡضِيّٗا ٧١ ثُمَّ نُنَجِّي ٱلَّذِينَ ٱتَّقَواْ وَّنَذَرُ ٱلظَّٰلِمِينَ
فِيهَا جِثِيّٗا ٧٢ وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَٰتُنَا بَيِّنَٰتٖ قَالَ ٱلَّذِينَ كَفَرُواْ
لِلَّذِينَ ءَامَنُوٓاْ أَيُّ ٱلۡفَرِيقَيۡنِ خَيۡرٞ مَّقَامٗا وَأَحۡسَنُ نَدِيّٗا ٧٣
وَكَمۡ أَهۡلَكۡنَا قَبۡلَهُم مِّن قَرۡنٍ هُمۡ أَحۡسَنُ أَثَٰثٗا وَرِءۡيٗا ٧٤
قُلۡ مَن كَانَ فِي ٱلضَّلَٰلَةِ فَلۡيَمۡدُدۡ لَهُ ٱلرَّحۡمَٰنُ مَدًّاۚ حَتَّىٰٓ إِذَا رَأَوۡاْ
مَا يُوعَدُونَ إِمَّا ٱلۡعَذَابَ وَإِمَّا ٱلسَّاعَةَ فَسَيَعۡلَمُونَ مَنۡ هُوَ شَرّٞ
مَّكَانٗا وَأَضۡعَفُ جُندٗا ٧٥ وَيَزِيدُ ٱللَّهُ ٱلَّذِينَ ٱهۡتَدَوۡاْ هُدٗىۗ
وَٱلۡبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيۡرٌ عِندَ رَبِّكَ ثَوَابٗا وَخَيۡرٞ مَّرَدًّا ٧٦

(65) He is the Creator of the heavens and the Creator of the earth and their Owner and Controller. He is also the Creator, Owner and Controller of everything in between them so worship Him alone, for He alone is deserving of worship. Remain firm in worshipping Him, for He has no likeness or partner who shares this worship with Him.

(66) The disbeliever, who rejects resurrection, mockingly says: What, when I die, I will come out of my grave alive for a second time? This is far-fetched.

(67) Does this person who rejects resurrection not remember that I created him previously when he was nothing? He can then use the first creation as evidence for the second creation, even though the second creation will be simpler and easier?

(68) By your Lord, O Messenger, I will take them out of their graves to the place of gathering along with the satans who had misled them. Then I will push them towards the doors of Hell, humiliated and on their knees.

(69) I shall violently pull out from each of the groups of deviation those who were most disobedient, and these are their leaders.

(70) Then I know best about those who most deserve to enter the Fire and endure and suffer its heat.

(71) There is not one among you - O people - who will not cross over the bridge placed over Hell. Your Lord has made this crossing an incumbent decree and no one can push back His decree. (72) Then after this crossing over the bridge, I will deliver those who were mindful of their Lord by fulfilling His instructions and avoiding His prohibitions, and I will leave the wrongdoers kneeling on their knees without being able to escape from it. (73) When My clear revelations to My Messenger are recited to people, the disbelievers say to the believers: Which of our two parties is better in residence and dwelling and superior in assembly and gathering: Our party or your party? (74) How many were the nations that I destroyed before these disbelievers who are proud of their material superiority, who had surpassed them in riches and in their outward appearance due to their expensive clothing and their bodily luxuries. (75) Say - O Messenger: The Merciful will grant respite to those wallowing in their misguidance, so that they fall further into it, until when they see what they have been warned about- either the swift punishment in this world or the punishment postponed to the Day of Judgment - then they will realise who is worse situated and who has the weakest forces. Is it their party or the party of the believers. (76) In contrast to the respite granted to those people so that they fall further into misguidance, Allah gives more guidance and obedience to those who are guided. Righteous deeds that lead to perpetual happiness are more beneficial - in the sight of your Lord, O messenger, in terms of their recompense and have a better outcome.

Beneficial Points:

1. Believers must busy themselves with what they have been instructed and be consistent in that within the limits of their capacity. 2. The gathering of all creation for the reckoning is an established matter that will take place after they are resurrected from their graves. 3. Allah will present the disbelievers kneeling on their knees around Hell. Due to the severity of the terrors they will face, they will not be able to stand. 4. Allah will take out from every community and from the followers of every false religion those who were the most insolent and disobedient, who are the leaders, to multiply the punishment for them. 5. All created beings will arrive at the Fire, i.e. pass over the bridge without entering the fire. This is something that will most certainly occur. 6. Allah will save those who were mindful of Him and will release them from the fire of Hell. He will let the disbelievers remain there forever. 7. The correct standards and concepts of religion differ from the ideas of those who are ignorant and the lay people. 8. Allah destroyed many communities and groups who had more luxuries and wealth on account of their disbelief. 9. Allah leaves the person who is drowned in misguidance and rooted in disbelief, in the excess of his ignorance and disbelief, so that his delusion is prolonged and this makes his punishment more severe. 10. Allah keeps the believers firm on guidance and increases His grant of success and help to them. He sends down verses that become a means for an increase of their conviction as a reward for them.

أَفَرَءَيۡتَ ٱلَّذِي كَفَرَ بِـَٔايَٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالٗا وَوَلَدًا
٧٧ أَطَّلَعَ ٱلۡغَيۡبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحۡمَٰنِ عَهۡدٗا ٧٨ كَلَّاۚ
سَنَكۡتُبُ مَا يَقُولُ وَنَمُدُّ لَهُۥ مِنَ ٱلۡعَذَابِ مَدّٗا ٧٩ وَنَرِثُهُۥ
مَا يَقُولُ وَيَأۡتِينَا فَرۡدٗا ٨٠ وَٱتَّخَذُواْ مِن دُونِ ٱللَّهِ ءَالِهَةٗ
لِّيَكُونُواْ لَهُمۡ عِزّٗا ٨١ كَلَّاۚ سَيَكۡفُرُونَ بِعِبَادَتِهِمۡ وَيَكُونُونَ
عَلَيۡهِمۡ ضِدًّا ٨٢ أَلَمۡ تَرَ أَنَّآ أَرۡسَلۡنَا ٱلشَّيَٰطِينَ عَلَى ٱلۡكَٰفِرِينَ
تَؤُزُّهُمۡ أَزّٗا ٨٣ فَلَا تَعۡجَلۡ عَلَيۡهِمۡۖ إِنَّمَا نَعُدُّ لَهُمۡ عَدّٗا ٨٤
يَوۡمَ نَحۡشُرُ ٱلۡمُتَّقِينَ إِلَى ٱلرَّحۡمَٰنِ وَفۡدٗا ٨٥ وَنَسُوقُ ٱلۡمُجۡرِمِينَ
إِلَىٰ جَهَنَّمَ وِرۡدٗا ٨٦ لَّا يَمۡلِكُونَ ٱلشَّفَٰعَةَ إِلَّا مَنِ ٱتَّخَذَ عِندَ
ٱلرَّحۡمَٰنِ عَهۡدٗا ٨٧ وَقَالُواْ ٱتَّخَذَ ٱلرَّحۡمَٰنُ وَلَدٗا ٨٨ لَّقَدۡ
جِئۡتُمۡ شَيۡـًٔا إِدّٗا ٨٩ تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرۡنَ مِنۡهُ
وَتَنشَقُّ ٱلۡأَرۡضُ وَتَخِرُّ ٱلۡجِبَالُ هَدًّا ٩٠ أَن دَعَوۡاْ لِلرَّحۡمَٰنِ وَلَدٗا
٩١ وَمَا يَنۢبَغِي لِلرَّحۡمَٰنِ أَن يَتَّخِذَ وَلَدًا ٩٢ إِن كُلُّ مَن فِي
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ إِلَّآ ءَاتِي ٱلرَّحۡمَٰنِ عَبۡدٗا ٩٣ لَّقَدۡ أَحۡصَىٰهُمۡ
وَعَدَّهُمۡ عَدّٗا ٩٤ وَكُلُّهُمۡ ءَاتِيهِ يَوۡمَ ٱلۡقِيَٰمَةِ فَرۡدًا ٩٥

(77) Have you, O messenger, seen the man who denies My evidences, rejects My warning and says: If I die and am resurrected, I will certainly be given a lot of wealth and children?

(78) Does he have knowledge of the Ghaib and therefore he said that with some proof? Or does he have a pledge with his Lord to enter him into paradise and to give him wealth and children?

(79) The matter is not as he claimed. I will certainly record what he says and does; and I will give him a punishment over and above his punishment because of the falsehood that he claims.

(80) I shall inherit the wealth and children he leaves behind after I destroy him, and he will come to Us on the Day of Judgement all alone, with the wealth and fame that he enjoyed having been taken away from him.

(81) The idolaters have taken for themselves things of worship other than Allah, so that they may be a support and source of assistance for them.

(82) The matter is not as they claimed. These things that they worshipped besides Allah will reject the idolaters' worship of them on the Day of Judgment. They will disassociate themselves from them and become their enemies.

(83) Have you, O Messenger, not seen that I sent the satans and gave them authority over the disbelievers inciting them to commit sins and prevent others from Allah's religion?

(84) Do not be hasty, O Messenger, in asking Allah to punish them quickly. I am keeping a close record of their lives, until when the period of their respite comes to an end, I will punish them with what they deserve.

(85) Remember, O Messenger, the Day of Judgment when I will gather those who were mindful of their Lord - by fulfilling His instructions and avoiding His prohibitions - to their Lord as a delegation that is honoured and respected.

(86) I will drive the disbelievers to Hell thirsty.

(87) These disbelievers will not have the power to intercede for one another, except for those who had taken a pledge with Allah in the world by having faith in Him and in His messengers.

(88) The Jews, the Christians and some of the idolaters said: The Merciful has taken a son.

(89) You - who say this - have indeed brought something monstrous.

(90) The heavens almost rupture because of this detested statement, the earth almost splits, and the mountains almost fall in ruins.

(91) All of this because they have attributed a son to the Merciful. Allah is high above that by far.

(92) It is not befitting of the Merciful to take a son as He is pure of that.

(93) There is no angel, human being or jinn in the heavens and earth but that he will come in submission to his Lord on the Day of Judgment.

(94) He has full knowledge of them and has numbered them exactly. Nothing of theirs is hidden from Him.

(95) Each one of them will come to Him on the Day of Judgment alone, without any helper or any wealth.

Beneficial Points:

1. The verses indicate the absurdity of the disbeliever and the naivety of his thinking by his having sweet hopes but he will find the complete opposite in the world of the Hearafter.
2. Allah has given authority to the satans over the disbelievers by their misleading them, inciting them to do evil and removing them from obedience to sin.
3. The people of virtue, knowledge and righteousness will intercede with Allah's permission on the Day of Judgment.

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ سَيَجۡعَلُ لَهُمُ
ٱلرَّحۡمَٰنُ وُدّٗا ٩٦ فَإِنَّمَا يَسَّرۡنَٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ
ٱلۡمُتَّقِينَ وَتُنذِرَ بِهِۦ قَوۡمٗا لُّدّٗا ٩٧ وَكَمۡ أَهۡلَكۡنَا قَبۡلَهُم
مِّن قَرۡنٍ هَلۡ تُحِسُّ مِنۡهُم مِّنۡ أَحَدٍ أَوۡ تَسۡمَعُ لَهُمۡ رِكۡزَۢا ٩٨

سُورَةُ طه

آياتها ١٣٥ ترتيبها ٢٠

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الحزب ٣٢

طه ١ مَآ أَنزَلۡنَا عَلَيۡكَ ٱلۡقُرۡءَانَ لِتَشۡقَىٰٓ ٢ إِلَّا تَذۡكِرَةٗ
لِّمَن يَخۡشَىٰ ٣ تَنزِيلٗا مِّمَّنۡ خَلَقَ ٱلۡأَرۡضَ وَٱلسَّمَٰوَٰتِ ٱلۡعُلَى ٤
ٱلرَّحۡمَٰنُ عَلَى ٱلۡعَرۡشِ ٱسۡتَوَىٰ ٥ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي
ٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا وَمَا تَحۡتَ ٱلثَّرَىٰ ٦ وَإِن تَجۡهَرۡ بِٱلۡقَوۡلِ
فَإِنَّهُۥ يَعۡلَمُ ٱلسِّرَّ وَأَخۡفَى ٧ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَۖ لَهُ ٱلۡأَسۡمَآءُ
ٱلۡحُسۡنَىٰ ٨ وَهَلۡ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ٩ إِذۡ رَءَا نَارٗا
فَقَالَ لِأَهۡلِهِ ٱمۡكُثُوٓاْ إِنِّيٓ ءَانَسۡتُ نَارٗا لَّعَلِّيٓ ءَاتِيكُم مِّنۡهَا بِقَبَسٍ
أَوۡ أَجِدُ عَلَى ٱلنَّارِ هُدٗى ١٠ فَلَمَّآ أَتَىٰهَا نُودِيَ يَٰمُوسَىٰٓ ١١ إِنِّيٓ
أَنَا۠ رَبُّكَ فَٱخۡلَعۡ نَعۡلَيۡكَ إِنَّكَ بِٱلۡوَادِ ٱلۡمُقَدَّسِ طُوٗى ١٢

(96) Those who have faith in Allah, and do righteous actions that Allah is pleased with, Allah will create for them love by His loving them and by making them beloved to His servants.

(97) We have made this Qur'ān easy by revealing it in your own language, O Messenger, so that you may bring glad news to those who are mindful by fulfilling My instructions and avoiding My prohibitions, and so that you may warn a people who are harsh in disputing and stubborn in accepting the truth.

(98) How many communities I have destroyed before your people! Do you perceive a single one of those communities today, or hear any sound from them? What afflicted them may afflict others when Allah gives permission.

Sūrah Taha

Themes of the Sūrah:

Encouragement of the Prophet (peace be upon him) to carry on and be steadfast in the mission.

Explanation:

① This sūrah begins with the disconnected letters, the explanation for which has already preceeded in Sūrah Baqarah.

② I have not revealed the Qur'ān to you, O Messenger, to become distressed by your people's turning away from having faith in it.

③ We only revealed it to be a reminder for those whom Allah has blessed so that they fear Him.

④ It was sent down by Allah, Who created the earth and the high heavens. It is thus a grand Qur'ān, as it was sent down by a Grand Being.

⑤ The Merciful who established Himself on the Throne, in a meaning that is befitting for His Majesty, may He be glorified.

⑥ Everything in the heavens and on earth, and all that is beneath the soil, belong to Him alone, may He be glorified. He created, owns and controls all of it.

⑦ If you, O Messenger, proclaim the word or conceal it, He, may He be glorified, knows all of that. He knows the secrets and what is even more hidden, such as thoughts in the mind. Nothing is hidden from Him.

⑧ Allah, there is no being deserving of worship besides Him. To Him alone belong the perfect Names that have reached the most complete level of perfection and excellence.

Since the Prophet (peace be upon him) was distressed at his people's rejecting the message, he is consoled by the account of Moses (peace be upon him) in the Ayah:

⑨ The story of Moses, son of Imran, (peace be upon him), has come to you - O Messenger.

⑩ When he saw a fire whilst travelling and he said to his family: Stay here—I can see a fire. Maybe I can bring you a flaming brand from it or find somebody to guide me to the path.

⑪ When he came to the fire, Allah, may He be glorified, called out to him saying: O Moses.

⑫ I am your Lord. Take off your shoes in preparation for your conversation with me. You are in the purified valley (of Tuwa.)

Beneficial Points:

1. The revelation of the grand Qur'ān was not to cause hardship to the soul in worship or to make it taste great difficulty. It is only a book that serves as a reminder, from which those who fear their Lord benefit.
2. Allah has mentioned the creation and the instruction together. Just as there is wisdom in the creation, similarly He only instructs and prohibits with justice and wisdom.
3. It is a man's duty to provide maintenance for his family (wife) in the form of food, clothing, accommodation and the means of warmth when it is cold.

وَأَنَا ٱخۡتَرۡتُكَ فَٱسۡتَمِعۡ لِمَا يُوحَىٰٓ ١٣ إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠
فَٱعۡبُدۡنِي وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ ١٤ إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ
أَكَادُ أُخۡفِيهَا لِتُجۡزَىٰ كُلُّ نَفۡسِۭ بِمَا تَسۡعَىٰ ١٥ فَلَا يَصُدَّنَّكَ
عَنۡهَا مَن لَّا يُؤۡمِنُ بِهَا وَٱتَّبَعَ هَوَىٰهُ فَتَرۡدَىٰ ١٦ وَمَا تِلۡكَ
بِيَمِينِكَ يَٰمُوسَىٰ ١٧ قَالَ هِيَ عَصَايَ أَتَوَكَّؤُاْ عَلَيۡهَا
وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَـَٔارِبُ أُخۡرَىٰ ١٨ قَالَ أَلۡقِهَا
يَٰمُوسَىٰ ١٩ فَأَلۡقَىٰهَا فَإِذَا هِيَ حَيَّةٞ تَسۡعَىٰ ٢٠ قَالَ خُذۡهَا
وَلَا تَخَفۡۖ سَنُعِيدُهَا سِيرَتَهَا ٱلۡأُولَىٰ ٢١ وَٱضۡمُمۡ يَدَكَ
إِلَىٰ جَنَاحِكَ تَخۡرُجۡ بَيۡضَآءَ مِنۡ غَيۡرِ سُوٓءٍ ءَايَةً أُخۡرَىٰ ٢٢ لِنُرِيَكَ
مِنۡ ءَايَٰتِنَا ٱلۡكُبۡرَى ٢٣ ٱذۡهَبۡ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ ٢٤ قَالَ
رَبِّ ٱشۡرَحۡ لِي صَدۡرِي ٢٥ وَيَسِّرۡ لِيٓ أَمۡرِي ٢٦ وَٱحۡلُلۡ عُقۡدَةٗ مِّن
لِّسَانِي ٢٧ يَفۡقَهُواْ قَوۡلِي ٢٨ وَٱجۡعَل لِّي وَزِيرٗا مِّنۡ أَهۡلِي ٢٩ هَٰرُونَ
أَخِي ٣٠ ٱشۡدُدۡ بِهِۦٓ أَزۡرِي ٣١ وَأَشۡرِكۡهُ فِيٓ أَمۡرِي ٣٢ كَيۡ نُسَبِّحَكَ
كَثِيرٗا ٣٣ وَنَذۡكُرَكَ كَثِيرًا ٣٤ إِنَّكَ كُنتَ بِنَا بَصِيرٗا ٣٥ قَالَ قَدۡ
أُوتِيتَ سُؤۡلَكَ يَٰمُوسَىٰ ٣٦ وَلَقَدۡ مَنَنَّا عَلَيۡكَ مَرَّةً أُخۡرَىٰٓ ٣٧

⑬ I have chosen you - O Moses - to convey My message, so listen to what I reveal to you.

⑭ I am Allah; there is no being deserving of worship but Me. So worship Me alone and perform the prayer in the perfect manner so that you may remember Me in it.

⑮ The Hour is most definitely coming and it will certainly occur. I almost keep it hidden so that no creation knows its time, but they are aware of its signs by the information given to them by the Prophet sent to them, so that each soul is rewarded for what it did, whether good or evil.

⑯ Do not let those disbelievers who do not believe in it and who follow their unlawful desires distract you from believing in it and preparing for it by doing righteous action and so bring you to ruin on account of it.

⑰ What is that in your right hand, O Moses?

⑱ Moses (peace be upon him) said: It is my stick: I lean on it when walking, I beat down tree leaves with it for my sheep, and it has many other uses besides those I mentioned.

⑲ Allah said: Throw it down, O Moses.

⑳ Moses threw it down and it turned into a snake moving swiftly.

㉑ Allah said to Moses (peace be upon him): Take hold of the stick and do not fear its having turned into a snake. When you take hold of it I will return it to its former state.

㉒ Now press your hand to your side and it will come out white, without any leprosy; that is another sign for you.

㉓ I have shown you these two signs - O Moses - to show you some of My greatest signs that indicate My Power and that you are a messenger sent by Allah.

㉔ Go - O Moses - to Pharaoh, for he has overstepped the bounds in disbelief and rebellion against Allah.

㉕ Moses (peace be upon him) said: Lord, expand my breast for me so that I can bear the difficulty.

㉖ Make my task easy.

㉗ Give me the ability to speak eloquently.

㉘ So that they understand my speech when I convey Your message to them.

㉙ Give me a helper from my family who will assist me in my affairs.

㉚ Aaron, the son of Imran, my brother.

㉛ Strengthen my determination through him.

㉜ And make him my partner in the mission.

㉝ So that we can glorify You much.

㉞ And remember You much.

㉟ You are always watching over us. Nothing of ours is hidden from You.

㊱ Allah said: I have granted your request, O Moses.

㊲ I had favoured you another time.

Beneficial Points:

1. The necessity of listening properly in important matters, the most important of which is revelation sent down from Allah.
2. The first revelation sent to Moses contained two principles of faith, which are: Acknowledgment of Allah’s oneness and faith in the Hour (the rising) and the most important religious obligation after faith which is prayer.
3. Cooperation amongst those calling to Allah is necessary to achieve the objective. Allah made for Moses his brother Aaron a prophet to assist him in carrying out the mission.
4. The importance of a preacher having the skill to make those who are called understand.

إِذۡ أَوۡحَيۡنَآ إِلَىٰٓ أُمِّكَ مَا يُوحَىٰٓ ٣٨ أَنِ ٱقۡذِفِيهِ فِي ٱلتَّابُوتِ فَٱقۡذِفِيهِ
فِي ٱلۡيَمِّ فَلۡيُلۡقِهِ ٱلۡيَمُّ بِٱلسَّاحِلِ يَأۡخُذۡهُ عَدُوّٞ لِّي وَعَدُوّٞ لَّهُۥۚ وَأَلۡقَيۡتُ
عَلَيۡكَ مَحَبَّةٗ مِّنِّي وَلِتُصۡنَعَ عَلَىٰ عَيۡنِيٓ ٣٩ إِذۡ تَمۡشِيٓ أُخۡتُكَ فَتَقُولُ
هَلۡ أَدُلُّكُمۡ عَلَىٰ مَن يَكۡفُلُهُۥۖ فَرَجَعۡنَٰكَ إِلَىٰٓ أُمِّكَ كَيۡ تَقَرَّ عَيۡنُهَا
وَلَا تَحۡزَنَۚ وَقَتَلۡتَ نَفۡسٗا فَنَجَّيۡنَٰكَ مِنَ ٱلۡغَمِّ وَفَتَنَّٰكَ فُتُونٗاۚ
فَلَبِثۡتَ سِنِينَ فِيٓ أَهۡلِ مَدۡيَنَ ثُمَّ جِئۡتَ عَلَىٰ قَدَرٖ يَٰمُوسَىٰ ٤٠
وَٱصۡطَنَعۡتُكَ لِنَفۡسِي ٤١ ٱذۡهَبۡ أَنتَ وَأَخُوكَ بِـَٔايَٰتِي وَلَا
تَنِيَا فِي ذِكۡرِي ٤٢ ٱذۡهَبَآ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ ٤٣ فَقُولَا لَهُۥ قَوۡلٗا
لَّيِّنٗا لَّعَلَّهُۥ يَتَذَكَّرُ أَوۡ يَخۡشَىٰ ٤٤ قَالَا رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفۡرُطَ
عَلَيۡنَآ أَوۡ أَن يَطۡغَىٰ ٤٥ قَالَ لَا تَخَافَآۖ إِنَّنِي مَعَكُمَآ أَسۡمَعُ وَأَرَىٰ
٤٦ فَأۡتِيَاهُ فَقُولَآ إِنَّا رَسُولَا رَبِّكَ فَأَرۡسِلۡ مَعَنَا بَنِيٓ إِسۡرَٰٓءِيلَ
وَلَا تُعَذِّبۡهُمۡۖ قَدۡ جِئۡنَٰكَ بِـَٔايَةٖ مِّن رَّبِّكَۖ وَٱلسَّلَٰمُ عَلَىٰ مَنِ ٱتَّبَعَ
ٱلۡهُدَىٰٓ ٤٧ إِنَّا قَدۡ أُوحِيَ إِلَيۡنَآ أَنَّ ٱلۡعَذَابَ عَلَىٰ مَن كَذَّبَ
وَتَوَلَّىٰ ٤٨ قَالَ فَمَن رَّبُّكُمَا يَٰمُوسَىٰ ٤٩ قَالَ رَبُّنَا ٱلَّذِيٓ أَعۡطَىٰ
كُلَّ شَيۡءٍ خَلۡقَهُۥ ثُمَّ هَدَىٰ ٥٠ قَالَ فَمَا بَالُ ٱلۡقُرُونِ ٱلۡأُولَىٰ ٥١

㊳ When We inspired your mother by that which was a means by which Allah protected you from Pharaoh's plot.

㊴ I had instructed her when I inspired her: Throw your child after he is born into the chest and then place the chest into the river. The river will cast him on to the bank by My command, and he will be taken in by an enemy of Mine and his, who is Pharaoh. I placed on you love from Me, so that people love you, and so that you are reared under My watchful eye, protection and care.

㊵ When your sister went out following the chest wherever it went, and she said to those who took it: Shall I show you someone who will take care of him, nurse him and rear him. I then favoured you by returning you to your mother so that she could rejoice by your return to her and not grieve over you. Then You killed the copt whom you punched, but We favoured you by saving you from difficulty. And we helped you time after time from every test that you faced. You then left and stayed among the people of Madyan for years, then you came at the time that was specified for you to come to be spoken to O Moses.

㊶ I have selected you as My messenger to convey to people the revelation I sent to you.

㊷ Go, you - O Moses - and your brother Aaron, with My signs indicating Allah's Power and Oneness, and do not slacken in calling towards Me and in remembering Me.

㊸ Go to Pharaoh, for he has overstepped the bounds in disbelief and rebellion against Allah.

㊹ Speak to him gently without harshness, in the hope that he may take heed, fear Allah and repent.

㊺ Moses and Aaron peace be upon them) said: We fear that he will quickly punish us before we can deliver Your message to him, or that he will exceed the limit in oppressing us by killing us or otherwise.

㊻ Allah said to them: Do not be afraid, I am with you both with My help and support. I hear and see everything that occurs between you and him.

㊼ So go to him and tell him: We are the messengers of your Lord - O Pharaoh - so send the Israelites with us and do not punish them by killing their sons and letting their women live. We have brought to you a sign from your Lord proving our truthfulness. Safety from Allah's punishment is for those who have faith and follow Allah's guidance.

㊽ Allah has revealed to us that punishment in this world and the afterlife falls on whoever rejects the signs of Allah and turns his back on what the messengers brought.

㊾ Pharaoh said, in denial of what they brought: Who then is your Lord, whom you claim has sent you to me, O Moses?

㊿ Moses said: Our Lord is the One Who gave everything the shape and form suitable for it, and then He guided all created things to what they were created for.

(51) Pharaoh said: What about the previous communities who had disbelieved?

Beneficial Points:

1. Allah's complete care for Moses (peace be upon him) and all messengers and prophets. Their successors also receive some of this care in accordance with their states with Allah.
2. Those who follow the straight path and adopt the clear sacred law will be safe in this world and the Hearafter.
3. Part of the general guidance for all created things is that every created thing strives towards the benefits for which it was created and towards warding off harm from itself.
4. The verses show the virtue of instructing the good and prohibiting evil and that should be done through gentle speech by the person who has power and whose protection is guaranteed.
5. The person who is right must listen to the speech of the person who is false and respond to him without offence or alienation.
6. Allah alone possesses knowledge of the Ghaib in the past, present and future.

قَالَ عِلۡمُهَا عِندَ رَبِّي فِي كِتَٰبٖۖ لَّا يَضِلُّ رَبِّي وَلَا يَنسَى ٥٢ ٱلَّذِي
جَعَلَ لَكُمُ ٱلۡأَرۡضَ مَهۡدٗا وَسَلَكَ لَكُمۡ فِيهَا سُبُلٗا وَأَنزَلَ مِنَ
ٱلسَّمَآءِ مَآءٗ فَأَخۡرَجۡنَا بِهِۦٓ أَزۡوَٰجٗا مِّن نَّبَاتٖ شَتَّىٰ ٥٣ كُلُواْ
وَٱرۡعَوۡاْ أَنۡعَٰمَكُمۡۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّأُوْلِي ٱلنُّهَىٰ ٥٤ ۞ مِنۡهَا الحزب ٣٢
خَلَقۡنَٰكُمۡ وَفِيهَا نُعِيدُكُمۡ وَمِنۡهَا نُخۡرِجُكُمۡ تَارَةً أُخۡرَىٰ ٥٥ وَلَقَدۡ
أَرَيۡنَٰهُ ءَايَٰتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ٥٦ قَالَ أَجِئۡتَنَا لِتُخۡرِجَنَا
مِنۡ أَرۡضِنَا بِسِحۡرِكَ يَٰمُوسَىٰ ٥٧ فَلَنَأۡتِيَنَّكَ بِسِحۡرٖ مِّثۡلِهِۦ
فَٱجۡعَلۡ بَيۡنَنَا وَبَيۡنَكَ مَوۡعِدٗا لَّا نُخۡلِفُهُۥ نَحۡنُ وَلَآ أَنتَ مَكَانٗا
سُوٗى ٥٨ قَالَ مَوۡعِدُكُمۡ يَوۡمُ ٱلزِّينَةِ وَأَن يُحۡشَرَ ٱلنَّاسُ ضُحٗى
٥٩ فَتَوَلَّىٰ فِرۡعَوۡنُ فَجَمَعَ كَيۡدَهُۥ ثُمَّ أَتَىٰ ٦٠ قَالَ لَهُم
مُّوسَىٰ وَيۡلَكُمۡ لَا تَفۡتَرُواْ عَلَى ٱللَّهِ كَذِبٗا فَيُسۡحِتَكُم بِعَذَابٖۖ
وَقَدۡ خَابَ مَنِ ٱفۡتَرَىٰ ٦١ فَتَنَٰزَعُوٓاْ أَمۡرَهُم بَيۡنَهُمۡ وَأَسَرُّواْ
ٱلنَّجۡوَىٰ ٦٢ قَالُوٓاْ إِنۡ هَٰذَٰنِ لَسَٰحِرَٰنِ يُرِيدَانِ أَن يُخۡرِجَاكُم
مِّنۡ أَرۡضِكُم بِسِحۡرِهِمَا وَيَذۡهَبَا بِطَرِيقَتِكُمُ ٱلۡمُثۡلَىٰ ٦٣
فَأَجۡمِعُواْ كَيۡدَكُمۡ ثُمَّ ٱئۡتُواْ صَفّٗاۚ وَقَدۡ أَفۡلَحَ ٱلۡيَوۡمَ مَنِ ٱسۡتَعۡلَىٰ ٦٤

(52) Moses (peace be upon him) said to Pharaoh: The knowledge of what those communities did is with my Lord, recorded in the Preserved Tablet. My Lord does not err in His Knowledge of things nor does He forget anything.

(53) My Lord is the One who made the earth spread out for you to live on and made for you on it pathways to travel on. He sent down rain water from the sky and with that water He brings forth every kind of plant.

(54) Eat - O people - of the pure things that I have brought forth for you, and graze your cattle. In the favours that are mentioned there are signs of Allah's Power and Oneness for people of understanding.

(55) From the soil of the earth I created your father, Adam (peace be upon him), into it I shall return you by your being buried therein when you pass away, and from it I shall take you out you a second time when you will be resurrected on the Day of Judgment.

(56) I showed Pharaoh all of My nine signs. He saw them all but denied them and refused to respond by having faith in Allah.

(57) Pharaoh said: Have you come to remove us from Egypt with the magic that you brought, O Moses, so that you can gain control over it?

(58) We will certainly bring to, O Moses, magic similar to yours, so make an appointment between you and us at a specified time and place, which neither of us will fail to keep, and let the place be a central and even place to both groups.

(59) Moses (peace be upon him) said to Pharaoh: The appointment between you and us will be on the day of the festival when people will gather to celebrate the festival in the morning.

(60) Pharaoh went back and gathered his plots and tricks. Then he came at the specified time and place for the contest.

(61) Moses said advising Pharaoh's magicians: Beware, do not invent lies against Allah through the magic by means of which you deceive people, or He will eliminate you with a punishment from Him. Whoever invents lies against Allah is a loser.

(62) The magicians argued among themselves when they heard what Moses (peace be upon him) had to say and they conferred secretly.

(63) The magicians said to one another secretly: Moses and Aaron are both magicians. Their intention is to drive you out of Egypt with the magic that they brought and put an end to your superior way of life and sublime religion.

(64) So make a firm decision and do not differ therein. Then go forward in rows and throw down what you have all at once. Whoever defeats his opponent today has attained his objective.

❁ Beneficial Points:

1. One of Allah's favours is that He rolled out the earth like a spread and made it firm so that people can settle on it and it is suitable for life.
2. Bringing forth various types of plants of varying colours from the earth is a clear sign of Allah's Power and the existence of the Creator.
3. The verses mentioned two clear logical evidences for resurrection: Bringing forth plants from the earth after its demise and bringing forth people from it when they were first created.
4. The people of intelligence are the ones who benefit from the verses and who consider it carefully.
5. Pharaoh's disbelief was one of obstinacy, because he had seen the signs with his own eyes and was convinced of them deep within himself.
6. Moses selected the day of the festival so that Allah's word will be supreme, His religion will be victorious and disbelief will be repressed before all people in a public place so that the news of it spreads.
7. The distinguishing feature of the prophets was their sincerity in calling towards Allah and their seizing the suitable opportunity to announce their invitation.

قَالُواْ يَٰمُوسَىٰٓ إِمَّآ أَن تُلۡقِيَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنۡ أَلۡقَىٰ ٦٥ قَالَ بَلۡ
أَلۡقُواْۖ فَإِذَا حِبَالُهُمۡ وَعِصِيُّهُمۡ يُخَيَّلُ إِلَيۡهِ مِن سِحۡرِهِمۡ أَنَّهَا
تَسۡعَىٰ ٦٦ فَأَوۡجَسَ فِي نَفۡسِهِۦ خِيفَةٗ مُّوسَىٰ ٦٧ قُلۡنَا لَا تَخَفۡ إِنَّكَ
أَنتَ ٱلۡأَعۡلَىٰ ٦٨ وَأَلۡقِ مَا فِي يَمِينِكَ تَلۡقَفۡ مَا صَنَعُوٓاْۖ إِنَّمَا صَنَعُواْ
كَيۡدُ سَٰحِرٖۖ وَلَا يُفۡلِحُ ٱلسَّاحِرُ حَيۡثُ أَتَىٰ ٦٩ فَأُلۡقِيَ ٱلسَّحَرَةُ سُجَّدٗا
قَالُوٓاْ ءَامَنَّا بِرَبِّ هَٰرُونَ وَمُوسَىٰ ٧٠ قَالَ ءَامَنتُمۡ لَهُۥ قَبۡلَ أَنۡ ءَاذَنَ
لَكُمۡۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِي عَلَّمَكُمُ ٱلسِّحۡرَۖ فَلَأُقَطِّعَنَّ أَيۡدِيَكُمۡ
وَأَرۡجُلَكُم مِّنۡ خِلَٰفٖ وَلَأُصَلِّبَنَّكُمۡ فِي جُذُوعِ ٱلنَّخۡلِ وَلَتَعۡلَمُنَّ
أَيُّنَآ أَشَدُّ عَذَابٗا وَأَبۡقَىٰ ٧١ قَالُواْ لَن نُّؤۡثِرَكَ عَلَىٰ مَا جَآءَنَا مِنَ
ٱلۡبَيِّنَٰتِ وَٱلَّذِي فَطَرَنَاۖ فَٱقۡضِ مَآ أَنتَ قَاضٍۖ إِنَّمَا تَقۡضِي هَٰذِهِ
ٱلۡحَيَوٰةَ ٱلدُّنۡيَآ ٧٢ إِنَّآ ءَامَنَّا بِرَبِّنَا لِيَغۡفِرَ لَنَا خَطَٰيَٰنَا وَمَآ أَكۡرَهۡتَنَا
عَلَيۡهِ مِنَ ٱلسِّحۡرِۗ وَٱللَّهُ خَيۡرٞ وَأَبۡقَىٰٓ ٧٣ إِنَّهُۥ مَن يَأۡتِ رَبَّهُۥ مُجۡرِمٗا
فَإِنَّ لَهُۥ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحۡيَىٰ ٧٤ وَمَن يَأۡتِهِۦ مُؤۡمِنٗا قَدۡ
عَمِلَ ٱلصَّٰلِحَٰتِ فَأُوْلَٰٓئِكَ لَهُمُ ٱلدَّرَجَٰتُ ٱلۡعُلَىٰ ٧٥ جَنَّٰتُ عَدۡنٖ
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ وَذَٰلِكَ جَزَآءُ مَن تَزَكَّىٰ ٧٦

(65) The magicians said to Moses (peace be upon him): O Moses, you have one of two options: Either you will be the first to throw down the magic you have, or we will be the first to do so.

(66) Moses (peace be upon him) said: Rather, you throw what you have first. So they threw what they had and suddenly their ropes and sticks that they had thrown seemed to Moses, because of their magic, to be snakes moving quickly.

(67) Moses was inwardly alarmed thinking that they would come for him.

(68) Allah said to Moses (peace be upon him) reassuring him: Do not be afraid of what they seem to you. You - O Moses - have the upper hand over them and you will be victorious.

(69) Throw down the stick that is in your right hand: it will turn into a snake and swallow up the magic they have produced. They have only produced a magic trick, and a magician will not achieve his objective, wherever he may be.

(70) So Moses threw down his stick and it turned into a snake and swallowed up what the magicians had produced. The magicians then all prostrated to Allah once they came to know that what Moses had was not magic, but it was from Allah and they said: We have faith in the Lord of Moses and Aaron, the Lord of all created things.

(71) Pharaoh said in rejection of the faith of the magicians and as threat to them: Have you believed in Moses before I have given you permission to do so? Moses must be your master - O magicians - who taught you magic. I shall certainly cut off from each one of you one hand and foot from opposite sides, then I will crucify your bodies on the trunks of palm trees until you die. You will become a lesson for others and you will know then which of us has the fiercer and more lasting punishment: I or the Lord of Moses?

(72) The magicians said to Pharaoh: We shall never prefer following you - O Pharaoh - to following the clear signs that have come to us. We will never prefer you to Allah Who created us. So do whatever you want to us: you only have power over us in this present transient life, and your power will soon vanish.

(73) We believe in our Lord, with the hope that He will erase from us our past sins of disbelief and other sins, and that He will erase from us the sin of magic that you forced us to learn, practice and challenge Moses with. Allah has a better reward than what you promise us and His punishment is more lasting than the punishment you threaten us with.

(74) The matter and gist is that those who come to their Lord on the Day of Judgment as disbelievers will enter the fire to remain there forever. Therein they will not die and be relieved of its torment, nor will they live a pleasant life.

(75) Those who come to their Sustainer on the Day of Judgement as believers who had done righteous actions, then such people will be rewarded with lofty abodes and high ranks in Paradise.

(76) Those ranks are Gardens of Eternity with streams flowing under their palaces, and there they will stay there forever. That is the reward of those who purify themselves from disbelief and sins.

Beneficial Points:

1. Good manners is of benefit in this world and the Hearafter. Since the magicians gave Moses the option to throw first or to let them throw first, this brought them the benefit of being blessed with faith. 2. A magician will never succeed or survive wherever he may go or practice his tricks. He will never obtain his objective through magic, whether good or bad. 3. An intelligent person should compare the pleasures of world against the pleasures of the afterlife and the punishment of this world against the punishment of the Hearafter. 4. Faith does miracles. The faith of the magicians was more firm than the mountains and therefore the punishment of the world was easy for them to bear and they were not concerned by Pharaoh's threats. 5. The habit of the transgressors is that they threaten the people of truth with severe punishment in order to humiliate and disgrace them. 6. The rejecting disbeliever in Hell will neither live nor die. 7. The reward of those who purify themselves from disbelief and sins will be gardens of eternity that have rivers of wine, honey, milk and water flowing under their abodes.

وَلَقَدۡ أَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ أَنۡ أَسۡرِ بِعِبَادِي فَٱضۡرِبۡ لَهُمۡ طَرِيقٗا
فِي ٱلۡبَحۡرِ يَبَسٗا لَّا تَخَٰفُ دَرَكٗا وَلَا تَخۡشَىٰ ٧٧ فَأَتۡبَعَهُمۡ فِرۡعَوۡنُ
بِجُنُودِهِۦ فَغَشِيَهُم مِّنَ ٱلۡيَمِّ مَا غَشِيَهُمۡ ٧٨ وَأَضَلَّ فِرۡعَوۡنُ قَوۡمَهُۥ
وَمَا هَدَىٰ ٧٩ يَٰبَنِيٓ إِسۡرَٰٓءِيلَ قَدۡ أَنجَيۡنَٰكُم مِّنۡ عَدُوِّكُمۡ وَوَٰعَدۡنَٰكُمۡ
جَانِبَ ٱلطُّورِ ٱلۡأَيۡمَنَ وَنَزَّلۡنَا عَلَيۡكُمُ ٱلۡمَنَّ وَٱلسَّلۡوَىٰ ٨٠ كُلُواْ مِن
طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡ وَلَا تَطۡغَوۡاْ فِيهِ فَيَحِلَّ عَلَيۡكُمۡ غَضَبِيۖ
وَمَن يَحۡلِلۡ عَلَيۡهِ غَضَبِي فَقَدۡ هَوَىٰ ٨١ وَإِنِّي لَغَفَّارٞ لِّمَن تَابَ
وَءَامَنَ وَعَمِلَ صَٰلِحٗا ثُمَّ ٱهۡتَدَىٰ ٨٢ ۞ وَمَآ أَعۡجَلَكَ عَن نصف الحزب ٣٢
قَوۡمِكَ يَٰمُوسَىٰ ٨٣ قَالَ هُمۡ أُوْلَآءِ عَلَىٰٓ أَثَرِي وَعَجِلۡتُ إِلَيۡكَ
رَبِّ لِتَرۡضَىٰ ٨٤ قَالَ فَإِنَّا قَدۡ فَتَنَّا قَوۡمَكَ مِنۢ بَعۡدِكَ وَأَضَلَّهُمُ
ٱلسَّامِرِيُّ ٨٥ فَرَجَعَ مُوسَىٰٓ إِلَىٰ قَوۡمِهِۦ غَضۡبَٰنَ أَسِفٗاۚ قَالَ
يَٰقَوۡمِ أَلَمۡ يَعِدۡكُمۡ رَبُّكُمۡ وَعۡدًا حَسَنًاۚ أَفَطَالَ عَلَيۡكُمُ ٱلۡعَهۡدُ
أَمۡ أَرَدتُّمۡ أَن يَحِلَّ عَلَيۡكُمۡ غَضَبٞ مِّن رَّبِّكُمۡ فَأَخۡلَفۡتُم
مَّوۡعِدِي ٨٦ قَالُواْ مَآ أَخۡلَفۡنَا مَوۡعِدَكَ بِمَلۡكِنَا وَلَٰكِنَّا حُمِّلۡنَآ
أَوۡزَارٗا مِّن زِينَةِ ٱلۡقَوۡمِ فَقَذَفۡنَٰهَا فَكَذَٰلِكَ أَلۡقَى ٱلسَّامِرِيُّ ٨٧

(77) And I revealed to Moses to take My servants by night from Egypt so that nobody notices them, and make for them a dry path in the sea after striking the sea with the staff, safely without fearing Pharaoh and his people catching up with you nor being scared of drowning in the sea.

(78) Then Pharoah, accompanied by his armies, followed them. Then he and his armies were engulfed by part of the sea, the reality of which only Allah knows. They all drowned and perished, whilst Moses and those with him were saved.

(79) And Pharaoh misguided his people by making disbelief appear good to them and by deceiving them through falsehood, and he did not direct them towards the path of guidance.

(80) And I said to the Children of Israel after saving them from Pharoah and his armies: “O Children of Israel, I saved you from your enemy, and I promised you that I will speak to Moses to the right of the valley by Mount Tur, and I sent down to you whilst you were wandering food you can eat which is sweet and resembles gum, and birds which resemble quails.”

(81) Eat the wholesome lawful foods I have provided you and do not go beyond what I have made lawful to you, so you consume what I have made forbidden for you, otherwise My anger will fall on you. Whoever My anger falls upon will be destroyed and fall into Hell.

(82) And I am extremely forgiving and pardoning to one who repents to Me, does good deeds and is then firm on the truth.

(83) And what has made you rush from your people, O Moses, leaving them behind?”

(84) Moses (peace be upon him) said: “Here they are behind me. They shall catch up with me. I preceded my people in coming to You, so that you become pleased with me for coming towards You quickly”.

(85) Allah said: “I have tested your people whom you left behind through worship of the calf. Samiri called them to worshipping it and he has misguided them through this”.

(86) Moses returned to his people, angered by their worship of the calf and grieving over them. Moses (peace be upon him) said: “My people, did Allah not make you a good promise that He will send the Torah to you and enter you into paradise? Had a long time passed upon you that you forgot? Or did you intend through this action of yours that your Lord’s anger should descend upon you and His punishment befall you, and this is why you broke your promise to me to stay firm on obedience until I return to you?”

(87) Moses’ people said: “We did not break your promise, O Moses, by our own choice, but rather by compulsion. We carried large weights of the jewellery of Pharaoh’s people and we threw them into a ditch to get rid of them. But as we threw them into the ditch, Samiri threw into it some dust he had from the hoof of the horse of Gabriel (peace be upon him)”.

Beneficial Points:

1. It is Allah’s custom to take retribution from the wrongdoers through which the believers’ hearts are relieved, they find solace and the anger of their hearts is removed. 2. Destroying is Allah’s custom as an end result of disbelief, misguidance and not following Allah’s guidance. 3. Whoever treads the straight path, follows the Noble Messenger, follows the firm religion, Allah forgives his sins and pardons his previous mistakes and persistent disobedience. 4. A tyrant is a misfortune for himself and his people, because he leads them astray from guidance, and he does not guide them towards good or salvation. 5. Blessings require protection and gratitude which brings more, whereas rejecting them necessitates Allah’s anger descending. 6. Allah is always Forgiving to one who repents from associating partners with Allah, disbelief and sinning, who believes in Him and does good deeds and who then remains steadfast on the truth until he dies on it.
7. Although hastiness disliked in general, promptness is praiseworthy in religious matters. 8. Moses (peace be upon him) had every right to return to his people in extreme anger and grief, due to the worship of the calf they committed after him.

فَأَخۡرَجَ لَهُمۡ عِجۡلٗا جَسَدٗا لَّهُۥ خُوَارٞ فَقَالُواْ هَٰذَآ إِلَٰهُكُمۡ
وَإِلَٰهُ مُوسَىٰ فَنَسِيَ ٨٨ أَفَلَا يَرَوۡنَ أَلَّا يَرۡجِعُ إِلَيۡهِمۡ قَوۡلٗا
وَلَا يَمۡلِكُ لَهُمۡ ضَرّٗا وَلَا نَفۡعٗا ٨٩ وَلَقَدۡ قَالَ لَهُمۡ هَٰرُونُ
مِن قَبۡلُ يَٰقَوۡمِ إِنَّمَا فُتِنتُم بِهِۦۖ وَإِنَّ رَبَّكُمُ ٱلرَّحۡمَٰنُ فَٱتَّبِعُونِي
وَأَطِيعُوٓاْ أَمۡرِي ٩٠ قَالُواْ لَن نَّبۡرَحَ عَلَيۡهِ عَٰكِفِينَ حَتَّىٰ يَرۡجِعَ
إِلَيۡنَا مُوسَىٰ ٩١ قَالَ يَٰهَٰرُونُ مَا مَنَعَكَ إِذۡ رَأَيۡتَهُمۡ ضَلُّوٓاْ ٩٢
أَلَّا تَتَّبِعَنِۖ أَفَعَصَيۡتَ أَمۡرِي ٩٣ قَالَ يَبۡنَؤُمَّ لَا تَأۡخُذۡ بِلِحۡيَتِي
وَلَا بِرَأۡسِيٓۖ إِنِّي خَشِيتُ أَن تَقُولَ فَرَّقۡتَ بَيۡنَ بَنِيٓ إِسۡرَٰٓءِيلَ
وَلَمۡ تَرۡقُبۡ قَوۡلِي ٩٤ قَالَ فَمَا خَطۡبُكَ يَٰسَٰمِرِيُّ ٩٥ قَالَ
بَصُرۡتُ بِمَا لَمۡ يَبۡصُرُواْ بِهِۦ فَقَبَضۡتُ قَبۡضَةٗ مِّنۡ أَثَرِ
ٱلرَّسُولِ فَنَبَذۡتُهَا وَكَذَٰلِكَ سَوَّلَتۡ لِي نَفۡسِي ٩٦ قَالَ
فَٱذۡهَبۡ فَإِنَّ لَكَ فِي ٱلۡحَيَوٰةِ أَن تَقُولَ لَا مِسَاسَۖ وَإِنَّ لَكَ
مَوۡعِدٗا لَّن تُخۡلَفَهُۥۖ وَٱنظُرۡ إِلَىٰٓ إِلَٰهِكَ ٱلَّذِي ظَلۡتَ عَلَيۡهِ
عَاكِفٗاۖ لَّنُحَرِّقَنَّهُۥ ثُمَّ لَنَنسِفَنَّهُۥ فِي ٱلۡيَمِّ نَسۡفًا ٩٧ إِنَّمَآ
إِلَٰهُكُمُ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَۚ وَسِعَ كُلَّ شَيۡءٍ عِلۡمٗا ٩٨

(88) So Samiri took out from this jewellery of the Israelites a lifeless body of a calf, which made a noise like that of a cow. Those amongst them who had been tempted by Samiri's action said: "This is your Allah and the Allah of Moses which he forgot and left here".

(89) Do these people who were tempted by the calf and then worshipped it not see that the calf does not speak or respond to them, nor does it have the ability to remove harm from them or others or bring benefit for itself or others?

(90) Aaron had said to them before Moses returned to them: "The making of the calf from gold and its mooing are only to test you, to distinguish the believer from the disbeliever. And your Lord, O people, is Allah, so follow me by worshipping Him alone and obey my command to leave worshipping others besides Him".

(91) Those who had been tempted through worship of the calf said: "We will continue worshipping it until Moses returns to us".

(92) Moses said to his brother Aaron: "What was it that stopped you, when you saw them go astray by worshipping the calf besides Allah,

(93) from leaving them and joining me? Did you disobey my order to you when I made you my deputy over them?"

(94) When Moses took his brother by his beard and head, dragging him and scolding him for what he did, Aaron said to him, seeking his compassion: "Do not hold my beard and the hair on my head, for I have a reason for staying with them. I feared if I leave them alone they will disperse, then you will say I split them apart and that I did not maintain your bequest regarding them".

(95) Moses (peace be upon him) said to Samiri: "What is your matter, O Samiri? What made you do what you did?"

(96) Samiri said to Moses (peace be upon him): "I saw what they did not see: I saw Gabriel on a horse, so I took a handful of soil from the footsteps of his horse and threw it on melted jewellery which was moulded into the form of a calf. From this, the body of a calf with a mooing sound was formed. And this is how my soul made what I did appealing to me".

(97) Moses (peace be upon him) said to Samiri: "Go, for it is written for you that you will say as long as you live: 'I am not to touch or be touched'. You will live as an outcast, and you have a promised time on the Day of Judgment in which you will be reckoned and punished. Allah will never break this promise with you. And look towards your calf which you had made your Allah and which you continued to worship besides Allah. We shall burn it in a fire until it melts, then we shall scatter it into the sea until no trace of it remains.

(98) Your true Allah, O people, is Allah only, besides whom there is no true Allah. He has encompassed everything in His knowledge; only He knows everything and nothing escapes His awareness".

Beneficial Points:

1. Deceiving people by distorting the truth is the way of the misguided.
2. Anger when the sacred laws of Allah are violated is commendable.
3. These verses contain the basis for exiling and leaving people of innovation and disobedience, and that they should not be associated with.
4. These verses show it is necessary to contemplate and recognise Allah through His actions in the Universe.

كَذَٰلِكَ نَقُصُّ عَلَيۡكَ مِنۡ أَنۢبَآءِ مَا قَدۡ سَبَقَۚ وَقَدۡ ءَاتَيۡنَٰكَ مِن لَّدُنَّا
ذِكۡرٗا ﴿٩٩﴾ مَّنۡ أَعۡرَضَ عَنۡهُ فَإِنَّهُۥ يَحۡمِلُ يَوۡمَ ٱلۡقِيَٰمَةِ وِزۡرًا
﴿١٠٠﴾ خَٰلِدِينَ فِيهِۖ وَسَآءَ لَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ حِمۡلٗا ﴿١٠١﴾ يَوۡمَ يُنفَخُ
فِي ٱلصُّورِۚ وَنَحۡشُرُ ٱلۡمُجۡرِمِينَ يَوۡمَئِذٖ زُرۡقٗا ﴿١٠٢﴾ يَتَخَٰفَتُونَ
بَيۡنَهُمۡ إِن لَّبِثۡتُمۡ إِلَّا عَشۡرٗا ﴿١٠٣﴾ نَّحۡنُ أَعۡلَمُ بِمَا يَقُولُونَ إِذۡ يَقُولُ
أَمۡثَلُهُمۡ طَرِيقَةً إِن لَّبِثۡتُمۡ إِلَّا يَوۡمٗا ﴿١٠٤﴾ وَيَسۡـَٔلُونَكَ عَنِ ٱلۡجِبَالِ
فَقُلۡ يَنسِفُهَا رَبِّي نَسۡفٗا ﴿١٠٥﴾ فَيَذَرُهَا قَاعٗا صَفۡصَفٗا ﴿١٠٦﴾
لَّا تَرَىٰ فِيهَا عِوَجٗا وَلَآ أَمۡتٗا ﴿١٠٧﴾ يَوۡمَئِذٖ يَتَّبِعُونَ ٱلدَّاعِيَ
لَا عِوَجَ لَهُۥۖ وَخَشَعَتِ ٱلۡأَصۡوَاتُ لِلرَّحۡمَٰنِ فَلَا تَسۡمَعُ إِلَّا هَمۡسٗا
﴿١٠٨﴾ يَوۡمَئِذٖ لَّا تَنفَعُ ٱلشَّفَٰعَةُ إِلَّا مَنۡ أَذِنَ لَهُ ٱلرَّحۡمَٰنُ وَرَضِيَ لَهُۥ
قَوۡلٗا ﴿١٠٩﴾ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡ وَلَا يُحِيطُونَ بِهِۦ
عِلۡمٗا ﴿١١٠﴾ ۞ وَعَنَتِ ٱلۡوُجُوهُ لِلۡحَيِّ ٱلۡقَيُّومِۖ وَقَدۡ خَابَ مَنۡ حَمَلَ
ظُلۡمٗا ﴿١١١﴾ وَمَن يَعۡمَلۡ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤۡمِنٞ فَلَا يَخَافُ
ظُلۡمٗا وَلَا هَضۡمٗا ﴿١١٢﴾ وَكَذَٰلِكَ أَنزَلۡنَٰهُ قُرۡءَانًا عَرَبِيّٗا وَصَرَّفۡنَا
فِيهِ مِنَ ٱلۡوَعِيدِ لَعَلَّهُمۡ يَتَّقُونَ أَوۡ يُحۡدِثُ لَهُمۡ ذِكۡرٗا ﴿١١٣﴾

ثلاثة أرباع
الحِزْب
٣٢

(99) Just as I related to you, O Messenger, the story of Moses, Pharaoh and their people, I relate to you the incidents of the prophets and nations before you, so that they are a solace for you. And I have given you from Myself a Qur'ān through which those who seek reminders are reminded.
(100) Whoever turns away from this Qur'ān which has been revealed to you and does not believe in it and act accordingly will come on the Day of Judgment carrying great sin and deserving a painful punishment.
(101) Staying in this punishment forever. How awful a burden they will be carrying on the day of judgment.
(102) The day when the angel will blow in the trumpet a second time for the resurrection, and I shall gather the disbelievers on this day, blue-eyed, due to their complexion and eyes changing out of the severe horrors of the afterlife they will face.
(103) They will talk to one another quietly saying: "You did not stay in the Transitory Stage after death except ten nights".
(104) I know best what they secretly say amongst themselves, with none of it escaping Me, when the most intelligent of them says: "You did not stay in the Transitory Stage except for one day, no more".
(105) They ask you, O Messenger, regarding the condition of the mountains on the Day of Judgment. Say to them: My Lord will pull out the mountains from their roots and scatter them, then they will become dust.
(106) He will then leave the earth which used to carry them as flat, with no buildings or vegetation on it.
(107) O onlooker, you will not see on the earth, due to it being totally flat, any curve, elevation or dip.
(108) On that day, people will follow the sound of the caller towards the gathering place. There will be nothing to divert them from following it. The voices will silence for the Merciful, out of fear, so you will not hear on this day except whispering.
(109) On this great day, no intercession from any intercessor will benefit, except one whom Allah allows to intercede and Allah is pleased with what he says in intercession. (110) Allah knows what people will face in the final hour and He knows what they will have left behind in their worldly life. All the servants together cannot encompass the knowledge of Allah's being and His qualities. (111) The faces of the servants will humble and surrender before the Eternal One who does not die and who takes care of the affairs of His servants by managing and administering them. And the one Who carried sin has lost, due to his taking himself to places of destruction. (112) Whoever does good deeds whilst believing in Allah and His messengers will attain his full reward, and will neither fear injustice by being punished for a sin he did not commit nor a decrease in the reward of his good deeds. (113) I have revealed the Qur'ān in clear Arabic just as I revealed the stories of the previous prophets, and I have explained in it different warnings of threat and fear, in the hope they will fear Allah or that the admonition of the Qur'ān will cause them to reflect.

Beneficial Points:

1. The stories of the Qur'ān which mentions the incidents of the nations before are a lesson and admonition for all people.
2. All of the Qur'ān is a reminder and lesson for nations, tribes and individuals, and dignity and honour for mankind.
3. Intercession will not benefit anyone, besides the intercession of one whom the Merciful allows and whom He approves to speak for intercession. 4. The Qur'ān discloses the horrors of the Day of Judgment, and the earthquakes and shakings which will occur in it. 5. The Qur'ān comprises that which is sufficient for all levels of people. 6. The Qur'ān comprises rulings whose beauty and perfection is attested to by the intellect and human nature. 7. Amongst the etiquette of dealing with the Qur'ān is to receive it with acceptance, submission and respect, to take direction through its light towards the straight path, and to devote oneself to it through learning and teaching. 8. The wrongdoers will regret on the Day of Judgment because of wasting much time, spending it absentmindedly and in play, turning away from what benefits them and occupying themselves with what harms them.

فَتَعَٰلَى ٱللَّهُ ٱلۡمَلِكُ ٱلۡحَقُّۗ وَلَا تَعۡجَلۡ بِٱلۡقُرۡءَانِ مِن قَبۡلِ أَن
يُقۡضَىٰٓ إِلَيۡكَ وَحۡيُهُۥۖ وَقُل رَّبِّ زِدۡنِي عِلۡمٗا ١١٤ وَلَقَدۡ عَهِدۡنَآ
إِلَىٰٓ ءَادَمَ مِن قَبۡلُ فَنَسِيَ وَلَمۡ نَجِدۡ لَهُۥ عَزۡمٗا ١١٥ وَإِذۡ قُلۡنَا
لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ لِأٓدَمَ فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ أَبَىٰ ١١٦
فَقُلۡنَا يَٰٓـَٔادَمُ إِنَّ هَٰذَا عَدُوّٞ لَّكَ وَلِزَوۡجِكَ فَلَا يُخۡرِجَنَّكُمَا
مِنَ ٱلۡجَنَّةِ فَتَشۡقَىٰٓ ١١٧ إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعۡرَىٰ
١١٨ وَأَنَّكَ لَا تَظۡمَؤُاْ فِيهَا وَلَا تَضۡحَىٰ ١١٩ فَوَسۡوَسَ إِلَيۡهِ
ٱلشَّيۡطَٰنُ قَالَ يَٰٓـَٔادَمُ هَلۡ أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلۡخُلۡدِ وَمُلۡكٖ
لَّا يَبۡلَىٰ ١٢٠ فَأَكَلَا مِنۡهَا فَبَدَتۡ لَهُمَا سَوۡءَٰتُهُمَا وَطَفِقَا
يَخۡصِفَانِ عَلَيۡهِمَا مِن وَرَقِ ٱلۡجَنَّةِۚ وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ
١٢١ ثُمَّ ٱجۡتَبَٰهُ رَبُّهُۥ فَتَابَ عَلَيۡهِ وَهَدَىٰ ١٢٢ قَالَ ٱهۡبِطَا مِنۡهَا
جَمِيعَۢاۖ بَعۡضُكُمۡ لِبَعۡضٍ عَدُوّٞۖ فَإِمَّا يَأۡتِيَنَّكُم مِّنِّي هُدٗى
فَمَنِ ٱتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشۡقَىٰ ١٢٣ وَمَنۡ أَعۡرَضَ
عَن ذِكۡرِي فَإِنَّ لَهُۥ مَعِيشَةٗ ضَنكٗا وَنَحۡشُرُهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ
أَعۡمَىٰ ١٢٤ قَالَ رَبِّ لِمَ حَشَرۡتَنِيٓ أَعۡمَىٰ وَقَدۡ كُنتُ بَصِيرٗا ١٢٥

(114) Allah is High above and Exalted from what the idolaters describe Him with of deficiencies and from what they attribute as partners to Him. He is the Majestic King, to whom belongs the kingdom of everything, and who is the Truth and speaks the truth. Do not hasten, O Messenger, in reciting the Qur'ān with Gabriel before it is completely conveyed to you, and say: O Lord, increase me in knowledge, on top of what You have already taught me.

After Allah mentioned the story of Moses and what it comprises, namely the turning away of Pharaoh and the negligence of the Israelites, He mentioned the story of Adam (peace be upon him), to encourage those who have forgotten to return to Allah's obedience.

(115) And I enjoined on Adam beforehand not to eat of the tree, and I forbade him from this and explained to him its consequences. But he forgot the instruction, ate of the tree and was unable to resist it. And I did not see in him resolve to observe what I enjoined.

(116) And remember, O Messenger, when I said to the angels: "Prostrate to Adam as a greeting". All of them prostrated besides Iblis, who was with them but not from them. He refused to prostrate out of arrogance.

(117) So I said: "O Adam, Iblis is your enemy and your wife's enemy, so let him not take you and your wife out of paradise, by obeying him in what he whispers, in which case you will bear difficulties and hardship.

(118) It is Allah's responsibility towards you that He will feed you, so you will not get hungry, and to clothe you, so you will not be naked.

(119) And to give you water so that you do not get thirsty, and to shade you so that the heat of the sun does not affect you".

(120) But the satan whispered to Adam saying: "Shall I show you a tree that whoever eats from it will never die, but in fact remain forever, and possess an everlasting kingdom that will never break or end?"

(121) Then Adam and Eve ate of the tree they were forbidden to eat from, then their private areas became exposed to them after they were hidden, and they began to pluck the leaves of the trees of paradise and cover their private areas with them. Adam opposed the command of his Lord, as he did not comply with His order of refraining from eating of the tree, and so he trespassed the bounds towards that which was not allowed for him.

(122) Then Allah chose him, accepted his repentance and enabled him to be guided.

(123) Allah said to Adam and Eve: "Both of you and Iblis, descend from paradise, because he is your enemy and you are his enemies. If there comes to you from Me an explanation of My path, then whoever amongst you follows the explanation of my path, acts accordingly and does not divert from it, he will not go astray from the truth nor will he be misfortunate in the afterlife through punishment, but rather Allah will enter him into paradise.

(124) And whoever turns away from My reminder and does not accept it or respond to it shall have a constricted and miserable life in this world and in the Transitory Stage, and I shall lead him towards the gathering place on the Day of Judgment without eyesight and proof.

(125) This person will say: "O Lord, why did you raise me blind today when I could see in the world?"

Beneficial Points:

1. The importance of proper etiquette in acquiring knowledge, and that the one listening to knowledge should be calm and patient until the one dictating and teaching has completed his task.
2. Adam forgot and so his children forgot. He did not remain steadfast on firm resolve and they are also the same. He quickly repented so Allah forgave him, and whoever resembles his father has not been unjust.
3. The virtue of repentance, as Adam (peace be upon him) was better after repentance than before.
4. It is important to beware of the satan, the enemy of humans, who is stationed to constantly stay with him day and night.
5. Life of misery in this worldly abode, in the Transitory Stage, and in the afterlife for the disbelievers and misguided.

قَالَ كَذَٰلِكَ أَتَتۡكَ ءَايَٰتُنَا فَنَسِيتَهَاۖ وَكَذَٰلِكَ ٱلۡيَوۡمَ تُنسَىٰ ١٢٦
وَكَذَٰلِكَ نَجۡزِي مَنۡ أَسۡرَفَ وَلَمۡ يُؤۡمِنۢ بِـَٔايَٰتِ رَبِّهِۦۚ وَلَعَذَابُ ٱلۡأٓخِرَةِ
أَشَدُّ وَأَبۡقَىٰٓ ١٢٧ أَفَلَمۡ يَهۡدِ لَهُمۡ كَمۡ أَهۡلَكۡنَا قَبۡلَهُم مِّنَ ٱلۡقُرُونِ
يَمۡشُونَ فِي مَسَٰكِنِهِمۡۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّأُوْلِي ٱلنُّهَىٰ ١٢٨
وَلَوۡلَا كَلِمَةٞ سَبَقَتۡ مِن رَّبِّكَ لَكَانَ لِزَامٗا وَأَجَلٞ مُّسَمّٗى ١٢٩
فَٱصۡبِرۡ عَلَىٰ مَا يَقُولُونَ وَسَبِّحۡ بِحَمۡدِ رَبِّكَ قَبۡلَ طُلُوعِ ٱلشَّمۡسِ
وَقَبۡلَ غُرُوبِهَاۖ وَمِنۡ ءَانَآيِٕ ٱلَّيۡلِ فَسَبِّحۡ وَأَطۡرَافَ ٱلنَّهَارِ لَعَلَّكَ
تَرۡضَىٰ ١٣٠ وَلَا تَمُدَّنَّ عَيۡنَيۡكَ إِلَىٰ مَا مَتَّعۡنَا بِهِۦٓ أَزۡوَٰجٗا مِّنۡهُمۡ زَهۡرَةَ
ٱلۡحَيَوٰةِ ٱلدُّنۡيَا لِنَفۡتِنَهُمۡ فِيهِۚ وَرِزۡقُ رَبِّكَ خَيۡرٞ وَأَبۡقَىٰ ١٣١ وَأۡمُرۡ أَهۡلَكَ
بِٱلصَّلَوٰةِ وَٱصۡطَبِرۡ عَلَيۡهَاۖ لَا نَسۡـَٔلُكَ رِزۡقٗاۖ نَّحۡنُ نَرۡزُقُكَۗ وَٱلۡعَٰقِبَةُ
لِلتَّقۡوَىٰ ١٣٢ وَقَالُواْ لَوۡلَا يَأۡتِينَا بِـَٔايَةٖ مِّن رَّبِّهِۦٓۚ أَوَلَمۡ تَأۡتِهِم
بَيِّنَةُ مَا فِي ٱلصُّحُفِ ٱلۡأُولَىٰ ١٣٣ وَلَوۡ أَنَّآ أَهۡلَكۡنَٰهُم بِعَذَابٖ
مِّن قَبۡلِهِۦ لَقَالُواْ رَبَّنَا لَوۡلَآ أَرۡسَلۡتَ إِلَيۡنَا رَسُولٗا فَنَتَّبِعَ
ءَايَٰتِكَ مِن قَبۡلِ أَن نَّذِلَّ وَنَخۡزَىٰ ١٣٤ قُلۡ كُلّٞ مُّتَرَبِّصٞ فَتَرَبَّصُواْۖ
فَسَتَعۡلَمُونَ مَنۡ أَصۡحَٰبُ ٱلصِّرَٰطِ ٱلسَّوِيِّ وَمَنِ ٱهۡتَدَىٰ ١٣٥

(126) Allah said in refutation of him: “This is like what you did in the world, because My signs came to you but you turned away from them and left them. Likewise, you will be left today in punishment”.

(127) And this is the kind of reward I give to the one engrossed in unlawful desires and who turns away from believing in the clear proofs from his Lord. And the punishment of Allah in the Hearafter is even more horrible, severe, and lasting, than the life they will have in the world and in the transition.

(128) Is it not clear to the idolaters how many nations I destroyed before them? They walk in the homes of these destroyed nations and see the effects of what befell them. In the destruction and ruination which befell these many nations are lessons for people of intelligence.

(129) O Messenger, had a word not preceded from your Lord that He will not punish anyone before establishing the proof against him, and had there not been a time which is fixed with Him, the punishment would have come to them quickly, due to their deserving it.

(130) So be patient, O Messenger, on the false things those who disbelieve in you say about you. Glorify and praise your Lord in the Fajr prayer before sunrise; in the Asr prayer before sunset; in the hours of night in the Maghrib and Isha prayers; and in the Zuhr prayer just after the zenith, which is the end of the first part of the day and the beginning of the second part; in the hope of attaining reward with Allah which you will be pleased with.

(131) And do not desire the types of enjoyment I have given to different groups of the disbelievers, the glitter of the worldly life which they enjoy so that I may test them. What I have given them of this will disappear, and the reward of your Lord which He has promised you and which will make you pleased is better and more lasting.

(132) And order your family, O Messenger, to perform prayer, and you also remain constant in its performance. I do not ask you for your own sustenance or that of others; I will take care of your sustenance. The praiseworthy outcome in this world and the afterlife is for the pious who fear Allah, carrying out His commands and refraining from His prohibitions.

(133) These disbelievers who reject the Prophet (peace be upon him) said: “Why does Muhammad not bring us a sign from his Lord which proves his truthfulness and that he is a Messenger?” Has the Qur’ān which confirms the previous divine books not come to these rejecters?

(134) And if I were to destroy these deniers of the Prophet (peace be upon him) by sending punishment on them due to their disbelief and obstinacy, before sending a messenger to them and revealing a book to them, they would say on the Day of Judgment, as an excuse for their disbelief: “O Lord, if only You had sent a messenger to us in the world, so that we could have believed in him and followed the verses that he brought, before disgrace and shame befell us through Your punishment”. (135) O Messenger, say to these deniers: “Each one of us and you awaits what Allah will carry out, so wait. You will most certainly come to know who are the people of the straight path and who are the guided: us or you?”

Beneficial Points:

1. There will be no excuse for a disbeliever on the day of judgment after the signs and proofs of the Oneness of Allah and His orders and prohibitions had come to him in the worldly life. 2. The disbelievers will come to know that divine help is for the one who is guided to the true religion. 3. Divine signs benefit the believers, and through them their faith and conviction increase. As for those who turn away from them and oppose them, they do not believe in them nor benefit from them. 4. Amongst the means which help one bear the harm of those who oppose the message is to spend virtuous times in glorification and praise of Allah. 5. It is necessary for the servant, when he notices in himself a yearning for worldly adornment, to compare its temporary and deficient pleasure to the perfect and everlasting pleasure of the Hearafter.

6. It is necessary for the servant to establish prayer properly. When any matter befalls him, he should perform prayer and order his family to do so, and be patient in offering them, thereby emulating the Messenger (peace be upon him).

7. The beautiful praiseworthy outcome, paradise, is for the people of piety.

The Prophets (Sūrah Al-Anbiyā)

آياتها ١١٢ سُورَةُ الأَنبِيَاءِ ترتيبها ٢١

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الجزء ١٧ الحزب ٣٣

ٱقۡتَرَبَ لِلنَّاسِ حِسَابُهُمۡ وَهُمۡ فِي غَفۡلَةٖ مُّعۡرِضُونَ ١
مَا يَأۡتِيهِم مِّن ذِكۡرٖ مِّن رَّبِّهِم مُّحۡدَثٍ إِلَّا ٱسۡتَمَعُوهُ وَهُمۡ
يَلۡعَبُونَ ٢ لَاهِيَةٗ قُلُوبُهُمۡۗ وَأَسَرُّواْ ٱلنَّجۡوَى ٱلَّذِينَ
ظَلَمُواْ هَلۡ هَٰذَآ إِلَّا بَشَرٞ مِّثۡلُكُمۡۖ أَفَتَأۡتُونَ ٱلسِّحۡرَ وَأَنتُمۡ
تُبۡصِرُونَ ٣ قَالَ رَبِّي يَعۡلَمُ ٱلۡقَوۡلَ فِي ٱلسَّمَآءِ وَٱلۡأَرۡضِۖ
وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ٤ بَلۡ قَالُوٓاْ أَضۡغَٰثُ أَحۡلَٰمِۭ بَلِ
ٱفۡتَرَىٰهُ بَلۡ هُوَ شَاعِرٞ فَلۡيَأۡتِنَا بِـَٔايَةٖ كَمَآ أُرۡسِلَ ٱلۡأَوَّلُونَ
٥ مَآ ءَامَنَتۡ قَبۡلَهُم مِّن قَرۡيَةٍ أَهۡلَكۡنَٰهَآۖ أَفَهُمۡ يُؤۡمِنُونَ
٦ وَمَآ أَرۡسَلۡنَا قَبۡلَكَ إِلَّا رِجَالٗا نُّوحِيٓ إِلَيۡهِمۡۖ فَسۡـَٔلُوٓاْ أَهۡلَ
ٱلذِّكۡرِ إِن كُنتُمۡ لَا تَعۡلَمُونَ ٧ وَمَا جَعَلۡنَٰهُمۡ جَسَدٗا
لَّا يَأۡكُلُونَ ٱلطَّعَامَ وَمَا كَانُواْ خَٰلِدِينَ ٨ ثُمَّ صَدَقۡنَٰهُمُ
ٱلۡوَعۡدَ فَأَنجَيۡنَٰهُمۡ وَمَن نَّشَآءُ وَأَهۡلَكۡنَا ٱلۡمُسۡرِفِينَ ٩
لَقَدۡ أَنزَلۡنَآ إِلَيۡكُمۡ كِتَٰبٗا فِيهِ ذِكۡرُكُمۡۚ أَفَلَا تَعۡقِلُونَ ١٠

Themes of the Sūrah:

It focuses on the uniformity of messengership by reminding of the conditions of the messengers and their uniform call to worship Allah alone.

Explanation:

① People's being taken to account for their actions on the Day of Judgment has come close, but they are turning away from the afterlife in their unmindfulness, due to their being preoccupied with the world.

② And no part of the Qur'ān which is newly revealed comes to them except that they listen to it without benefiting, but rather playful listening, without caring about its contents.

③ They listened to it whilst their hearts were unmindful of it. And those who are wrongdoers through disbelief hid their private talk when they said: "Is this one who claims to be a messenger but a man like you, without any distinction from you? What he has brought is magic. So will you follow him knowing that he is a man like you and what he has brought is magic?"

④ The Messenger (peace be upon him) said: "My Lord knows the speech you concealed, for He knows everything said by anyone in the heavens and the earth. He is Hearing of the sayings of His servants and Knowing of their actions, for which He shall reward them".

⑤ But they were unsure of what Muhammad (peace be upon him) brought. At times they said: "Confused dreams which have no meaning". And at times they said: "No, but in fact he made it up without any basis". And sometimes they said: "He is a magician. If he is true in his claim, he should bring us a miracle like the former messengers, as they brought miracles like the staff of Moses and the camel of Salih".

⑥ Before these who are making a request, no town which ever made a request for divine signs. to be revealed and was then granted them as per their request ever believed. In fact, they denied them so I destroyed them. So will these people believe?

⑦ And I did not send before you, O Messenger, except men amongst humans to whom I would send revelation. I did not send them as angels, so ask the People of the Book before you if you do not know this.

⑧ And I did not make the messengers I used to send as bodies which did not eat food. In fact, they used to eat as others eat, and they were not to remain in the world without dying.

⑨ Then I fulfilled what I promised My messengers, as I saved them and whomever I wanted amongst the believers from being destroyed. And I destroyed those who overstepped the limit through disbelief in Allah and committing disobedience.

⑩ I have revealed to you the Qur'ān in which lies your honour and pride, if you believe it and act according to its contents. Do you not understand this, so that you hasten towards believing it and practicing what it contains?

Beneficial Points:

1. The Day of Judgment is near, making it necessary to prepare for it.
2. The Qur'ān is revealed anew according to incidents and occurrences.
3. The preoccupation of the hearts in futile things diverts them from the truth.
4. Falsehood is unable to counter the truth through proof.
5. Allah's knowledge encompasses every saying and action of His servants.
6. The idolaters' differing in their stance towards the Prophet (peace be upon him) shows their disarray and confusion.
7. Proof and miracles are of no benefit to stubborn opponents.
8. Allah is with His messengers and those who believe, by aiding and helping them against the enemies.
9. The Qur'ān is an honour for one who believes in it and practices it.

وَكَمۡ قَصَمۡنَا مِن قَرۡيَةٖ كَانَتۡ ظَالِمَةٗ وَأَنشَأۡنَا بَعۡدَهَا قَوۡمًا
ءَاخَرِينَ ١١ فَلَمَّآ أَحَسُّواْ بَأۡسَنَآ إِذَا هُم مِّنۡهَا يَرۡكُضُونَ ١٢
لَا تَرۡكُضُواْ وَٱرۡجِعُوٓاْ إِلَىٰ مَآ أُتۡرِفۡتُمۡ فِيهِ وَمَسَٰكِنِكُمۡ لَعَلَّكُمۡ
تُسۡـَٔلُونَ ١٣ قَالُواْ يَٰوَيۡلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ١٤ فَمَا زَالَت تِّلۡكَ
دَعۡوَىٰهُمۡ حَتَّىٰ جَعَلۡنَٰهُمۡ حَصِيدًا خَٰمِدِينَ ١٥ وَمَا خَلَقۡنَا
ٱلسَّمَآءَ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَا لَٰعِبِينَ ١٦ لَوۡ أَرَدۡنَآ أَن نَّتَّخِذَ
لَهۡوٗا لَّٱتَّخَذۡنَٰهُ مِن لَّدُنَّآ إِن كُنَّا فَٰعِلِينَ ١٧ بَلۡ نَقۡذِفُ بِٱلۡحَقِّ
عَلَى ٱلۡبَٰطِلِ فَيَدۡمَغُهُۥ فَإِذَا هُوَ زَاهِقٞۚ وَلَكُمُ ٱلۡوَيۡلُ مِمَّا تَصِفُونَ
١٨ وَلَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَمَنۡ عِندَهُۥ لَا يَسۡتَكۡبِرُونَ
عَنۡ عِبَادَتِهِۦ وَلَا يَسۡتَحۡسِرُونَ ١٩ يُسَبِّحُونَ ٱلَّيۡلَ وَٱلنَّهَارَ
لَا يَفۡتُرُونَ ٢٠ أَمِ ٱتَّخَذُوٓاْ ءَالِهَةٗ مِّنَ ٱلۡأَرۡضِ هُمۡ يُنشِرُونَ ٢١
لَوۡ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَاۚ فَسُبۡحَٰنَ ٱللَّهِ رَبِّ ٱلۡعَرۡشِ
عَمَّا يَصِفُونَ ٢٢ لَا يُسۡـَٔلُ عَمَّا يَفۡعَلُ وَهُمۡ يُسۡـَٔلُونَ ٢٣ أَمِ ٱتَّخَذُواْ
مِن دُونِهِۦٓ ءَالِهَةٗۖ قُلۡ هَاتُواْ بُرۡهَٰنَكُمۡۖ هَٰذَا ذِكۡرُ مَن مَّعِيَ وَذِكۡرُ
مَن قَبۡلِيۚ بَلۡ أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ ٱلۡحَقَّۖ فَهُم مُّعۡرِضُونَ ٢٤

⑪ There are many towns which I destroyed due to their injustice through disbelief, and I created other people after them.

⑫ Then when those who were destroyed saw My destructive punishment, they began to run from their towns to flee destruction.

⑬ They were being called mockingly: “Do not flee, but return to your enjoyment of luxuries which you were in and to your homes, so that you can be questioned somewhat regarding your worldly possessions”.

⑭ These wrongdoers who confessed to their sins said: “Woe and destruction for us. We were wrongdoers due to our disbelief in Allah”.

⑮ So they continued confessing to their sins and praying for their own destruction until I made them like harvested crops, dead without any movement.

⑯ And I did not create the heavens and the earth and whatever is in between as a plaything or in vain, but rather I created them to show My power.

⑰ If I wanted to take a wife or child, I would have done so on My own part. But I did not do this as I am pure of this.

⑱ But rather, I throw the truth I reveal to My messengers upon the falsehood of the disbelievers, and it destroys it, and then their falsehood goes and finishes. And for you, O you who say Allah has taken a wife or son, is destruction, due to your describing Him with what is inappropriate for Him.
As taking a wife or child would indicate neediness, Allah clearly stated He is the Owner of the Universe, saying:

⑲ And for Him alone is the kingdom of the heavens and the kingdom of earth. And the angels with Him neither scorn worshipping Him nor do they tire of it.

⑳ They constantly glorify Him without tiring of it.

㉑ But the idolaters took Allahs besides Allah which cannot revive the dead, so how do they worship something unable to do this?

㉒ If there were numerous Allahs in the heavens and the earth, they would have been ruined, due to the Allahs disputing in the kingdom. But the reality is not like this. So Allah, Lord of the Throne, is pure of the lie the idolaters describe Him with, namely that He has partners.

㉓ And Allah is alone in His kingdom and decree. Nobody can ask Him what He has decreed and ordered, whilst He will ask His servants about their actions and will reward them accordingly.

㉔ But they took other Allahs besides Allah. Say, O Messenger, to these idolaters: “Bring your proof for their being worthy of worship. This book which has been revealed to me and the books revealed upon the messengers contain no proof for you”. But rather most of the idolaters only take support from ignorance and blind following, so they turn away from accepting the truth.

Beneficial Points:

1. Oppression is a cause of destruction for individuals and communities.
2. Allah has not created anything in vain, because He is exalted from doing anything vain.
3. The victory of truth and the defeat of falsehood are a divine custom.
4. The angels have been inherently designed and created to obey Allah.
5. The belief of idolatry has been broken through the proof of mutual negation.

وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٍ إِلَّا نُوحِيٓ إِلَيۡهِ أَنَّهُۥ لَآ إِلَٰهَ
إِلَّآ أَنَا۠ فَٱعۡبُدُونِ ٢٥ وَقَالُواْ ٱتَّخَذَ ٱلرَّحۡمَٰنُ وَلَدٗاۗ سُبۡحَٰنَهُۥۚ
بَلۡ عِبَادٞ مُّكۡرَمُونَ ٢٦ لَا يَسۡبِقُونَهُۥ بِٱلۡقَوۡلِ وَهُم
بِأَمۡرِهِۦ يَعۡمَلُونَ ٢٧ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡ
وَلَا يَشۡفَعُونَ إِلَّا لِمَنِ ٱرۡتَضَىٰ وَهُم مِّنۡ خَشۡيَتِهِۦ مُشۡفِقُونَ
٢٨ ۞ وَمَن يَقُلۡ مِنۡهُمۡ إِنِّيٓ إِلَٰهٞ مِّن دُونِهِۦ فَذَٰلِكَ نَجۡزِيهِ
جَهَنَّمَۚ كَذَٰلِكَ نَجۡزِي ٱلظَّٰلِمِينَ ٢٩ أَوَلَمۡ يَرَ ٱلَّذِينَ كَفَرُوٓاْ
أَنَّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ كَانَتَا رَتۡقٗا فَفَتَقۡنَٰهُمَاۖ وَجَعَلۡنَا
مِنَ ٱلۡمَآءِ كُلَّ شَيۡءٍ حَيٍّۚ أَفَلَا يُؤۡمِنُونَ ٣٠ وَجَعَلۡنَا فِي ٱلۡأَرۡضِ
رَوَٰسِيَ أَن تَمِيدَ بِهِمۡ وَجَعَلۡنَا فِيهَا فِجَاجٗا سُبُلٗا لَّعَلَّهُمۡ
يَهۡتَدُونَ ٣١ وَجَعَلۡنَا ٱلسَّمَآءَ سَقۡفٗا مَّحۡفُوظٗاۖ وَهُمۡ عَنۡ
ءَايَٰتِهَا مُعۡرِضُونَ ٣٢ وَهُوَ ٱلَّذِي خَلَقَ ٱلَّيۡلَ وَٱلنَّهَارَ وَٱلشَّمۡسَ
وَٱلۡقَمَرَۖ كُلّٞ فِي فَلَكٖ يَسۡبَحُونَ ٣٣ وَمَا جَعَلۡنَا لِبَشَرٖ مِّن قَبۡلِكَ
ٱلۡخُلۡدَۖ أَفَإِيْن مِّتَّ فَهُمُ ٱلۡخَٰلِدُونَ ٣٤ كُلُّ نَفۡسٖ ذَآئِقَةُ
ٱلۡمَوۡتِۗ وَنَبۡلُوكُم بِٱلشَّرِّ وَٱلۡخَيۡرِ فِتۡنَةٗۖ وَإِلَيۡنَا تُرۡجَعُونَ ٣٥

الحزب ٣٣

㉕ And I have not sent before you, O Messenger, any messenger except that I revealed to him that there is no true Allah except Me, so worship Me alone and do not associate any partner with Me.

㉖ The idolaters said: “Allah has taken the angels as daughters”. Pure and exalted is Allah from the lie they say. The angels are in fact the servants of Allah, honoured by Him and close to Him.

㉗ They do not proceed before their Lord in any saying, so they do not speak until He orders them, and they act according to His command and do not oppose any command of His.

㉘ He knows their previous and latter actions. They do not ask to intercede except with His permission and on behalf of whom He approves intercession. And they are wary out of their fear of Him, so they do not oppose Him in any command or prohibition.

㉙ And for argument’s sake, whoever amongst the angels were to say: “I am a Allah besides Allah”, I will punish him for what he says with Hellfire on the Day of Judgment, staying therein forever. And with this kind of punishment I punish those who are unjust by disbelieving and associating partners with Allah.

㉚ Do those who disbelieved in Allah not know that the heavens and the earth were joint without any gap in between that rain should come down from it, then I split them apart? And I made every animal and plant from the water that comes down from the sky. Do they not consider this and believe in Allah alone?

㉛ And I made firm mountains on earth, so that it does not shake those on its surface. I made in it wide paths and ways, so that they may find their way in their journeys towards their objectives.

㉜ And I made the sky a roof protected from falling and without any pillar, and protected from stealing words. But the idolaters turn away and do not consider the signs in the sky, such as the sun and moon.

㉝ Allah alone is the One Who created the night for relaxation, created the day for earning one’s livelihood, created the sun as a sign of day, and the moon as a sign of night. The sun and moon both run in their specific orbits, without moving away or side-tracking.

㉞ O Messenger, I have not given eternity in this life to any human before you. So if your life comes to an end in this life and you pass away, will they live forever after you? Never.

㉟ Every believing and disbelieving soul will taste death in the world. And I test you, O mankind, in the worldly life through duties, blessings and hardships, then after your death you shall be returned to Me alone and nobody else, then I shall reward you for your deeds.

Beneficial Points:

1. All the prophets are united on calling towards monotheism and rejecting idolatry.
2. Allah is pure of having a child.
3. The status of the angels with Allah is that they are His servants He has created for His obedience. They are not described as either male or female, but rather they are honoured servants.
4. Intercession will only occur through Allah’s permission and His being pleased with the one being interceded for.
5. The heavens and the earth were created in gradual steps.
6. Death is the route of every living being. Neither the pious nor impious are immune from it.
7. Tests can be through good, just as they are through bad.

وَإِذَا رَءَاكَ ٱلَّذِينَ كَفَرُوٓاْ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا
ٱلَّذِي يَذۡكُرُ ءَالِهَتَكُمۡ وَهُم بِذِكۡرِ ٱلرَّحۡمَٰنِ هُمۡ
كَٰفِرُونَ ٣٦ خُلِقَ ٱلۡإِنسَٰنُ مِنۡ عَجَلٖۚ سَأُوْرِيكُمۡ
ءَايَٰتِي فَلَا تَسۡتَعۡجِلُونِ ٣٧ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡوَعۡدُ
إِن كُنتُمۡ صَٰدِقِينَ ٣٨ لَوۡ يَعۡلَمُ ٱلَّذِينَ كَفَرُواْ حِينَ
لَا يَكُفُّونَ عَن وُجُوهِهِمُ ٱلنَّارَ وَلَا عَن ظُهُورِهِمۡ وَلَا
هُمۡ يُنصَرُونَ ٣٩ بَلۡ تَأۡتِيهِم بَغۡتَةٗ فَتَبۡهَتُهُمۡ فَلَا
يَسۡتَطِيعُونَ رَدَّهَا وَلَا هُمۡ يُنظَرُونَ ٤٠ وَلَقَدِ ٱسۡتُهۡزِئَ
بِرُسُلٖ مِّن قَبۡلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُواْ مِنۡهُم مَّا كَانُواْ
بِهِۦ يَسۡتَهۡزِءُونَ ٤١ قُلۡ مَن يَكۡلَؤُكُم بِٱلَّيۡلِ وَٱلنَّهَارِ
مِنَ ٱلرَّحۡمَٰنِۚ بَلۡ هُمۡ عَن ذِكۡرِ رَبِّهِم مُّعۡرِضُونَ ٤٢
أَمۡ لَهُمۡ ءَالِهَةٞ تَمۡنَعُهُم مِّن دُونِنَاۚ لَا يَسۡتَطِيعُونَ نَصۡرَ
أَنفُسِهِمۡ وَلَا هُم مِّنَّا يُصۡحَبُونَ ٤٣ بَلۡ مَتَّعۡنَا هَٰٓؤُلَآءِ
وَءَابَآءَهُمۡ حَتَّىٰ طَالَ عَلَيۡهِمُ ٱلۡعُمُرُۗ أَفَلَا يَرَوۡنَ أَنَّا نَأۡتِي
ٱلۡأَرۡضَ نَنقُصُهَا مِنۡ أَطۡرَافِهَآۚ أَفَهُمُ ٱلۡغَٰلِبُونَ ٤٤

㊱ O Messenger! When these idolaters see you they only mock you, trying to make you loathsome in the eyes of their followers by saying, "Is this the one who insults the idols that you worship?" whilst they themselves reject the Qur'ān that Allah revealed to them and the blessings He conferred upon them, together with mocking you. So they themselves are closer to shame, due to their accumulating every evil.

㊲ The human was created intrinsically to be hasty, and so he/she wants things to happen before their due time. The idolaters asking for the punishment is a result of that nature. O the ones seeking My punishment in haste! I shall show you exactly what you hastily seek, so there is no need to ask for it.

㊳ And the disbelievers who reject resurrection say in their haste, "O Muslims! If indeed you are truthful in what you claim, when will this resurrection that you promise us with, happen?"

㊴ If these disbelieving rejecters of the resurrection were to know of the time when they will not be able to turn the hellfire away from their faces and backs, they would not be so hasty in seeking it. If only they were to know that there shall be no one to help relieve them of the punishment, and if only they were convinced of its reality, they would not be so hasty either.

㊵ This fire that they shall be punished with will come upon them suddenly, without them anticipating it. They shall not be able to repel it, nor shall they be given respite to repent and consequently be shown mercy.

When the Messenger of Allah peace be upon him suffered from the mockery of his people and their rejection of him, Allah consoled him by saying:

㊶ O Messenger! Even if your people mock you, you are not unique in that, because many messengers before you were also mocked at. After their messengers warned them of it, the very punishment the disbelievers made a mockery of engulfed them in this very world.

㊷ O Messenger! Say to these people who are hastily seeking the punishment: "Who will save you throughout the night and day from the punishment and destruction The Merciful intends to send upon you?" Rather, they are desisting from the admonition and proofs of their Lord; they foolishly and ignorantly do not ponder over any of it.

㊸ Do they have Allahs that will protect them from My punishment? They are not capable of helping even themselves by removing any harm or acquiring any benefit! Whoever cannot help himself, how can he help others? Nor will they be protected from My punishment.

㊹ Rather, I have supplied these disbelievers and their forefathers with all My blessings I conferred upon them, so that as time passes, they become blinded by them and stand firm upon their disbelief, gradually leading themselves into destruction. Do these people, deluded by My blessings and hastily seeking My punishment, not realise that I am narrowing the earth down from all sides, by My influence over the people and power over them? Do they not take lesson from that, lest the same does not happen to them? These people will not be victorious; they shall be beaten.

Beneficial Points:

1. The declaration of disbelief for the one who mocks the Messenger, regardless of whether it is through speech, action, or gesture.
2. Being hasty is in the nature of a human, whilst calmness is a virtuous trait.
3. Mocking the truth and the people of the truth is a trait of the disbelievers, past and present.
4. No one can protect from the punishment of Allah, except Allah.
5. For the disbelievers, blessings are means of gradually luring them into further destruction.
6. The final outcome of falsehood is non-existence, whereas the final outcome of the truth is eternity.

قُلۡ إِنَّمَآ أُنذِرُكُم بِٱلۡوَحۡيِۚ وَلَا يَسۡمَعُ ٱلصُّمُّ ٱلدُّعَآءَ إِذَا
مَا يُنذَرُونَ (٤٥) وَلَئِن مَّسَّتۡهُمۡ نَفۡحَةٞ مِّنۡ عَذَابِ رَبِّكَ
لَيَقُولُنَّ يَٰوَيۡلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ (٤٦) وَنَضَعُ ٱلۡمَوَٰزِينَ
ٱلۡقِسۡطَ لِيَوۡمِ ٱلۡقِيَٰمَةِ فَلَا تُظۡلَمُ نَفۡسٞ شَيۡـٔٗاۖ وَإِن كَانَ
مِثۡقَالَ حَبَّةٖ مِّنۡ خَرۡدَلٍ أَتَيۡنَا بِهَاۗ وَكَفَىٰ بِنَا حَٰسِبِينَ (٤٧)
وَلَقَدۡ ءَاتَيۡنَا مُوسَىٰ وَهَٰرُونَ ٱلۡفُرۡقَانَ وَضِيَآءٗ وَذِكۡرٗا
لِّلۡمُتَّقِينَ (٤٨) ٱلَّذِينَ يَخۡشَوۡنَ رَبَّهُم بِٱلۡغَيۡبِ وَهُم مِّنَ ٱلسَّاعَةِ
مُشۡفِقُونَ (٤٩) وَهَٰذَا ذِكۡرٞ مُّبَارَكٌ أَنزَلۡنَٰهُۚ أَفَأَنتُمۡ لَهُۥ
مُنكِرُونَ (٥٠) ۞ وَلَقَدۡ ءَاتَيۡنَآ إِبۡرَٰهِيمَ رُشۡدَهُۥ مِن قَبۡلُ وَكُنَّا نصف الحزب ٣٣
بِهِۦ عَٰلِمِينَ (٥١) إِذۡ قَالَ لِأَبِيهِ وَقَوۡمِهِۦ مَا هَٰذِهِ ٱلتَّمَاثِيلُ ٱلَّتِيٓ
أَنتُمۡ لَهَا عَٰكِفُونَ (٥٢) قَالُواْ وَجَدۡنَآ ءَابَآءَنَا لَهَا عَٰبِدِينَ (٥٣) قَالَ
لَقَدۡ كُنتُمۡ أَنتُمۡ وَءَابَآؤُكُمۡ فِي ضَلَٰلٖ مُّبِينٖ (٥٤) قَالُوٓاْ أَجِئۡتَنَا
بِٱلۡحَقِّ أَمۡ أَنتَ مِنَ ٱللَّٰعِبِينَ (٥٥) قَالَ بَل رَّبُّكُمۡ رَبُّ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِ ٱلَّذِي فَطَرَهُنَّ وَأَنَا۠ عَلَىٰ ذَٰلِكُم مِّنَ ٱلشَّٰهِدِينَ (٥٦)
وَتَٱللَّهِ لَأَكِيدَنَّ أَصۡنَٰمَكُم بَعۡدَ أَن تُوَلُّواْ مُدۡبِرِينَ (٥٧)

㊺ Say, O Messenger: "O people! I only warn you of the punishment of Allah through divine revelation that my Lord reveals to me." When those deaf to the truth are warned of the punishment of Allah, they do not listen to it with a heeding ear.

㊻ O Messenger! If some of punishment of your Lord was to afflict these people who are seeking it hastily, they would then say, "Woe to our destruction and loss! We were wrong in our ascribing partners to Allah and rejecting what Muhammad peace be upon him brought to us!"

㊼ I shall establish fair scales for the rising people to weigh their deeds with. On that day, no soul shall be wronged by having its good deeds decreased, or bad deeds increased. Even if the weighed deed is minute, like the weight equal to a mustard seed, I shall include it. I Myself am sufficient to take the deeds of My servants into account.

㊽ I have given Moses and Aaron peace be upon them both the Torah, which distinguished between the permissible and the impermissible; was a means of guidance for those who believed in it, and a reminder for those who were mindful of their Lord.

㊾ Those who fear the punishment of their Lord Who they believe in, despite having not seen Him, and are fearful of the Hour.

㊿ This Qur'ān which was revealed onto Muhammad peace be upon him is a reminder and an admonition for those who want to take heed from it. It contains an abundance of benefit and goodness. Despite all that, do you still reject it? Do you not acknowledge its contents, and will you not practice upon it?

(51) And I granted Abraham proof against his people in his childhood, and I knew him well. I gave him the proof he deserved according to My knowledge.

(52) When he said to his father Azar and his people, "What are these idols that you have made with your own hands, and which you constantly worship?"

(53) His people said to him: "We found our forefathers worshipping them, so we also worshipped them following their example."

(54) Abraham said to them, "You and your forefathers are in clear deviance from the path of truth!"

(55) His people said to him, "Are you serious about what you said, or are you joking?"

(56) Abraham said, "No, I am serious! Your Lord is the Lord of the heavens and the earth; He created them without there having been anything like them previously. I am from those who testify that He is your Lord and the Lord of the heavens and the earth, and that your idols have no share in that!"

(57) And in a manner inaudible to his people, Abraham said, "By Allah! Once you have left your idols to go to your festival, I shall hatch a plot concerning them that you shall hate."

Beneficial Points:

1. Heedlessness is a barrier from accepting the truth.
2. The disbelievers cannot bear the least of the punishment; how will they bear the most severe?
3. The fruit of acknowledging error is only acquired after repenting from it before the opportunity slips.
4. The deeds of the servants of Allah will be weighed on the scales on the day of Judgement.
5. Affirmation of the attribute of justice for Allah, and negation of oppression on His part.
6. The importance of the strength of evidence in calling towards Allah.
7. The harm of following blindly.
8. Calling towards Allah is a serious call, not one to be taken as a joke.
9. Gradual progression in changing evil; the need to start with the easiest to change first, and then onwards. Abraham started off by trying to change the evil of his people through speech and presenting evidences, then moved on to changing it by taking action.

فَجَعَلَهُمْ جُذَٰذًا إِلَّا كَبِيرًا لَّهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ
﴿٥٨﴾ قَالُواْ مَن فَعَلَ هَٰذَا بِـَٔالِهَتِنَآ إِنَّهُۥ لَمِنَ ٱلظَّٰلِمِينَ ﴿٥٩﴾
قَالُواْ سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُۥٓ إِبْرَٰهِيمُ ﴿٦٠﴾ قَالُواْ فَأْتُواْ
بِهِۦ عَلَىٰٓ أَعْيُنِ ٱلنَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوٓاْ ءَأَنتَ
فَعَلْتَ هَٰذَا بِـَٔالِهَتِنَا يَٰٓإِبْرَٰهِيمُ ﴿٦٢﴾ قَالَ بَلْ فَعَلَهُۥ كَبِيرُهُمْ
هَٰذَا فَسْـَٔلُوهُمْ إِن كَانُواْ يَنطِقُونَ ﴿٦٣﴾ فَرَجَعُوٓاْ إِلَىٰٓ
أَنفُسِهِمْ فَقَالُوٓاْ إِنَّكُمْ أَنتُمُ ٱلظَّٰلِمُونَ ﴿٦٤﴾ ثُمَّ نُكِسُواْ
عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَٰٓؤُلَآءِ يَنطِقُونَ ﴿٦٥﴾ قَالَ
أَفَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكُمْ شَيْـًٔا وَلَا
يَضُرُّكُمْ ﴿٦٦﴾ أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ
أَفَلَا تَعْقِلُونَ ﴿٦٧﴾ قَالُواْ حَرِّقُوهُ وَٱنصُرُوٓاْ ءَالِهَتَكُمْ إِن كُنتُمْ
فَٰعِلِينَ ﴿٦٨﴾ قُلْنَا يَٰنَارُ كُونِى بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ
﴿٦٩﴾ وَأَرَادُواْ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَخْسَرِينَ ﴿٧٠﴾ وَنَجَّيْنَٰهُ
وَلُوطًا إِلَى ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا لِلْعَٰلَمِينَ ﴿٧١﴾ وَوَهَبْنَا
لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ نَافِلَةً ۖ وَكُلًّا جَعَلْنَا صَٰلِحِينَ ﴿٧٢﴾

(58) So Abraham broke the idols into small pieces, and left the biggest of them hoping that the people return to it to ask it who smashed the others.

(59) So when they returned and found their idols having been smashed into pieces, they asked one another, “Who smashed our idols? Indeed, the one who has smashed them is from the oppressors, due to him having degraded that which deserves reverence and sanctification.”

(60) Those who had heard Abraham take an oath on Allah that he would plot against the idols, said, “We heard a young man talk evil regarding them and finding fault with them. He is known by the name ‘Abraham’; perhaps it is he who smashed them.”

(61) Their chiefs said, “Bring Abraham in front of the people so that they may testify to his confession to what he did, and their confession will be your evidence against him.”

(62) So they brought Abraham (peace be upon him) and questioned him, blaming him: “Was it you who did this horrible act to our idols, O Abraham?!”

(63) Sarcastically, exposing the helplessness of the idols to the people, Abraham said, “I did not do it; rather, the biggest idol did it. Ask your idols, if indeed they are capable of speaking!”

(64) So they turned to one another contemplating and considering. It had become clear to them that their idols do not benefit nor harm in any way, and so they were wrong in worshipping them instead of Allah.

(65) They then returned to their stubbornness and denial, saying, “O Abraham! You know, surely, that these idols cannot speak, so how can you then tell us to ask them?” They intended it to be an evidence in their favour, but it became an evidence against them.

(66) Rebuking them, Abraham said, “Do you then worship, instead of Allah, idols that do not benefit nor harm you; that are helpless in removing harm or bringing benefit to even themselves?”

(67) Shame on you, and shame upon that which you worship other than Allah, which neither benefit nor harm! Do you not understand that? Will you not leave their worship?

(68) When they found themselves incapable of countering Abraham with proof, they resorted to force and said, “If you are going to give Abraham a deterring punishment and seek revenge for your idols that he broke and destroyed, then burn him in a fire.”

(69) They lit a fire and threw Abraham into it, so I said, “O fire! Become cool and safe for Abraham!” And so it became such, and no harm came to him.

(70) Abraham’s (peace be upon him) people planned to burn him and I foiled their plan. Rather, I made them the ones who were overpowered and destroyed.

(71) I saved Abraham and I also saved Lot. I expatriated them to the land of Syria that I had blessed, by having sent many prophets to it and by scattering many forms of goodness for the creation.

(72) And I blessed Abraham with Isaac when he invoked his Lord to grant him a child. In addition, I also blessed him with Jacob. I made each one of the three: Abraham, Isaac and Jacob, pious and obedient to Myself.

Beneficial Points:

1. The permissibility of using various strategies in expounding the truth and counteracting falsehood.
2. The insistence of the people of falsehood on their falsehood is due to their stubbornness, not the strength of their evidence, nor the weakness of the evidence of the people of truth.
3. The people of falsehood hold onto evidence they assume to be in their favour, but which are in reality against them.
4. Being harsh in speech can sometimes be a means of changing evil, if there is no greater harm that arises due to it.
5. Resorting to using force is proof of incapability to counteract using evidence.
6. Allah’s help for His believing servants and His saving them from difficulties comes from ways that are unanticipated.

وَجَعَلۡنَٰهُمۡ أَئِمَّةٗ يَهۡدُونَ بِأَمۡرِنَا وَأَوۡحَيۡنَآ إِلَيۡهِمۡ فِعۡلَ
ٱلۡخَيۡرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِۖ وَكَانُواْ لَنَا
عَٰبِدِينَ ٧٣ وَلُوطًا ءَاتَيۡنَٰهُ حُكۡمٗا وَعِلۡمٗا وَنَجَّيۡنَٰهُ مِنَ
ٱلۡقَرۡيَةِ ٱلَّتِي كَانَت تَّعۡمَلُ ٱلۡخَبَٰٓئِثَۚ إِنَّهُمۡ كَانُواْ قَوۡمَ سَوۡءٖ
فَٰسِقِينَ ٧٤ وَأَدۡخَلۡنَٰهُ فِي رَحۡمَتِنَآۖ إِنَّهُۥ مِنَ ٱلصَّٰلِحِينَ
٧٥ وَنُوحًا إِذۡ نَادَىٰ مِن قَبۡلُ فَٱسۡتَجَبۡنَا لَهُۥ فَنَجَّيۡنَٰهُ
وَأَهۡلَهُۥ مِنَ ٱلۡكَرۡبِ ٱلۡعَظِيمِ ٧٦ وَنَصَرۡنَٰهُ مِنَ ٱلۡقَوۡمِ
ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَآۚ إِنَّهُمۡ كَانُواْ قَوۡمَ سَوۡءٖ فَأَغۡرَقۡنَٰهُمۡ
أَجۡمَعِينَ ٧٧ وَدَاوُۥدَ وَسُلَيۡمَٰنَ إِذۡ يَحۡكُمَانِ فِي ٱلۡحَرۡثِ
إِذۡ نَفَشَتۡ فِيهِ غَنَمُ ٱلۡقَوۡمِ وَكُنَّا لِحُكۡمِهِمۡ شَٰهِدِينَ ٧٨
فَفَهَّمۡنَٰهَا سُلَيۡمَٰنَۚ وَكُلًّا ءَاتَيۡنَا حُكۡمٗا وَعِلۡمٗاۚ وَسَخَّرۡنَا
مَعَ دَاوُۥدَ ٱلۡجِبَالَ يُسَبِّحۡنَ وَٱلطَّيۡرَۚ وَكُنَّا فَٰعِلِينَ ٧٩
وَعَلَّمۡنَٰهُ صَنۡعَةَ لَبُوسٖ لَّكُمۡ لِتُحۡصِنَكُم مِّنۢ بَأۡسِكُمۡۖ
فَهَلۡ أَنتُمۡ شَٰكِرُونَ ٨٠ وَلِسُلَيۡمَٰنَ ٱلرِّيحَ عَاصِفَةٗ تَجۡرِي بِأَمۡرِهِۦٓ
إِلَى ٱلۡأَرۡضِ ٱلَّتِي بَٰرَكۡنَا فِيهَاۚ وَكُنَّا بِكُلِّ شَيۡءٍ عَٰلِمِينَ ٨١

(73) I made them into leaders whom the people followed in goodness. With His permission, they would call to the worship of Allah alone. I also revealed to them that they should do good deeds, perform prayer with perfection and give Zakat. They were obedient to Me.

(74) And to Lot I granted the ability to judge fairly between disputing parties, together with sound knowledge of his religion. I also saved him from the punishment I sent upon the people of his village (Sodom) who were involved in immorality. Indeed, they were corrupt people who deviated from the worship of their Lord.

(75) And I entered him into My Mercy when I saved him from the punishment that befell his people. Indeed, he was of those who obeyed My commands and stayed away from My prohibitions.

(76) O Messenger! Mention the story of Noah when he called to Allah before Abraham and Lot, and so He accepted his call by granting him what he asked for: Allah saved him and his believing family members from the great sorrow.

(77) I saved him from the evil plot of those of his people who rejected the signs that I supported him with; those signs that pointed to his truthfulness. Indeed, they were evil, corrupt people, and so I destroyed them all by drowning them.

(78) O Messenger! And mention the story of David and his son Solomon (peace be upon them), when they were passing judgement in the case brought to them regarding the two disputers: One of them had a herd that went into the fields of the other at night. I was witness to the judgement of David and Solomon; no part of their judgement evaded My knowledge.

(79) I gave full understanding of the case to Solomon instead of his father David; yet I blessed each one with messengership and knowledge of religious law, not exclusively Solomon only. I subjugated the mountains for David, which would glorify Me with his glorifying Me. I also subjugated the birds for him. I was the One Who gave the understanding, the fair judgement, knowledge and it was I who subjugated the mountains and birds.

(80) I exclusively taught David, and not Solomon, the skill of crafting armour, so that you could protect yourselves from anyone who tried to attack you with weapons. O people! Will you then show gratitude for this blessing that I bestowed upon you?

(81) And I subjugated the strong-blowing wind for Solomon. At his command, whenever he would command it to, it would blow to the land of Syria which I had blessed by sending prophets to, and the goodness I spread within it. I am the One Who did everything; nothing evades My knowledge.

Beneficial Points:

1. Doing good deeds, prayer and Zakat are from those things the Heavenly Religions agreed upon.
2. Saving the people of the truth and destroying the people of falsehood is a divine code.
3. Indulgence in immorality is the means to being afflicted in an annihilating punishment.
4. Uprightness is a means of entering into the Mercy of Allah.
5. Divine help is in favour of the people of the truth over the people of falsehood.
6. Prayer is a means of salvation from troubles.

وَمِنَ ٱلشَّيَٰطِينِ مَن يَغُوصُونَ لَهُۥ وَيَعۡمَلُونَ عَمَلٗا دُونَ
ذَٰلِكَۖ وَكُنَّا لَهُمۡ حَٰفِظِينَ ٨٢ ۞ وَأَيُّوبَ إِذۡ نَادَىٰ ثلاثة أرباع الحزب ٣٣
رَبَّهُۥٓ أَنِّي مَسَّنِيَ ٱلضُّرُّ وَأَنتَ أَرۡحَمُ ٱلرَّٰحِمِينَ ٨٣
فَٱسۡتَجَبۡنَا لَهُۥ فَكَشَفۡنَا مَا بِهِۦ مِن ضُرّٖۖ وَءَاتَيۡنَٰهُ أَهۡلَهُۥ
وَمِثۡلَهُم مَّعَهُمۡ رَحۡمَةٗ مِّنۡ عِندِنَا وَذِكۡرَىٰ لِلۡعَٰبِدِينَ
٨٤ وَإِسۡمَٰعِيلَ وَإِدۡرِيسَ وَذَا ٱلۡكِفۡلِۖ كُلّٞ مِّنَ ٱلصَّٰبِرِينَ
٨٥ وَأَدۡخَلۡنَٰهُمۡ فِي رَحۡمَتِنَآۖ إِنَّهُم مِّنَ ٱلصَّٰلِحِينَ ٨٦
وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبٗا فَظَنَّ أَن لَّن نَّقۡدِرَ عَلَيۡهِ
فَنَادَىٰ فِي ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبۡحَٰنَكَ إِنِّي
كُنتُ مِنَ ٱلظَّٰلِمِينَ ٨٧ فَٱسۡتَجَبۡنَا لَهُۥ وَنَجَّيۡنَٰهُ
مِنَ ٱلۡغَمِّۚ وَكَذَٰلِكَ نُـۨجِي ٱلۡمُؤۡمِنِينَ ٨٨ وَزَكَرِيَّآ
إِذۡ نَادَىٰ رَبَّهُۥ رَبِّ لَا تَذَرۡنِي فَرۡدٗا وَأَنتَ خَيۡرُ ٱلۡوَٰرِثِينَ
٨٩ فَٱسۡتَجَبۡنَا لَهُۥ وَوَهَبۡنَا لَهُۥ يَحۡيَىٰ وَأَصۡلَحۡنَا
لَهُۥ زَوۡجَهُۥٓۚ إِنَّهُمۡ كَانُواْ يُسَٰرِعُونَ فِي ٱلۡخَيۡرَٰتِ
وَيَدۡعُونَنَا رَغَبٗا وَرَهَبٗاۖ وَكَانُواْ لَنَا خَٰشِعِينَ ٩٠

(82) I subjugated those Shayāṭīn who would dive into the oceans for him and find pearls etc. among doing other things like construction. I supervised their numbers and work well; nothing escaped My observation.

(83) O Messenger! Mention the story of Job, when he prayed to his Lord at the time of affliction, saying, "O my Lord! I have been afflicted with an illness and loss of family, yet you are the most merciful from all those who show mercy, so remove the afflictions that have befallen me."

(84) And so I accepted his prayer and removed the harm that had befallen him; I granted him not just the family he had lost, but also more along with them. I did all that out of My Mercy, and so that it serves as a reminder for each subservient worshipper of Allah, in order that he may bear patience just as Job bore patience.

(85) O Messenger! Also mention Ishmael, Enoch and Ezekiel, (peace be upon them). Each one of them were from the patient ones at times of suffering and on whatever responsibility Allah placed on them.

(86) I enveloped them into My Mercy: I made them prophets and granted them entry into paradise. Indeed, they were from those pious servants of Mine who acted within My obedience, and whose private and public lives were ones of piety.

(87) O Messenger! Also mention the story of the Companion of the Whale: Jonah (peace be upon him), when he went away without the permission of his Lord, angry with his people for their insistence on sin. He thought I would not constrain him by punishing him for his hurrying away; and so he was afflicted with a severe form of constraint and imprisonment when the Whale swallowed him. He then called out in the darknesses of the belly of the Whale, the ocean and the night, acknowledging his error and repenting to Allah for it, saying, "There is no true deity except You, You are glorified of all faults and sanctified. Indeed, I was one of the wrongdoers."

(88) So I accepted his call and saved him from that severe distress by taking him out from all the darknesses including from the belly of the Whale. Just like I saved Jonah from this distress of his, I also save the believers when they fall into distress and call out to Me for help.

(89) O Messenger! Also mention the story of Zechariah (peace be upon him), when he prayed to his Lord saying, "O my Lord! Do not leave me alone without any children. You are the best of the living, so grant me a child that lives after me."

(90) I accepted his prayer for him, and granted him a child in John. In the process, I also cured his wife, who had been barren up until that point. Indeed, Zechariah, his wife and son were quick in doing good deeds, and would call out to Me eager in My reward and fearful of My punishment. They would frequently supplicate to Me.

Beneficial Points:

1. Patience is a quality of the prophets (peace be upon them).
2. Piety is a means of Mercy.
3. Acknowledging one's sin is one of the etiquettes of supplication.
4. Turning to Allah is a way of relieving one's troubles.
5. There is virtue in seeking children who live on after you die.
6. Continue to be mindful of Allah in prosperity, Allah will acknowledge you at times of difficulty.

وَٱلَّتِيٓ أَحۡصَنَتۡ فَرۡجَهَا فَنَفَخۡنَا فِيهَا مِن رُّوحِنَا
وَجَعَلۡنَٰهَا وَٱبۡنَهَآ ءَايَةٗ لِّلۡعَٰلَمِينَ ﴿٩١﴾ إِنَّ هَٰذِهِۦٓ
أُمَّتُكُمۡ أُمَّةٗ وَٰحِدَةٗ وَأَنَا۠ رَبُّكُمۡ فَٱعۡبُدُونِ ﴿٩٢﴾
وَتَقَطَّعُوٓاْ أَمۡرَهُم بَيۡنَهُمۡۖ كُلٌّ إِلَيۡنَا رَٰجِعُونَ ﴿٩٣﴾
فَمَن يَعۡمَلۡ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤۡمِنٞ فَلَا كُفۡرَانَ
لِسَعۡيِهِۦ وَإِنَّا لَهُۥ كَٰتِبُونَ ﴿٩٤﴾ وَحَرَٰمٌ عَلَىٰ قَرۡيَةٍ
أَهۡلَكۡنَٰهَآ أَنَّهُمۡ لَا يَرۡجِعُونَ ﴿٩٥﴾ حَتَّىٰٓ إِذَا فُتِحَتۡ
يَأۡجُوجُ وَمَأۡجُوجُ وَهُم مِّن كُلِّ حَدَبٖ يَنسِلُونَ ﴿٩٦﴾
وَٱقۡتَرَبَ ٱلۡوَعۡدُ ٱلۡحَقُّ فَإِذَا هِيَ شَٰخِصَةٌ أَبۡصَٰرُ ٱلَّذِينَ
كَفَرُواْ يَٰوَيۡلَنَا قَدۡ كُنَّا فِي غَفۡلَةٖ مِّنۡ هَٰذَا بَلۡ كُنَّا
ظَٰلِمِينَ ﴿٩٧﴾ إِنَّكُمۡ وَمَا تَعۡبُدُونَ مِن دُونِ ٱللَّهِ
حَصَبُ جَهَنَّمَ أَنتُمۡ لَهَا وَٰرِدُونَ ﴿٩٨﴾ لَوۡ كَانَ
هَٰٓؤُلَآءِ ءَالِهَةٗ مَّا وَرَدُوهَاۖ وَكُلّٞ فِيهَا خَٰلِدُونَ ﴿٩٩﴾
لَهُمۡ فِيهَا زَفِيرٞ وَهُمۡ فِيهَا لَا يَسۡمَعُونَ ﴿١٠٠﴾ إِنَّ ٱلَّذِينَ
سَبَقَتۡ لَهُم مِّنَّا ٱلۡحُسۡنَىٰٓ أُوْلَٰٓئِكَ عَنۡهَا مُبۡعَدُونَ ﴿١٠١﴾

(91) O Messenger! Also mention the story of Mary peace be upon her, who protected herself from fornication. Allah then sent Gabriel (peace be upon him) to her, and he blew into her. Consequently, she became pregnant with Jesus (peace be upon him); they were both signs for the people of the Power of Allah, and proofs that nothing is beyond Allah's capability such that He created Jesus without a father.

(92) O people! This is your creed; one and only creed. It is monotheism which is the religion of Islam. I am your Lord, so make worship exclusive to Me alone.

(93) The people differed: some were monotheists, idolaters, disbelievers and believers. All these different types of people will return to Me alone on the Day of Judgment, when I shall requit them according to their deeds.

(94) So whosoever from among them did good deeds, whilst he believed in Allah, His messengers and in the last day, will not be denied the due of his good deeds. Rather, Allah will multiply his reward for him and he will find it recorded in his book of deeds on the day he is resurrected for which he will be pleased.

(95) It is impossible for the people of a village I destroyed due to their disbelief that they return to the world to repent, and that I accept their repentance.

(96) They will never return, even until the barrier of Gog and Magog is opened and they begin emerging, hurriedly descending from every high piece of land.

(97) Their emergence, terror and violence will be a sign of the rising drawing nearer. The disbelievers will be left wide-eyed in horror, saying: Oh my, what a destruction faces us! We were indulged in futility in the world, preoccupied from preparing for this severe day. Rather, we were wrongdoers by disbelieving and committing sins.

(98) O idolaters! You and whatever you worship instead of Allah, together with whoever is content with you worshipping them, shall be the fuel of hellfire. You and everything you worship will surely enter it.

(99) If these worshipped things were in reality Allahs that were worthy of being worshipped, they would not be entering the hellfire with their worshippers. Yet they shall all be entering it, having to remain in it forever, never to come out of it.

(100) Due to the severity of torture they shall face, they shall wail and breathe sharply. They will not be able to hear sounds due to the immense horrific torment that will afflict them.

(101) When the idolaters said, "Indeed, Jesus and the angels whom were worshipped, will therefore enter the hellfire!" Allah said, "Verily, those regarding whom it was decreed in the Knowledge of Allah that they would be from the people of good fortune, like Jesus (peace be upon him), will be kept away from the hellfire."

Beneficial Points:

1. Reference made to chastity and mention of its virtue.
2. Unanimity of the divine messages in monotheism and the fundamental acts of worship.
3. Faith in monotheism is a prerequisite for the acceptance of good deeds.
4. The opening of the barrier of Gog and Magog is one of the major signs preceding the Hour.
5. Negligence in preparing for the Day of Judgment leads to having to suffer from its horrors.

لَا يَسۡمَعُونَ حَسِيسَهَاۖ وَهُمۡ فِي مَا ٱشۡتَهَتۡ أَنفُسُهُمۡ
خَٰلِدُونَ ١٠٢ لَا يَحۡزُنُهُمُ ٱلۡفَزَعُ ٱلۡأَكۡبَرُ وَتَتَلَقَّىٰهُمُ
ٱلۡمَلَٰٓئِكَةُ هَٰذَا يَوۡمُكُمُ ٱلَّذِي كُنتُمۡ تُوعَدُونَ ١٠٣
يَوۡمَ نَطۡوِي ٱلسَّمَآءَ كَطَيِّ ٱلسِّجِلِّ لِلۡكُتُبِۚ كَمَا بَدَأۡنَآ
أَوَّلَ خَلۡقٖ نُّعِيدُهُۥۚ وَعۡدًا عَلَيۡنَآۚ إِنَّا كُنَّا فَٰعِلِينَ ١٠٤ وَلَقَدۡ
كَتَبۡنَا فِي ٱلزَّبُورِ مِنۢ بَعۡدِ ٱلذِّكۡرِ أَنَّ ٱلۡأَرۡضَ يَرِثُهَا
عِبَادِيَ ٱلصَّٰلِحُونَ ١٠٥ إِنَّ فِي هَٰذَا لَبَلَٰغٗا لِّقَوۡمٍ
عَٰبِدِينَ ١٠٦ وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ
١٠٧ قُلۡ إِنَّمَا يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞۖ فَهَلۡ
أَنتُم مُّسۡلِمُونَ ١٠٨ فَإِن تَوَلَّوۡاْ فَقُلۡ ءَاذَنتُكُمۡ عَلَىٰ سَوَآءٖۖ
وَإِنۡ أَدۡرِيٓ أَقَرِيبٌ أَم بَعِيدٞ مَّا تُوعَدُونَ ١٠٩ إِنَّهُۥ يَعۡلَمُ
ٱلۡجَهۡرَ مِنَ ٱلۡقَوۡلِ وَيَعۡلَمُ مَا تَكۡتُمُونَ ١١٠ وَإِنۡ أَدۡرِي
لَعَلَّهُۥ فِتۡنَةٞ لَّكُمۡ وَمَتَٰعٌ إِلَىٰ حِينٖ ١١١ قَٰلَ رَبِّ ٱحۡكُم
بِٱلۡحَقِّۗ وَرَبُّنَا ٱلرَّحۡمَٰنُ ٱلۡمُسۡتَعَانُ عَلَىٰ مَا تَصِفُونَ ١١٢

ترتيبها ٢٢ سُورَةُ الحَجِّ آياتها ٧٨

(102) The sound of Hell shall not reach their ears, while they shall reside among whatever bounties their hearts desire. These bounties shall never finish.

(103) The great horror of the hellfire when it surrounds its inhabitants shall not scare them, and the angels will welcome them with glad tidings, saying: "This is your day that you were promised in the world; the one you were given glad tidings of receiving bounties in!"

(104) On the day in which I shall roll up the heavens like the rolling up of a scroll, and congregate the creation in the state they were created in the first instance. I have promised that it will happen; a promise that there is no going back on. I shall indeed fulfil My promise.

(105) I had indeed written in the books I revealed unto the messengers, after I had written it in the Preserved Tablet, that the earth would be ruled by the pious, obedient servants of Allah: they are the nation of Muhammad peace be upon him.

(106) Verily, in the admonition I revealed, there is a message for those who worship their Lord according to what He has legislated for them. It is they who truly benefit from it.

(107) O Muhammad! I have not sent you as a messenger, except as a merciful one to the whole of creation. This is because you are distinguished with aspiring for the guidance of all people and their safety from the punishment of Allah.

(108) Say, O Messenger: It is only revealed to me from my Lord that your true deity is only One; He has no partner, and He is Allah. So submit to believing in Him, and acting in His obedience.

(109) O Messenger! If these people turn away from that which you have brought to them, then say to them, "I am informing you that we are both in agreement that we are different, and I do not know when the punishment Allah promised you with, will descend upon you."

(110) Indeed, Allah knows of the speech you disclose, and He knows of that which you keep secret. Nothing from either evades Him, and He will requit you for it.

(111) I do not know whether your respite from being punished is a test for you, or whether it is to lure you further into destruction, and to give you freedom until a time decreed in the Knowledge of Allah, so that you persist in your disbelief and error.

(112) Supplicating to his Lord, the Messenger of Allah peace be upon him said, "O my Lord! Judge well between us and those of our people who have persisted on disbelief. We seek help from our Lord alone, against your statements of disbelief and rejection."

Beneficial Points:

1. Piety is a means to achieving power on Earth.
2. The Prophet peace be upon him is a mercy for the worlds.
3. The Messenger peace be upon him does not know the Ghaib.
4. Allah is ever aware of what His servants say.

The Pilgrimage (Sūrah Al-Hajj)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الحزب ٣٤

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمۡۚ إِنَّ زَلۡزَلَةَ ٱلسَّاعَةِ شَيۡءٌ عَظِيمٞ
١ يَوۡمَ تَرَوۡنَهَا تَذۡهَلُ كُلُّ مُرۡضِعَةٍ عَمَّآ أَرۡضَعَتۡ وَتَضَعُ
كُلُّ ذَاتِ حَمۡلٍ حَمۡلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم
بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٞ ٢ وَمِنَ ٱلنَّاسِ مَن
يُجَٰدِلُ فِي ٱللَّهِ بِغَيۡرِ عِلۡمٖ وَيَتَّبِعُ كُلَّ شَيۡطَٰنٖ مَّرِيدٖ ٣
كُتِبَ عَلَيۡهِ أَنَّهُۥ مَن تَوَلَّاهُ فَأَنَّهُۥ يُضِلُّهُۥ وَيَهۡدِيهِ
إِلَىٰ عَذَابِ ٱلسَّعِيرِ ٤ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمۡ فِي رَيۡبٖ
مِّنَ ٱلۡبَعۡثِ فَإِنَّا خَلَقۡنَٰكُم مِّن تُرَابٖ ثُمَّ مِن نُّطۡفَةٖ
ثُمَّ مِنۡ عَلَقَةٖ ثُمَّ مِن مُّضۡغَةٖ مُّخَلَّقَةٖ وَغَيۡرِ مُخَلَّقَةٖ لِّنُبَيِّنَ
لَكُمۡۚ وَنُقِرُّ فِي ٱلۡأَرۡحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٖ مُّسَمّٗى ثُمَّ
نُخۡرِجُكُمۡ طِفۡلٗا ثُمَّ لِتَبۡلُغُوٓاْ أَشُدَّكُمۡۖ وَمِنكُم مَّن يُتَوَفَّىٰ
وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرۡذَلِ ٱلۡعُمُرِ لِكَيۡلَا يَعۡلَمَ مِنۢ
بَعۡدِ عِلۡمٖ شَيۡـٔٗاۚ وَتَرَى ٱلۡأَرۡضَ هَامِدَةٗ فَإِذَآ أَنزَلۡنَا عَلَيۡهَا
ٱلۡمَآءَ ٱهۡتَزَّتۡ وَرَبَتۡ وَأَنۢبَتَتۡ مِن كُلِّ زَوۡجِۭ بَهِيجٖ ٥

Themes of the Sūrah:

It focuses on the issue of reverence and submission to Allah, through presenting the manifestations of divine greatness and power. This is why it starts by warning and it includes two prostrations- which are preformed to Allah, when recited.

Explanation:

① O people, be mindful of your Lord by carrying out what He has ordered you and desisting from what He has forbidden you. The earthquake and other horrors that will accompany the Day of Judgment are a grave matter, for which it is necessary to prepare through actions which please Allah.

② On the day you see it, every nursing mother shall be absentminded of her nursing child and every pregnant being will abort her pregnancy, due to intense fear. You shall see people, because of losing their senses, like drunkards, due to the severe horror of the standing. They will not be drunk out of drinking alcohol, but rather the punishment of Allah is severe, thus it has made them loses their senses.

After Allah mentioned the horrors which will accompany the occurrence of the Hour, He refuted those who deny the Day of Judgment and the resurrection. He said:

③ Amongst people there is he who argues regarding Allah's power to resurrect the dead, without any knowledge to take support from, and who in his belief and saying follows every satan and misguided leader who is rebellious against his Lord.

④ It is decreed regarding such rebellious humans and jinns that whoever follows him and accepts him, he will lead them astray from the path of truth, and he will drag him towards the fire of Hell through the disbelief and sins which lead towards it.

⑤ O people, if you have any doubt regarding My power to resurrect you after your death, think about your creation: I created your father Adam from soil; then I created his children from sperm which the man casts into the woman's womb; then the sperm turns into solid blood; then the solid blood turns into a piece of meat; then the piece of meat turns into either a sound creation which remains in the womb until it comes out alive as a child or into an unsound form which the womb aborts, to show My power by creating you in stages. And I settle in the wombs whatever fetus I wish until it is born in a fixed time period of nine months. Then I take you out of your mothers' wombs as children, so that you reach the pinnacle of strength and intelligence. Amongst you are some who die before this and amongst you are those who reach old age where strength and intelligence weaken, to the extent that he becomes worse than a child, no longer knowing anything he used to know. And you will see the earth dry without any plants on it. Then when I send down rainwater on it, it opens up with plants, rises due to the plants growing, and brings forth every type of beautiful plant.

Beneficial Points:

1. It is necessary to prepare for the Day of Judgment through the provision of piety.
2. Compassion has been established for mothers, especially during breastfeeding.
3. The horrors of the Day of Judgment are severe.
4. Those who deny resurrection have no proof they rely on.
5. To create gradually is the custom of Allah.
6. The initial creation is a proof for the possibility of resurrection.
7. The phenomenon of rain and the subsequent growing of plants on earth is a physical proof of the resurrection of the dead.

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ وَأَنَّهُۥ يُحۡيِ ٱلۡمَوۡتَىٰ وَأَنَّهُۥ عَلَىٰ كُلِّ شَيۡءٖ
قَدِيرٞ ٦ وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٞ لَّا رَيۡبَ فِيهَا وَأَنَّ ٱللَّهَ يَبۡعَثُ مَن فِي
ٱلۡقُبُورِ ٧ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِي ٱللَّهِ بِغَيۡرِ عِلۡمٖ وَلَا هُدٗى
وَلَا كِتَٰبٖ مُّنِيرٖ ٨ ثَانِيَ عِطۡفِهِۦ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِۖ لَهُۥ فِي
ٱلدُّنۡيَا خِزۡيٞۖ وَنُذِيقُهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ عَذَابَ ٱلۡحَرِيقِ ٩ ذَٰلِكَ
بِمَا قَدَّمَتۡ يَدَاكَ وَأَنَّ ٱللَّهَ لَيۡسَ بِظَلَّٰمٖ لِّلۡعَبِيدِ ١٠ وَمِنَ ٱلنَّاسِ
مَن يَعۡبُدُ ٱللَّهَ عَلَىٰ حَرۡفٖۖ فَإِنۡ أَصَابَهُۥ خَيۡرٌ ٱطۡمَأَنَّ بِهِۦۖ وَإِنۡ
أَصَابَتۡهُ فِتۡنَةٌ ٱنقَلَبَ عَلَىٰ وَجۡهِهِۦ خَسِرَ ٱلدُّنۡيَا وَٱلۡأٓخِرَةَۚ ذَٰلِكَ
هُوَ ٱلۡخُسۡرَانُ ٱلۡمُبِينُ ١١ يَدۡعُواْ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُۥ
وَمَا لَا يَنفَعُهُۥۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلۡبَعِيدُ ١٢ يَدۡعُواْ لَمَن
ضَرُّهُۥٓ أَقۡرَبُ مِن نَّفۡعِهِۦۚ لَبِئۡسَ ٱلۡمَوۡلَىٰ وَلَبِئۡسَ ٱلۡعَشِيرُ ١٣
إِنَّ ٱللَّهَ يُدۡخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جَنَّٰتٖ
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۚ إِنَّ ٱللَّهَ يَفۡعَلُ مَا يُرِيدُ ١٤ مَن كَانَ
يَظُنُّ أَن لَّن يَنصُرَهُ ٱللَّهُ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ فَلۡيَمۡدُدۡ بِسَبَبٍ إِلَى
ٱلسَّمَآءِ ثُمَّ لۡيَقۡطَعۡ فَلۡيَنظُرۡ هَلۡ يُذۡهِبَنَّ كَيۡدُهُۥ مَا يَغِيظُ ١٥

⑥ That which I have mentioned to you, namely the beginning of your creation, its stages and the conditions of those born amongst you, is so that you believe that Allah Who created you is the Truth in which there is no doubt, as opposed to the idols you worship, and so that you believe He will restore the dead, and that He has power over everything.

⑦ And so that you believe the Hour is to come, without any doubt in its coming, and that Allah will resurrect the dead from their graves to reward them for their actions.

After Allah mentioned misguidance due to blind following in the third verse, He mentioned the misguidance of the leaders of disbelief, saying:

⑧ Among the disbelievers is he who argues regarding the oneness of Allah and regarding His sending His Messenger with guidance, without any proof from sound reasoning or clear sound texts, but solely due to his desires.

⑨ Turning his neck in arrogance, to turn people away from faith and entering the religion of Allah. He who fits this description shall have disgrace in this world due to the punishment which will befall him, and I shall make him taste the punishment of the burning fire in the Hearafter.

⑩ It will be said to him: “That punishment which you tasted is due to the disbelief and sins you committed. Allah does not punish any of His creation except due to a sin”.

⑪ Amongst people is a confused person who worships Allah in doubt. If good such as health and wealth come to him, he remains on his faith and worship of Allah, but if he is afflicted by an affliction through illness or poverty, he takes bad omen from his religion and then renounces it. He has lost his world, because his disbelief will never increase him in a share of the world which was not written for him, and he has lost his afterlife due to the punishment of Allah which will meet him. That is the clear loss.

⑫ He worships besides Allah idols which cannot harm him if he disobeys them, nor can they benefit him if he obeys them. That calling upon idols which can neither harm nor benefit is the misguidance far from the truth.

⑬ This disbeliever who worships idols calls upon the one whose confirmed harm is closer than his absent benefit. Bad is the deity whose harm is closer than his benefit. Bad is it as a helper to one who seeks its help, and as a companion to who accompanies it.

⑭ Allah will enter those who have faith in Him and do good actions into gardens beneath whose palaces rivers flow. Allah does what He pleases, by having mercy on whom He wants to show mercy and punishing whom He wants to punish. Nothing can compel Him.

⑮ Whoever thinks Allah will not help His Prophet (peace be upon him) in this world and the afterlife should extend a rope to the ceiling of his house and then hang himself by cutting himself off the ground. Then he should see if that removes the anger he feels in his heart. Allah is the Helper of His Prophet, whether his opponents like it or not.

Beneficial Points:

1. Pride is a characteristic which stops a person from being guided to the truth.
2. It is from the justice of Allah that He only punishes due to sins.
3. Faith and good actions are a means of entering paradise.
4. Allah helps His Prophet and His religion, even if the disbelievers dislike it.

وَكَذَٰلِكَ أَنزَلۡنَٰهُ ءَايَٰتِۭ بَيِّنَٰتٖ وَأَنَّ ٱللَّهَ يَهۡدِي مَن يُرِيدُ
١٦ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلصَّٰبِـِٔينَ وَٱلنَّصَٰرَىٰ
وَٱلۡمَجُوسَ وَٱلَّذِينَ أَشۡرَكُوٓاْ إِنَّ ٱللَّهَ يَفۡصِلُ بَيۡنَهُمۡ يَوۡمَ
ٱلۡقِيَٰمَةِۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ ١٧ أَلَمۡ تَرَ أَنَّ ٱللَّهَ
يَسۡجُدُۤ لَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلۡأَرۡضِ وَٱلشَّمۡسُ
وَٱلۡقَمَرُ وَٱلنُّجُومُ وَٱلۡجِبَالُ وَٱلشَّجَرُ وَٱلدَّوَآبُّ وَكَثِيرٞ مِّنَ
ٱلنَّاسِۖ وَكَثِيرٌ حَقَّ عَلَيۡهِ ٱلۡعَذَابُۗ وَمَن يُهِنِ ٱللَّهُ فَمَا لَهُۥ مِن
مُّكۡرِمٍۚ إِنَّ ٱللَّهَ يَفۡعَلُ مَا يَشَآءُ ۩ ١٨ ۞ هَٰذَانِ خَصۡمَانِ سجدة ربع الحزب ٣٤
ٱخۡتَصَمُواْ فِي رَبِّهِمۡۖ فَٱلَّذِينَ كَفَرُواْ قُطِّعَتۡ لَهُمۡ ثِيَابٞ
مِّن نَّارٖ يُصَبُّ مِن فَوۡقِ رُءُوسِهِمُ ٱلۡحَمِيمُ ١٩ يُصۡهَرُ بِهِۦ
مَا فِي بُطُونِهِمۡ وَٱلۡجُلُودُ ٢٠ وَلَهُم مَّقَٰمِعُ مِنۡ حَدِيدٖ ٢١ كُلَّمَآ
أَرَادُوٓاْ أَن يَخۡرُجُواْ مِنۡهَا مِنۡ غَمٍّ أُعِيدُواْ فِيهَا وَذُوقُواْ عَذَابَ
ٱلۡحَرِيقِ ٢٢ إِنَّ ٱللَّهَ يُدۡخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ يُحَلَّوۡنَ فِيهَا مِنۡ
أَسَاوِرَ مِن ذَهَبٖ وَلُؤۡلُؤٗاۖ وَلِبَاسُهُمۡ فِيهَا حَرِيرٞ ٢٣

⑯ Just as I explained the clear proofs for resurrection, I revealed the Qur'ān to Muhammad (peace be upon him) as clear verses, and Allah enables whomever He wishes through His grace to the path of guidance and righteousness.

⑰ Those who have faith in Allah, and they are: the believers from this nation, the Jews, the Sabians (a group of followers of one of the prophets), the Christians, the Magians (fire-worshippers), the idolaters; Allah will judge between them on the Day of Judgment, then He will enter the believers amongst them into paradise and enter others into hellfire. Allah is a Witness to all the sayings and actions of His servants, with nothing being hidden from Him, and He shall reward them for these actions.

⑱ O Messenger, do you not know that to Allah prostrate, out of obedience, the angels in the heavens and the believing humans and jinns on earth, and the sun, moon, stars in the sky, the mountains, trees, and creatures on earth, compliantly? And many humans prostrate to Him out of obedience. But many refuse to prostrate to Him out of obedience, thus the punishment of Allah became established for them due to their disbelief. Whoever Allah decrees disgrace and shame for, due to his disbelief, has nobody to honour him. Allah does what He wishes. There is nobody to compel Him. After Allah stated those who prostrate to Him obediently and those who refuse, He followed that with mentioning the outcome of each of them, saying:

⑲ These are two parties arguing regarding their Lord, as to which of them is right: the party of faith and party of disbelief. The party of disbelief will be encompassed by the fire, just as clothes cover the person wearing them, and extremely hot water will be poured on top of their heads.

⑳ The intestines in their stomachs will melt with it, due to its intense heat, and it will reach their skins and melt them.

㉑ They will have iron hammers in the fire, with which the angels will hit their heads.

㉒ Whenever they will try to leave the fire, due to the severe anxiety they will face in it, they will be returned to it and they will be told: "Taste the punishment of the burning fire".

㉓ The party of faith, and they are those who have faith in Allah and do good actions, will be entered by Allah in gardens under whose palaces and trees rivers will flow. Allah will adorn them by giving them gold bracelets and He will adorn them by giving them pearls, and their clothes therein will be silk.

Beneficial Points:

1. Guidance is in Allah's hands; He grants it to whomever He wishes amongst His servants.
2. Allah watches over all the actions and conditions of His servants.
3. All the creation of Allah submit to Him by decree, and the believers submit to Him in obedience.
4. The punishment will befall the people of disbelief and disobedience, and mercy is established for the people of faith and obedience.

وَهُدُوٓاْ إِلَى ٱلطَّيِّبِ مِنَ ٱلۡقَوۡلِ وَهُدُوٓاْ إِلَىٰ صِرَٰطِ ٱلۡحَمِيدِ
٢٤ إِنَّ ٱلَّذِينَ كَفَرُواْ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَٱلۡمَسۡجِدِ
ٱلۡحَرَامِ ٱلَّذِي جَعَلۡنَٰهُ لِلنَّاسِ سَوَآءً ٱلۡعَٰكِفُ فِيهِ وَٱلۡبَادِۚ
وَمَن يُرِدۡ فِيهِ بِإِلۡحَادِۭ بِظُلۡمٖ نُّذِقۡهُ مِنۡ عَذَابٍ أَلِيمٖ
٢٥ وَإِذۡ بَوَّأۡنَا لِإِبۡرَٰهِيمَ مَكَانَ ٱلۡبَيۡتِ أَن لَّا تُشۡرِكۡ
بِي شَيۡـٔٗا وَطَهِّرۡ بَيۡتِيَ لِلطَّآئِفِينَ وَٱلۡقَآئِمِينَ وَٱلرُّكَّعِ
ٱلسُّجُودِ ٢٦ وَأَذِّن فِي ٱلنَّاسِ بِٱلۡحَجِّ يَأۡتُوكَ رِجَالٗا وَعَلَىٰ
كُلِّ ضَامِرٖ يَأۡتِينَ مِن كُلِّ فَجٍّ عَمِيقٖ ٢٧ لِّيَشۡهَدُواْ
مَنَٰفِعَ لَهُمۡ وَيَذۡكُرُواْ ٱسۡمَ ٱللَّهِ فِيٓ أَيَّامٖ مَّعۡلُومَٰتٍ
عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلۡأَنۡعَٰمِۖ فَكُلُواْ مِنۡهَا
وَأَطۡعِمُواْ ٱلۡبَآئِسَ ٱلۡفَقِيرَ ٢٨ ثُمَّ لۡيَقۡضُواْ تَفَثَهُمۡ
وَلۡيُوفُواْ نُذُورَهُمۡ وَلۡيَطَّوَّفُواْ بِٱلۡبَيۡتِ ٱلۡعَتِيقِ ٢٩
ذَٰلِكَۖ وَمَن يُعَظِّمۡ حُرُمَٰتِ ٱللَّهِ فَهُوَ خَيۡرٞ لَّهُۥ عِندَ
رَبِّهِۦۗ وَأُحِلَّتۡ لَكُمُ ٱلۡأَنۡعَٰمُ إِلَّا مَا يُتۡلَىٰ عَلَيۡكُمۡۖ
فَٱجۡتَنِبُواْ ٱلرِّجۡسَ مِنَ ٱلۡأَوۡثَٰنِ وَٱجۡتَنِبُواْ قَوۡلَ ٱلزُّورِ ٣٠

㉔ Allah guided them in the worldly life towards pleasant sayings, such as testifying there is no Allah besides Allah, proclaiming the greatness of Allah and praising Him, and He guided them towards the praiseworthy path of Islam.

㉕ Those who disbelieved in Allah, turn others away from entering Islam and stop people from the Sacred Mosque, like what the idolaters did in the year of Hudaiybiyah, that mosque which I made a direction for people in their prayers and one of the rites of Hajj and Umrah, and in which the person from Makkah who lives there and one who comes there besides the people of Makkah are the same; whoever intends to purposefully commit a shameful sin therein, I will make him taste a painful punishment.

㉖ Remember, O Messenger, when I clarified for Abraham (peace be upon him) the place of the house and its limits, after it was unknown, and I revealed to him not to associate anything in worshipping Me, but rather worship Me alone. And purify My House from physical and immaterial impurities for those who circumambulate it and perform prayer therein.

㉗ Proclaim amongst the people, calling them towards pilgrimage of this House I ordered you to build. They will come to you walking and riding on every camel which is frail due to the difficulty it endured from travelling. The camels will bring them, carrying them from every distant path.

㉘ So that they come to what will bring them benefit such as forgiveness of sins, attaining reward, unity of word, and so forth; and so that they remember Allah on the animals they slaughter in the known days, which are: the tenth of Dhu'l-Hijjah and three days after it, in gratitude to Allah for the camels, cows and sheep He granted them. So eat of these animals and feed from them those who are extremely poor.

㉙ Then they should complete what remains of their Hajj rites, coming out of ihraam by shaving their heads, clipping their nails, and removing the dirt which has accumulated on them due to ihraam, and fulfil the Hajj, Umrah or sacrificial animal they made binding on themselves. They should perform the Tawaaf Ifadah of the House which Allah freed from the control of tyrants.

㉚ That which you have been ordered, i.e., coming out of ihraam by shaving the head, clipping the nails, removing dirt, fulfilling the vow and circumambulating the House, is what Allah has made obligatory on you. So respect what Allah has made obligatory on you. Whoever refrains from what Allah has ordered him to refrain from during his ihraam, out of respect for not trespassing the limits of Allah and making lawful its prohibitions, it is better for him in this world and the afterlife in the sight of his Lord. O people, camels, cows and sheep amongst livestock have been made lawful for you. He did not make unlawful for you hami, bahirah or wasilah. He only made unlawful for you what you find in the Qur'ān, such as carrion, blood and so forth. Stay far from the impurity of idols and stay far from lying and false evidence.

Beneficial Points:

1. Paradise is free from actions and statements that would spoil it.
2. The sanctity of the Sacred House demands being cautious of sins therein more than other places.
3. It is necessary to purify the houses of Allah from symbolic and physical impurities.
4. The House of Allah is the refuge of the believers' hearts in every era and place.
5. The benefits of Hajj, be they worldly or of the Hearafter, return to the people.
6. Being grateful for blessings necessitates compassion on the weak.
7. It is necessary to purify the hearts of corrupt beliefs and to purify the tongues of lying.

حُنَفَآءَ لِلَّهِ غَيۡرَ مُشۡرِكِينَ بِهِۦۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَكَأَنَّمَا خَرَّ مِنَ
ٱلسَّمَآءِ فَتَخۡطَفُهُ ٱلطَّيۡرُ أَوۡ تَهۡوِي بِهِ ٱلرِّيحُ فِي مَكَانٖ سَحِيقٖ
٣١ ذَٰلِكَۖ وَمَن يُعَظِّمۡ شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقۡوَى ٱلۡقُلُوبِ ٣٢
لَكُمۡ فِيهَا مَنَٰفِعُ إِلَىٰٓ أَجَلٖ مُّسَمّٗى ثُمَّ مَحِلُّهَآ إِلَى ٱلۡبَيۡتِ ٱلۡعَتِيقِ
٣٣ وَلِكُلِّ أُمَّةٖ جَعَلۡنَا مَنسَكٗا لِّيَذۡكُرُواْ ٱسۡمَ ٱللَّهِ عَلَىٰ
مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلۡأَنۡعَٰمِۗ فَإِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞ فَلَهُۥٓ
أَسۡلِمُواْۗ وَبَشِّرِ ٱلۡمُخۡبِتِينَ ٣٤ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتۡ
قُلُوبُهُمۡ وَٱلصَّٰبِرِينَ عَلَىٰ مَآ أَصَابَهُمۡ وَٱلۡمُقِيمِي ٱلصَّلَوٰةِ
وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ٣٥ وَٱلۡبُدۡنَ جَعَلۡنَٰهَا لَكُم مِّن شَعَٰٓئِرِ
ٱللَّهِ لَكُمۡ فِيهَا خَيۡرٞۖ فَٱذۡكُرُواْ ٱسۡمَ ٱللَّهِ عَلَيۡهَا صَوَآفَّۖ فَإِذَا وَجَبَتۡ
جُنُوبُهَا فَكُلُواْ مِنۡهَا وَأَطۡعِمُواْ ٱلۡقَانِعَ وَٱلۡمُعۡتَرَّۚ كَذَٰلِكَ سَخَّرۡنَٰهَا
لَكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ ٣٦ لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا
وَلَٰكِن يَنَالُهُ ٱلتَّقۡوَىٰ مِنكُمۡۚ كَذَٰلِكَ سَخَّرَهَا لَكُمۡ لِتُكَبِّرُواْ
ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمۡۗ وَبَشِّرِ ٱلۡمُحۡسِنِينَ ٣٧ ۞إِنَّ ٱللَّهَ يُدَٰفِعُ
عَنِ ٱلَّذِينَ ءَامَنُوٓاْۗ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٖ كَفُورٍ ٣٨

نصف الحزب ٣٤

㉛ Refrain from this, turning away from every religion besides the religion He is pleased with, without associating any partner with Him in worship. Whoever associates a partner with Allah, it is as though He has fallen from the sky, then either the birds snatch his meat and bones or the wind flings him to a distant place.

㉜ That is what Allah ordered, namely His oneness, being sincere to Him, and refraining from idols and false speech. Whoever respects the signs of the religion, amongst them sacrificial animals and the rites of Hajj, respecting them is part of the hearts being mindful of their Lord.

㉝ For you in the sacrificial animals that you slaughter at the House are benefits, such as riding, wool, procreation, milk, until a limited time to the time of their slaughter near the House of Allah which He freed from the control of tyrants.

㉞ For every previous nation I made rites to shed blood, as a means of closeness to Allah, in the hope they will remember Allah at the time of slaughtering these sacrificial animals, and in gratitude to Allah for the camels, cows and sheep He granted them. Your true Allah, O people, is One Allah who has no partner, so submit to Him alone through submission and obedience. And O Messenger, tell those who are humbly submissive and sincere what will please them.

㉟ Those who when they remember Allah, fear His punishment and thus move far away from opposing His command, perform their prayer completely, be patient if any affliction befalls them, and spend in the different avenues of righteousness from what Allah has granted them.

㊱ And I have made the camels which are taken to the House amongst the sacred signs and symbols of the religion. In them are worldly and religious benefits for you, so say "in the name of Allah" when slaughtering them, after their feet have been lined up whilst standing and one of their feet has been tied so that they do not flee. Then when they fall on their sides after being slaughtered, eat of them, O those who are sacrificing, and give of them to the pauper who desists from begging and the pauper who comes forward to be granted a share of them. Just as I made them submissive to you so that you carry loads on them and ride them, I have also made them submissive to you so they are led to the place you slaughter them in, as a means of closeness to Allah, so that you are grateful to Allah for the blessing of making them submissive to you.

㊲ Neither does the meat of the sacrificial animals you present nor their blood ever reach Allah, nor is it raised towards Him, but rather your mindfulness of Allah therein is raised towards Him, through your being sincere to Him in your obedience to seek closeness to Him through it. In that way, Allah made them submissive to you, so that you proclaim Allah's greatness, thanking Him for the truth He has guided you to. O Messenger, inform those who are excellent in worshipping their Lord and in dealing with His creation what will make them happy.

㊳ Allah defends those who have faith from the evil of their enemies. Allah does not love anyone who is treacherous in his trust and who rejects the blessings of Allah; in fact, Allah despises him.

Beneficial Points:

1. Using examples to make intangible forms easy through giving them a physical form is a great educational objective.
2. Respecting the signs of Allah stems from the piety of the hearts. 3. The one who benefits from obedience is the servant himself. 4. Humility is virtuous. 5. The sacrificial animal is amongst the signs of Allah. 6. Feeding the pauper who refrains from begging and the beggar is one of the objectives of establishing the sacrifice of animals. 7. The acceptance of actions depends on sincerity for Allah. 8. Doing good is a means of good fortune. 9. Faith is a means of Allah defending and taking the servant into consideration.

أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمۡ ظُلِمُواْۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصۡرِهِمۡ لَقَدِيرٌ
(٣٩) ٱلَّذِينَ أُخۡرِجُواْ مِن دِيَٰرِهِم بِغَيۡرِ حَقٍّ إِلَّآ أَن يَقُولُواْ
رَبُّنَا ٱللَّهُۗ وَلَوۡلَا دَفۡعُ ٱللَّهِ ٱلنَّاسَ بَعۡضَهُم بِبَعۡضٍ لَّهُدِّمَتۡ
صَوَٰمِعُ وَبِيَعٞ وَصَلَوَٰتٞ وَمَسَٰجِدُ يُذۡكَرُ فِيهَا ٱسۡمُ ٱللَّهِ
كَثِيرٗاۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓۚ إِنَّ ٱللَّهَ لَقَوِيٌّ
عَزِيزٌ (٤٠) ٱلَّذِينَ إِن مَّكَّنَّٰهُمۡ فِي ٱلۡأَرۡضِ أَقَامُواْ ٱلصَّلَوٰةَ
وَءَاتَوُاْ ٱلزَّكَوٰةَ وَأَمَرُواْ بِٱلۡمَعۡرُوفِ وَنَهَوۡاْ عَنِ ٱلۡمُنكَرِۗ
وَلِلَّهِ عَٰقِبَةُ ٱلۡأُمُورِ (٤١) وَإِن يُكَذِّبُوكَ فَقَدۡ كَذَّبَتۡ
قَبۡلَهُمۡ قَوۡمُ نُوحٖ وَعَادٞ وَثَمُودُ (٤٢) وَقَوۡمُ إِبۡرَٰهِيمَ وَقَوۡمُ
لُوطٖ (٤٣) وَأَصۡحَٰبُ مَدۡيَنَۖ وَكُذِّبَ مُوسَىٰۖ فَأَمۡلَيۡتُ لِلۡكَٰفِرِينَ
ثُمَّ أَخَذۡتُهُمۡۖ فَكَيۡفَ كَانَ نَكِيرِ (٤٤) فَكَأَيِّن مِّن قَرۡيَةٍ
أَهۡلَكۡنَٰهَا وَهِيَ ظَالِمَةٞ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئۡرٖ
مُّعَطَّلَةٖ وَقَصۡرٖ مَّشِيدٍ (٤٥) أَفَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَتَكُونَ
لَهُمۡ قُلُوبٞ يَعۡقِلُونَ بِهَآ أَوۡ ءَاذَانٞ يَسۡمَعُونَ بِهَاۖ فَإِنَّهَا
لَا تَعۡمَى ٱلۡأَبۡصَٰرُ وَلَٰكِن تَعۡمَى ٱلۡقُلُوبُ ٱلَّتِي فِي ٱلصُّدُورِ (٤٦)

After Allah stated that He defends the believers and as a result they felt at ease, He gave them permission to fight the disbelievers, saying:

㊴ Allah has given permission to fight to the believers who are fought by the idolaters, due to their being oppressed by their enemies. Allah has the power to help the believers against their enemies without fighting. However, the wisdom of Allah required that the believers be tested through fighting the disbelievers.

㊵ Those whom the disbelievers unjustly exiled from their homes, not due to any crime they committed but because they said: “Our Lord is Allah; we have no Lord besides Him”. Had Allah not legislated for the prophets and believers fighting against their enemies, they would have invaded the places of worship, destroying the monasteries of the monks, Christian churches, Jewish synagogues, and the mosques of the Muslims which have been made for prayer and in which the Muslims remember Allah abundantly. Allah will help those who help His religion and Prophet. Allah has power to help whoever helps His religion and is Mighty, with nobody able to overcome Him.

㊶ These people who have been promised help are those who, if I were to establish on earth by helping them against their enemies, would perform prayer in the most perfect manner, give Zakat of their wealth, command what the sacred law has commanded and forbid what it has forbidden. To Allah alone is where matters return, with respect to reward and punishment.

㊷ O Messenger, if your people reject you, be patient. You are not the first messenger to be rejected by his people. Before your people, the people of Noah rejected Noah, Aad rejected Hud and Thamud rejected Salih.

㊸ The people of Abraham rejected Abraham and the people of Lot rejected Lot.

㊹ The people of Madyan rejected Shuayb, and Pharaoh and his people rejected Moses. I deferred the punishment from their people, to gradually lead them away, then I seized them with the punishment. So contemplate how I reproached them; I destroyed them due to their disbelief.

㊺ How many cities, which were unjust because of their disbelief, I destroyed with obliterating punishment. Their homes are ruined and empty of inhabitants. How many wells are there which have nobody to drink from them, due to their being destroyed. How many lofty decorated palaces are there which could not save their residents from the punishment.

㊻ Did these people who reject what the Messenger (peace be upon him) brought not travel in the land, to see the remains of these destroyed cities, so that they would reflect with their minds to take heed and so that they would to accept their stories to learn from them? It is established that blindness is not blindness of eyesight, but rather the blindness which is destructive is blindness of insight, where such a person does not reflect or take lessons.

Beneficial Points

1. Striving in Allah’s path is a test for the believer.
2. All honour and power belongs to Allah.
3. The legality of striving in Allah’s path is established, to protect places of worship.
4. Divine help is attached to those who help the religion.
5. Establishing the religion is a means through which Allah’s assistance is attained for his believing servants.
6. The Messenger (peace be upon him) was consoled through knowing he is not the only one whose people rejected him and the outcome of the rejecters is destruction.
7. Blindness of the heart is a barrier to reflecting over the signs of Allah.

وَيَسۡتَعۡجِلُونَكَ بِٱلۡعَذَابِ وَلَن يُخۡلِفَ ٱللَّهُ وَعۡدَهُۥۚ وَإِنَّ يَوۡمًا
عِندَ رَبِّكَ كَأَلۡفِ سَنَةٖ مِّمَّا تَعُدُّونَ ﴿٤٧﴾ وَكَأَيِّن مِّن
قَرۡيَةٍ أَمۡلَيۡتُ لَهَا وَهِيَ ظَالِمَةٞ ثُمَّ أَخَذۡتُهَا وَإِلَيَّ ٱلۡمَصِيرُ
﴿٤٨﴾ قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَآ أَنَا۠ لَكُمۡ نَذِيرٞ مُّبِينٞ ﴿٤٩﴾ فَٱلَّذِينَ
ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُم مَّغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ﴿٥٠﴾
وَٱلَّذِينَ سَعَوۡاْ فِيٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُوْلَٰٓئِكَ أَصۡحَٰبُ
ٱلۡجَحِيمِ ﴿٥١﴾ وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٖ وَلَا نَبِيٍّ إِلَّآ
إِذَا تَمَنَّىٰٓ أَلۡقَى ٱلشَّيۡطَٰنُ فِيٓ أُمۡنِيَّتِهِۦ فَيَنسَخُ ٱللَّهُ مَا يُلۡقِي
ٱلشَّيۡطَٰنُ ثُمَّ يُحۡكِمُ ٱللَّهُ ءَايَٰتِهِۦۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ﴿٥٢﴾ لِّيَجۡعَلَ
مَا يُلۡقِي ٱلشَّيۡطَٰنُ فِتۡنَةٗ لِّلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ وَٱلۡقَاسِيَةِ
قُلُوبُهُمۡۗ وَإِنَّ ٱلظَّٰلِمِينَ لَفِي شِقَاقِۭ بَعِيدٖ ﴿٥٣﴾ وَلِيَعۡلَمَ
ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ أَنَّهُ ٱلۡحَقُّ مِن رَّبِّكَ فَيُؤۡمِنُواْ بِهِۦ
فَتُخۡبِتَ لَهُۥ قُلُوبُهُمۡۗ وَإِنَّ ٱللَّهَ لَهَادِ ٱلَّذِينَ ءَامَنُوٓاْ إِلَىٰ صِرَٰطٖ
مُّسۡتَقِيمٖ ﴿٥٤﴾ وَلَا يَزَالُ ٱلَّذِينَ كَفَرُواْ فِي مِرۡيَةٖ مِّنۡهُ حَتَّىٰ
تَأۡتِيَهُمُ ٱلسَّاعَةُ بَغۡتَةً أَوۡ يَأۡتِيَهُمۡ عَذَابُ يَوۡمٍ عَقِيمٍ ﴿٥٥﴾

㊼ O Messenger, the disbelievers amongst your people seek quick punishment in this world and deferred punishment in the Hearafter, when they were warned of them. Allah will never break the promise of it He has made to them. Amongst the quick punishment is what befell them on the day of Badr. And one day of punishment in the afterlife is like a thousand years of what you count in worldly years, due to the punishment it contains.

㊽ How many towns are there which I gave respite to in punishment and which were oppressive due to their disbelief. I did not punish them instantly, to gradually lead them on, then I seized them by an obliterating punishment. To Me alone is their return on the Day of Judgment, then I will reward them for their disbelief with the everlasting punishment.

㊾ O people, I am only a warner to you, conveying to you what I have been sent with and clear in my warning.

㊿ So those who have faith and did good actions will have forgiveness from their Lord for their sins, and for them is noble sustenance in paradise which will never end.

(51) Those who strive to deny our verses, believing they will be able to render Allah powerless and escape Him so that He cannot punish them, those are the people of the fire of hell, staying constantly in it just as companions stay with one another.

(52) O Messenger, I did not send before you any messenger or prophet except that when he read the Book of Allah, the satan put doubts in his recitation. Then Allah would nullify the whisperings the satan would put, and establish His verses. Allah knows everything, nothing being hidden from Him, and is Wise in His creating, decreeing and planning.

(53) The satan puts doubts in the recitation of the Prophet so that Allah makes what he puts as a test for the hypocrites and those idolaters whose hearts have become hard. The oppressors amongst the hypocrites and idolaters are in enmity of Allah and His Messenger, and distance from the truth and guidance.

(54) And so that those whom Allah gave knowledge are convinced that the Qur'ān revealed to Muhammad (peace be upon him) is the truth Allah revealed to you, O Messenger, thus increasing their faith in it and so that their hearts submit and humble themselves before it. Allah is the Guide of those who have faith toward the straight path of truth which contains no crookedness, as a reward for their submitting to it.

(55) Those who disbelieved in Allah and denied His Messenger will remain in doubt about the Qur'ān Allah revealed to you, continuing until the Hour comes to them suddenly whilst they are in that condition or the punishment of a day in which there is no mercy or good comes to them, and it is the Day of Judgment with respect to them.

Beneficial Points

1. Injustice is one of the causes of nations being destroyed.
2. Gradually leading the oppressor away until he exceeds the bounds in his oppression is a divine custom.
3. Allah has protected His Book from changes and tampering, and He has turned the schemes of the satan's supporters away from it.
4. Hypocrisy and hardness of the heart are two destructive illnesses.
5. Knowledge is a means of distinguishing between falsehood and truth.
6. Faith is the result of knowledge, and humbling and submitting to Allah' orders is the result of faith.

ٱلۡمُلۡكُ يَوۡمَئِذٖ لِّلَّهِ يَحۡكُمُ بَيۡنَهُمۡۚ فَٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فِي جَنَّٰتِ ٱلنَّعِيمِ ٥٦ وَٱلَّذِينَ
كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَا فَأُوْلَٰٓئِكَ لَهُمۡ عَذَابٞ
مُّهِينٞ ٥٧ وَٱلَّذِينَ هَاجَرُواْ فِي سَبِيلِ ٱللَّهِ ثُمَّ قُتِلُوٓاْ
أَوۡ مَاتُواْ لَيَرۡزُقَنَّهُمُ ٱللَّهُ رِزۡقًا حَسَنٗاۚ وَإِنَّ ٱللَّهَ لَهُوَ
خَيۡرُ ٱلرَّٰزِقِينَ ٥٨ لَيُدۡخِلَنَّهُم مُّدۡخَلٗا يَرۡضَوۡنَهُۥۚ
وَإِنَّ ٱللَّهَ لَعَلِيمٌ حَلِيمٞ ٥٩ ۞ ذَٰلِكَۖ وَمَنۡ عَاقَبَ بِمِثۡلِ ثلاثة أرباع الحزب ٣٤
مَا عُوقِبَ بِهِۦ ثُمَّ بُغِيَ عَلَيۡهِ لَيَنصُرَنَّهُ ٱللَّهُۚ إِنَّ ٱللَّهَ
لَعَفُوٌّ غَفُورٞ ٦٠ ذَٰلِكَ بِأَنَّ ٱللَّهَ يُولِجُ ٱلَّيۡلَ فِي
ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِ وَأَنَّ ٱللَّهَ سَمِيعُۢ
بَصِيرٞ ٦١ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ وَأَنَّ مَا يَدۡعُونَ
مِن دُونِهِۦ هُوَ ٱلۡبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلۡعَلِيُّ ٱلۡكَبِيرُ ٦٢
أَلَمۡ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَتُصۡبِحُ ٱلۡأَرۡضُ
مُخۡضَرَّةًۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٞ ٦٣ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلۡأَرۡضِۚ وَإِنَّ ٱللَّهَ لَهُوَ ٱلۡغَنِيُّ ٱلۡحَمِيدُ ٦٤

(56) Supreme authority on the Day of Judgment - the day when the punishment these people have been promised shall come to them, will only be for Allah alone. He will have no competitor for it, and He will judge between the believers and the disbelievers. He will judge for each of them as they deserve: those who had faith and performed good deeds will be granted a great reward in eternal gardens of everlasting bounties.

(57) And those who disbelieved in Allah and rejected the signs He revealed unto His Messenger will face a humiliating punishment in hell.

(58) As for those who left their houses and homelands in honour of Allah's religion and seeking His pleasure, and were killed whilst striving in His path or died, Allah shall grant them an everlasting sustenance in paradise. Indeed, Allah is the best of sustainers.

(59) Allah will definitely enter them into a place they shall be pleased with. And Allah is well aware of their intentions and their deeds; forbearing in that He did not punish them hastily on their shortcomings.

(60) The aforementioned, i.e. those who migrated in the path of Allah being entered into paradise, and permission for the wronged to avenge justly without incurring sin. If the oppressor returns to his oppression, Allah will help the oppressed. Indeed, Allah overlooks the sins of the believers and forgives them.

(61) The helping of the oppressed is because Allah is capable of doing as He wills. From His capabilities is entering the night into the day and the day into the night, by increasing one and decreasing the other. Allah also hears the statements of His servants and knows of their actions; nothing is hidden from Him and He shall requit them accordingly.

(62) The aforementioned, i.e. entering the night into the day and the day into the night, is because Allah is truly existent, and so His religion is the truth, His promise is also true and His helping the believers is also true. The idols that the idolaters worship instead of Allah are false and have no basis. And Allah is supreme over His creation in being, in power and in subjugation; the Grand to Whom belongs all majesty, grandeur and exaltedness.

(63) O Messenger! Do you not see that Allah causes rain to fall from the sky, and consequently the earth becomes green owing to the vegetation that grows upon it after the rain has fallen? Allah is kind to His servants in that He makes the rain fall for them, and makes the earth grow crops. He is also well aware of their requirements; nothing is hidden from Him.

(64) To Him alone belongs supreme authority of the heavens and the earth. He is The Self-sufficient who is never needy of any of His creation; the eternally existent.

Beneficial Points:

1. The status of migration in Islam and its virtue.
2. The permissibility of seeking revenge equally.
3. The help of Allah for the one wronged can come in the world or the Hearafter.
4. Affirmation of sublime attributes for Allah as befits His exaltedness; like the attributes of hearing, sight and highness.

أَلَمْ تَرَ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِي ٱلْأَرْضِ وَٱلْفُلْكَ تَجْرِي
فِي ٱلْبَحْرِ بِأَمْرِهِۦ وَيُمْسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا
بِإِذْنِهِۦٓۗ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٞ رَّحِيمٞ ٦٥ وَهُوَ ٱلَّذِيٓ
أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْۗ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٞ ٦٦
لِّكُلِّ أُمَّةٖ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُۖ فَلَا يُنَٰزِعُنَّكَ
فِي ٱلْأَمْرِۚ وَٱدْعُ إِلَىٰ رَبِّكَۖ إِنَّكَ لَعَلَىٰ هُدٗى مُّسْتَقِيمٖ ٦٧
وَإِن جَٰدَلُوكَ فَقُلِ ٱللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ٦٨ ٱللَّهُ يَحْكُمُ
بَيْنَكُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ٦٩
أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِي ٱلسَّمَآءِ وَٱلْأَرْضِۚ إِنَّ
ذَٰلِكَ فِي كِتَٰبٍۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ ٧٠ وَيَعْبُدُونَ
مِن دُونِ ٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنٗا وَمَا لَيْسَ لَهُم بِهِۦ
عِلْمٞۗ وَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٖ ٧١ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا
بَيِّنَٰتٖ تَعْرِفُ فِي وُجُوهِ ٱلَّذِينَ كَفَرُواْ ٱلْمُنكَرَۖ يَكَادُونَ
يَسْطُونَ بِٱلَّذِينَ يَتْلُونَ عَلَيْهِمْ ءَايَٰتِنَاۗ قُلْ أَفَأُنَبِّئُكُم بِشَرّٖ مِّن
ذَٰلِكُمُۗ ٱلنَّارُ وَعَدَهَا ٱللَّهُ ٱلَّذِينَ كَفَرُواْۖ وَبِئْسَ ٱلْمَصِيرُ ٧٢

(65) O Messenger! Do you not see that Allah has made the animals and other objects manageable for your needs and benefit, and the benefit of the masses? He also made manageable for you the ships that sail the oceans with His command; sailing from city to city. He also holds back the sky so it does not fall onto Earth except with His command; if He allowed it to fall it would. Indeed, Allah is benevolent and merciful towards the people such that He made these things manageable for them, despite their potential harm.

(66) Allah is the only One Who gave you life, in that He gave you existence when you were non-existent. He will then cause death upon you when your lives expire, and then will revive you after your death to hold you to account for your deeds and requit you for them. Verily, the human is ever in denial of the bounties of Allah, despite their being so clear.

(67) I have made a set of laws for the people of every creed. O Messenger! Let the idolaters and people of other creeds not contest with you in your set of laws, because you are more deserving of it than them as they are the people of falsehood. Invite the people towards sincerely proclaiming the oneness of Allah; indeed, you are on the straight path, in which there is no deviation.

(68) If they insist on quarrelling with you after the evidence has become clear, leave their matter to Allah, warning them and saying: “Allah is most aware of the actions you do, none of your actions are hidden from Him, and He will requit you for them”.

(69) Allah will judge between His servants: the believers and the disbelievers from among them, on the Day of Judgment, in the matters of religion they would dispute over in the world.

(70) O Messenger! Do you not know that Allah knows all that is in the heavens and on Earth; nothing is hidden from Him, and His knowledge of it is recorded in the Preserved Tablet. Encompassing the knowledge of it all is very easy for Allah.

(71) The idolaters worship idols instead of Allah; idols which Allah did not reveal any proof of their worship being acceptable in His books. Neither do they have any proof of their own knowledge; their only object of reliance for that is blind following of their forefathers. The wrongdoers will have no helper that will protect them from the punishment of Allah that will fall upon them.

(72) When you recite My clear verses of the Qur’ān unto them, you will recognise the objecting frowns of the disbelievers when they hear them. It is as if they would violently assault those who recite My verses unto them in extreme anger. O Messenger! Say to them: “Shall I inform you of something which is worse than this anger and frowning of yours? It is the hellfire which Allah has promised to enter the disbelievers into. How terrible their abode is!”

Beneficial Points:

1. From among the bounties of Allah is His making that which is in the heavens and on earth in favour for them.
2. Affirmation of the attributes of benevolence and mercy for Allah.
3. The knowledge of Allah encompassing everything that is in the heavens and earth.
4. Following blindly was the reason the idolaters persisted on their ascribing partners to Allah.
5. The people of falsehood resort to violence because they are incapable to challenging evidence with evidence.

يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٞ فَٱسۡتَمِعُواْ لَهُۥٓۚ إِنَّ ٱلَّذِينَ
تَدۡعُونَ مِن دُونِ ٱللَّهِ لَن يَخۡلُقُواْ ذُبَابٗا وَلَوِ ٱجۡتَمَعُواْ لَهُۥۖ
وَإِن يَسۡلُبۡهُمُ ٱلذُّبَابُ شَيۡـٔٗا لَّا يَسۡتَنقِذُوهُ مِنۡهُۚ ضَعُفَ
ٱلطَّالِبُ وَٱلۡمَطۡلُوبُ (٧٣) مَا قَدَرُواْ ٱللَّهَ حَقَّ قَدۡرِهِۦٓۚ إِنَّ ٱللَّهَ
لَقَوِيٌّ عَزِيزٌ (٧٤) ٱللَّهُ يَصۡطَفِي مِنَ ٱلۡمَلَٰٓئِكَةِ رُسُلٗا
وَمِنَ ٱلنَّاسِۚ إِنَّ ٱللَّهَ سَمِيعُۢ بَصِيرٞ (٧٥) يَعۡلَمُ مَا بَيۡنَ
أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۚ وَإِلَى ٱللَّهِ تُرۡجَعُ ٱلۡأُمُورُ (٧٦) يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُواْ ٱرۡكَعُواْ وَٱسۡجُدُواْ وَٱعۡبُدُواْ رَبَّكُمۡ
وَٱفۡعَلُواْ ٱلۡخَيۡرَ لَعَلَّكُمۡ تُفۡلِحُونَ۩ (٧٧) وَجَٰهِدُواْ فِي سَجۡدَة
ٱللَّهِ حَقَّ جِهَادِهِۦۚ هُوَ ٱجۡتَبَىٰكُمۡ وَمَا جَعَلَ عَلَيۡكُمۡ
فِي ٱلدِّينِ مِنۡ حَرَجٖۚ مِّلَّةَ أَبِيكُمۡ إِبۡرَٰهِيمَۚ هُوَ سَمَّىٰكُمُ
ٱلۡمُسۡلِمِينَ مِن قَبۡلُ وَفِي هَٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيۡكُمۡ
وَتَكُونُواْ شُهَدَآءَ عَلَى ٱلنَّاسِۚ فَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ
وَٱعۡتَصِمُواْ بِٱللَّهِ هُوَ مَوۡلَىٰكُمۡۖ فَنِعۡمَ ٱلۡمَوۡلَىٰ وَنِعۡمَ ٱلنَّصِيرُ (٧٨)

سُورَةُ المُؤۡمِنُونَ

تَرۡتِيبُهَا ٢٣
آيَاتُهَا ١١٨

(73) O people! A parable is about to be narrated, so listen carefully and take lesson from it! Indeed, those idols and other things you worship instead of Allah cannot even create a fly despite its small size, because of their incompetence. Even if they were to convene in trying to do so they would not be able to achieve it. And if a fly was to take anything away from them, i.e. perfume etc. they would not have the power to reclaim it. By their incapability of creating a fly and reclaiming anything from it, their incapability of doing anything greater than that becomes evident. How can they then worship it instead of Allah? This seeker - which is the worshipped idol that is totally incapable of reclaiming whatever the fly has taken from it, together with the sought-after fly, are both weak.

(74) They did not revere Allah as He deserves to be revered when they worshipped some of His creation along with worshipping Him. Indeed, Allah is the Strong, and He created the heavens, the earth and everything within them due to this strength and power. He is the Almighty who cannot be overpowered, unlike the idols of the idolaters which are weak and powerless to create anything.

(75) Allah, may He be glorified, selects messengers from the Angels and the people also. He sends some of the Angels to the prophets, like Gabriel, who He sent to the human messengers; and He also sends human messengers to common people. Indeed, Allah hears what the idolaters say regarding His messengers and is insightful of who He selects to convey His message.

(76) Allah, may He be glorified, is well aware of the affairs of His messengers, from both the angels and the people, even before their creation and well after their death. To Him alone shall all matters return on the Day of Judgment, when He will resurrect His servants and requit them for the actions they sent forth.

(77) O you who have believed in Allah and have acted in accordance to the laws He laid down for you! Bow and prostrate to Him alone in your prayer; do good by way of charity and enjoining family ties, in hope that you succeed in your objective and achieve salvation from the feared.

(78) And strive in the path of Allah sincerely for His pleasure. He has selected you and made your religion a religion of kindness, in which there is no oppression and extremism. This tolerant creed is the creed of your forefather Abraham (peace be upon him). Allah has named you 'Muslims' in the previous books and in the Qur'ān, so that the Messenger can be a witness against you in that he conveyed the message he was commanded to convey, and so that you yourselves can be witnesses against the previous nations in that their messengers also conveyed their messages respectively. So show gratitude to Allah upon that by performing prayer as perfectly as possible, giving Zakat from your wealth, seeking refuge in Allah and relying upon Him in all your matters, for He is the best protector for those believers who seek His protection, and the best of helpers for those of them who seek His help. So seek His protection, He will protect you, and seek His help, He will help you.

Beneficial Points:

1. The importance of giving examples for clarity of meaning. It is an important method of teaching.
2. The idols' incompetence in creating even the most insignificant of things is proof of their incapability of creating anything else.
3. The reason behind ascribing partners to Allah is not revering Him.
4. Affirmation of the attributes of strength and might for Allah, and the importance of a believer always keeping the meanings of these qualities in mind.
5. Worshipping Allah and doing good leads to success.
6. There being no difficulty in religion.

The Believers (Sūrah Al-Mu’minūn)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الجزء ١٨ الحزب ٣٥

قَدۡ أَفۡلَحَ ٱلۡمُؤۡمِنُونَ ١ ٱلَّذِينَ هُمۡ فِي صَلَاتِهِمۡ خَٰشِعُونَ
٢ وَٱلَّذِينَ هُمۡ عَنِ ٱللَّغۡوِ مُعۡرِضُونَ ٣ وَٱلَّذِينَ هُمۡ لِلزَّكَوٰةِ
فَٰعِلُونَ ٤ وَٱلَّذِينَ هُمۡ لِفُرُوجِهِمۡ حَٰفِظُونَ ٥ إِلَّا عَلَىٰٓ
أَزۡوَٰجِهِمۡ أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُهُمۡ فَإِنَّهُمۡ غَيۡرُ مَلُومِينَ ٦ فَمَنِ
ٱبۡتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلۡعَادُونَ ٧ وَٱلَّذِينَ هُمۡ
لِأَمَٰنَٰتِهِمۡ وَعَهۡدِهِمۡ رَٰعُونَ ٨ وَٱلَّذِينَ هُمۡ عَلَىٰ صَلَوَٰتِهِمۡ
يُحَافِظُونَ ٩ أُوْلَٰٓئِكَ هُمُ ٱلۡوَٰرِثُونَ ١٠ ٱلَّذِينَ يَرِثُونَ
ٱلۡفِرۡدَوۡسَ هُمۡ فِيهَا خَٰلِدُونَ ١١ وَلَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ مِن
سُلَٰلَةٖ مِّن طِينٖ ١٢ ثُمَّ جَعَلۡنَٰهُ نُطۡفَةٗ فِي قَرَارٖ مَّكِينٖ ١٣
ثُمَّ خَلَقۡنَا ٱلنُّطۡفَةَ عَلَقَةٗ فَخَلَقۡنَا ٱلۡعَلَقَةَ مُضۡغَةٗ فَخَلَقۡنَا
ٱلۡمُضۡغَةَ عِظَٰمٗا فَكَسَوۡنَا ٱلۡعِظَٰمَ لَحۡمٗا ثُمَّ أَنشَأۡنَٰهُ خَلۡقًا
ءَاخَرَۚ فَتَبَارَكَ ٱللَّهُ أَحۡسَنُ ٱلۡخَٰلِقِينَ ١٤ ثُمَّ إِنَّكُم بَعۡدَ ذَٰلِكَ
لَمَيِّتُونَ ١٥ ثُمَّ إِنَّكُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ تُبۡعَثُونَ ١٦ وَلَقَدۡ
خَلَقۡنَا فَوۡقَكُمۡ سَبۡعَ طَرَآئِقَ وَمَا كُنَّا عَنِ ٱلۡخَلۡقِ غَٰفِلِينَ ١٧

Themes of the Sūrah:

The issue of faith, its reality, its fruits, the outcomes of its opposition and rebuking the disbelievers. That is why the Sūrah starts with mentioning the success of the believers and failure of the disbelievers

Explanation:

① Those who believed in Allah and acted according to His laws have indeed succeeded by achieving whatever they sought, and gaining salvation from whatever they feared.

② Those who were humble in their prayer: their limbs remained calm during it and their hearts were free of distractions.

③ Those who turned away from falsehood and futility, especially those futile actions and speech which was sinful.

④ Those who purified themselves of evil characteristics, and their wealth by taking out Zakat from it.

⑤ Those who safeguarded their private parts by keeping them far from fornication, homosexuality and shameful actions; so they remained pure and chaste.

⑥ Except using them with their wives or the female servants they possessed, for they are blameless in taking pleasure from them through sexual intercourse and the like.

⑦ So whosoever seeks pleasure from other than his wives and female servants that he possesses, he is transgressing the limits of Allah by delving into that which Allah has forbidden, without keeping to that which He has kept lawful.

⑧ Those who fulfil and do not neglect or usurp the trusts Allah has entrusted them with, or any of His servants have entrusted them with. Rather, they keep to their pacts.

⑨ Those who observe their prayers by being punctual in them, by performing them at their correct times together, obligations and preferred actions.

⑩ Those possessing these characteristics are the true inheritors.

⑪ They will inherit the loftiest level of paradise wherein they will live forever. Their bounties will not finish in it.

⑫ Verily, I created the father of mankind, Adam, from clay. I took the soil he was created from, from a mixture of water and the soil of the earth.

⑬ Then I created his progeny who procreate, by way of a drop of sperm that lodges in the womb until birth.

⑭ I then created the lodged drop of sperm into a red clot of blood, which I then created into a piece of flesh, which I then created into hard bones. I then covered those bones with flesh and then developed it into a completely different creation, by blowing a soul into it and bringing it out into life. Praised is Allah, the best of creators!

⑮ O people! After having passed through all these phases, you shall die when your lives expire.

⑯ Then, after your death, you shall be resurrected from your graves on the Day of Judgment so that you may be held to account for whatever deeds you sent forth.

⑰ O people! Verily, I created seven heavens over you, one above the other. I am never neglectful of My creation, nor am I One to forget it.

Beneficial Points:

1. There are various means to achieving success. Their recognition is advisable, so too is endeavouring to achieve them.
2. Gradual progress in creation and legislation is a divine custom.
3. Allah’s knowledge of His creation is all-encompassing.

وَأَنزَلۡنَا مِنَ ٱلسَّمَآءِ مَآءَۢ بِقَدَرٖ فَأَسۡكَنَّٰهُ فِي ٱلۡأَرۡضِۖ وَإِنَّا عَلَىٰ
ذَهَابِۭ بِهِۦ لَقَٰدِرُونَ (١٨) فَأَنشَأۡنَا لَكُم بِهِۦ جَنَّٰتٖ مِّن نَّخِيلٖ
وَأَعۡنَٰبٖ لَّكُمۡ فِيهَا فَوَٰكِهُ كَثِيرَةٞ وَمِنۡهَا تَأۡكُلُونَ (١٩) وَشَجَرَةٗ
تَخۡرُجُ مِن طُورِ سَيۡنَآءَ تَنۢبُتُ بِٱلدُّهۡنِ وَصِبۡغٖ لِّلۡأٓكِلِينَ (٢٠)
وَإِنَّ لَكُمۡ فِي ٱلۡأَنۡعَٰمِ لَعِبۡرَةٗۖ نُّسۡقِيكُم مِّمَّا فِي بُطُونِهَا وَلَكُمۡ فِيهَا
مَنَٰفِعُ كَثِيرَةٞ وَمِنۡهَا تَأۡكُلُونَ (٢١) وَعَلَيۡهَا وَعَلَى ٱلۡفُلۡكِ تُحۡمَلُونَ
(٢٢) وَلَقَدۡ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦ فَقَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ
مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥٓۚ أَفَلَا تَتَّقُونَ (٢٣) فَقَالَ ٱلۡمَلَؤُاْ ٱلَّذِينَ
كَفَرُواْ مِن قَوۡمِهِۦ مَا هَٰذَآ إِلَّا بَشَرٞ مِّثۡلُكُمۡ يُرِيدُ أَن يَتَفَضَّلَ عَلَيۡكُمۡ
وَلَوۡ شَآءَ ٱللَّهُ لَأَنزَلَ مَلَٰٓئِكَةٗ مَّا سَمِعۡنَا بِهَٰذَا فِيٓ ءَابَآئِنَا
ٱلۡأَوَّلِينَ (٢٤) إِنۡ هُوَ إِلَّا رَجُلُۢ بِهِۦ جِنَّةٞ فَتَرَبَّصُواْ بِهِۦ حَتَّىٰ حِينٖ
(٢٥) قَالَ رَبِّ ٱنصُرۡنِي بِمَا كَذَّبُونِ (٢٦) فَأَوۡحَيۡنَآ إِلَيۡهِ أَنِ ٱصۡنَعِ
ٱلۡفُلۡكَ بِأَعۡيُنِنَا وَوَحۡيِنَا فَإِذَا جَآءَ أَمۡرُنَا وَفَارَ ٱلتَّنُّورُ فَٱسۡلُكۡ
فِيهَا مِن كُلّٖ زَوۡجَيۡنِ ٱثۡنَيۡنِ وَأَهۡلَكَ إِلَّا مَن سَبَقَ عَلَيۡهِ
ٱلۡقَوۡلُ مِنۡهُمۡۖ وَلَا تُخَٰطِبۡنِي فِي ٱلَّذِينَ ظَلَمُوٓاْ إِنَّهُم مُّغۡرَقُونَ (٢٧)

⑱ I sent down rain from the heavens according to the need toward it; not in excessive amounts that cause ruin, nor too little that is insufficient. I allow it to settle on earth so that the people and animals can take benefit from it. Otherwise, I am capable of causing it to wash away, in which case they would not be able to benefit from it.

⑲ Through that water I then created gardens for you, the like of palms and grapevines. You have fruits of varying colours and appearance that grow within them, like figs, pomegranates and apples, of which you eat.

⑳ Through that water, I also created the olive tree for you, the origins of which come from the land of Mount Sinai. From its fruits, the oil is extracted which you use and consume.

㉑ O people! Indeed, you have a lesson to take from grazing livestock (camels, cows and sheep), in that you can draw conclusions from them in the power of Allah and His kindness to you. He quenches your thirst with pure, tasty milk from the bellies of these animals. You can also derive other benefits from them, like conveyance, wool, fur, bristles, together with being able to consume their meat.

㉒ You are carried on the camels on land and on the ships at sea.

㉓ Indeed, I sent Noah (peace be upon him) to his people to call them towards Allah, so he said to them, "O my people! Worship Allah only; you do not have any true deity except Him, may He be glorified. Will you not be mindful of Allah by fulfilling His commands and refraining from His prohibitions?"

㉔ So the noblemen and leaders from his people who disbelieved in Allah said to their followers and the masses, "This man that claims to be a messenger is only a human like yourselves; he only desires leadership and rule over you. If Allah wished to send a messenger to you He would have done so by sending one from the angels, not from the humans. We have not heard anything like what he is claiming from our predecessors!"

㉕ He is only a man who is mad. He does not understand what he himself is saying. Wait and see when soon his true reality becomes apparent to the people.

㉖ Noah (peace be upon him) said, "O my Lord! Help me against them and pay them back for their rejection and defiance!"

㉗ So I revealed to him: Make a ship under My supervision and tutorage. Then, when My command to destroy them is issued and water gushes forth from the place where bread is baked, start taking a male and female from every living species onto the ship, so that they can procreate and not become extinct. Also take your family on board, except for those upon whom Allah's decree of destruction has been passed i.e. your wife and son. Do not request Me to save and not destroy those who have wronged through disbelief; there is no doubt they shall be destroyed by drowning in the water of the flood.

Beneficial Points:

1. Allah's kindness towards His servants is evident by His sending down rain and making it easy to benefit from it.
2. Reference is made to the status of the olive tree.
3. There is a lesson to be learnt from the livestock being sub-servient for the people.
4. The idolaters' belief of the divinity of the stone while rejecting the prophethood of a human being is clear evidence of their foolishness.
5. Allah's help and victory for His messengers occurs after their people reject their message.

فَإِذَا ٱسۡتَوَيۡتَ أَنتَ وَمَن مَّعَكَ عَلَى ٱلۡفُلۡكِ فَقُلِ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي
نَجَّىٰنَا مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ٢٨ وَقُل رَّبِّ أَنزِلۡنِي مُنزَلٗا مُّبَارَكٗا وَأَنتَ
خَيۡرُ ٱلۡمُنزِلِينَ ٢٩ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ وَإِن كُنَّا لَمُبۡتَلِينَ ٣٠ ثُمَّ أَنشَأۡنَا
مِنۢ بَعۡدِهِمۡ قَرۡنًا ءَاخَرِينَ ٣١ فَأَرۡسَلۡنَا فِيهِمۡ رَسُولٗا مِّنۡهُمۡ أَنِ ٱعۡبُدُواْ
ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥٓۚ أَفَلَا تَتَّقُونَ ٣٢ وَقَالَ ٱلۡمَلَأُ مِن قَوۡمِهِ
ٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِلِقَآءِ ٱلۡأٓخِرَةِ وَأَتۡرَفۡنَٰهُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا
مَا هَٰذَآ إِلَّا بَشَرٞ مِّثۡلُكُمۡ يَأۡكُلُ مِمَّا تَأۡكُلُونَ مِنۡهُ وَيَشۡرَبُ
مِمَّا تَشۡرَبُونَ ٣٣ وَلَئِنۡ أَطَعۡتُم بَشَرٗا مِّثۡلَكُمۡ إِنَّكُمۡ إِذٗا لَّخَٰسِرُونَ
٣٤ أَيَعِدُكُمۡ أَنَّكُمۡ إِذَا مِتُّمۡ وَكُنتُمۡ تُرَابٗا وَعِظَٰمًا أَنَّكُم مُّخۡرَجُونَ
٣٥ ۞ هَيۡهَاتَ هَيۡهَاتَ لِمَا تُوعَدُونَ ٣٦ إِنۡ هِيَ إِلَّا حَيَاتُنَا ربع الحزب ٣٥
ٱلدُّنۡيَا نَمُوتُ وَنَحۡيَا وَمَا نَحۡنُ بِمَبۡعُوثِينَ ٣٧ إِنۡ هُوَ إِلَّا
رَجُلٌ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبٗا وَمَا نَحۡنُ لَهُۥ بِمُؤۡمِنِينَ ٣٨ قَالَ رَبِّ
ٱنصُرۡنِي بِمَا كَذَّبُونِ ٣٩ قَالَ عَمَّا قَلِيلٖ لَّيُصۡبِحُنَّ نَٰدِمِينَ ٤٠
فَأَخَذَتۡهُمُ ٱلصَّيۡحَةُ بِٱلۡحَقِّ فَجَعَلۡنَٰهُمۡ غُثَآءٗۚ فَبُعۡدٗا لِّلۡقَوۡمِ
ٱلظَّٰلِمِينَ ٤١ ثُمَّ أَنشَأۡنَا مِنۢ بَعۡدِهِمۡ قُرُونًا ءَاخَرِينَ ٤٢

(28) When you board the ship together with the believers achieving salvation, say: "All praise is for Allah Who saved us from the disbelieving people and destroyed them."

(29) And say: "O my Lord! Cause me to disembark at a blessed place, for You are the best of those who cause to disembark."

(30) Indeed, in the aforementioned, i.e. saving Noah and the believers with him, and destroying the disbelievers, are great signs of My ability to help My messengers and destroy their rejecters. I had tested the people of Noah by sending him to them, so that the believers and disbelievers, the obedient and sinners become distinct.

(31) Thereafter, I created a different generation of people after destroying the people of Noah. They were the Ād, the people of Hud (peace be upon him).

(32) I sent to them a messenger from amongst them: Hud, who would call them towards Allah. He said to them, "O my people! Worship Allah only; you do not have any true deity except Him, may He be glorified. Will you not be mindful of Allah by fulfilling His commands and refraining from His prohibitions?"

(33) The noblemen and leaders from his people who disbelieved in Allah, rejected the Hereafter and the punishment and reward to be meted out in it, and were misled by the blessings I had granted them in the world, said to their followers and masses, "This is a human just like you are: he eats of the food you eat and drinks of the drinks you drink. He does not have any superiority over you such that he would be sent as a messenger to you!"

(34) "And if you were to follow a human just like you, you would indeed have been deceived into leaving aside your deities and following one who has no virtue over you."

(35) "Does this man who claims to be a messenger promise you that when you die and become dust and decomposed bones, that you shall leave your graves alive? Is this even conceivable?!"

(36) The promise you are being given in being taken out of your graves alive after you have died and turned into dust and decomposed bones, is very far from reality.

(37) The only life is the life of this world, not the afterlife. The living from among us die and are not revived, whilst others are born and live. We are not going to be taken out after we have died, to be taken to account on the Day of Judgment.

(38) Hud, who claims he is a messenger, has only fabricated a lie unto Allah by this claim of his; we are not going to believe him.

(39) Hud said, "O my Lord! Help me against them and pay them back for their rejection and defiance!"

(40) Allah responded to him, saying, "Very soon, these people who have rejected the message you have brought to them will regret their rejection."

(41) So a severe scream, accompanied by a severe wind, took them by surprise, due to their deserving the punishment owing to their stubbornness. I destroyed them, leaving them like the froth of the flood. Woe be to the transgressing nation!

(42) Then, after destroying them, I created other peoples and nations, like the nation of Lot, Shu'ayb and Jonah.

Beneficial Points:

1. The obligation of praising Allah for His blessings.
2. Luxury in this world is outwardly a blessing, but in reality a test.
3. The idolaters' rejection of resurrection is a result of their materialistic ideology.
4. The end result of a disbeliever is regret and loss.
5. Transgression is a means of being distanced from the mercy of Allah.

مَا تَسۡبِقُ مِنۡ أُمَّةٍ أَجَلَهَا وَمَا يَسۡتَـٔۡخِرُونَ ﴿٤٣﴾ ثُمَّ أَرۡسَلۡنَا رُسُلَنَا
تَتۡرَاۖ كُلَّ مَا جَآءَ أُمَّةٗ رَّسُولُهَا كَذَّبُوهُۖ فَأَتۡبَعۡنَا بَعۡضَهُم بَعۡضٗا
وَجَعَلۡنَٰهُمۡ أَحَادِيثَۚ فَبُعۡدٗا لِّقَوۡمٖ لَّا يُؤۡمِنُونَ ﴿٤٤﴾ ثُمَّ أَرۡسَلۡنَا مُوسَىٰ
وَأَخَاهُ هَٰرُونَ بِـَٔايَٰتِنَا وَسُلۡطَٰنٖ مُّبِينٍ ﴿٤٥﴾ إِلَىٰ فِرۡعَوۡنَ وَمَلَإِيْهِۦ
فَٱسۡتَكۡبَرُواْ وَكَانُواْ قَوۡمًا عَالِينَ ﴿٤٦﴾ فَقَالُوٓاْ أَنُؤۡمِنُ لِبَشَرَيۡنِ مِثۡلِنَا
وَقَوۡمُهُمَا لَنَا عَٰبِدُونَ ﴿٤٧﴾ فَكَذَّبُوهُمَا فَكَانُواْ مِنَ ٱلۡمُهۡلَكِينَ
﴿٤٨﴾ وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ لَعَلَّهُمۡ يَهۡتَدُونَ ﴿٤٩﴾ وَجَعَلۡنَا
ٱبۡنَ مَرۡيَمَ وَأُمَّهُۥٓ ءَايَةٗ وَءَاوَيۡنَٰهُمَآ إِلَىٰ رَبۡوَةٖ ذَاتِ قَرَارٖ وَمَعِينٖ
﴿٥٠﴾ يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُواْ مِنَ ٱلطَّيِّبَٰتِ وَٱعۡمَلُواْ صَٰلِحًاۖ إِنِّي بِمَا
تَعۡمَلُونَ عَلِيمٞ ﴿٥١﴾ وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمۡ أُمَّةٗ وَٰحِدَةٗ وَأَنَا۠ رَبُّكُمۡ
فَٱتَّقُونِ ﴿٥٢﴾ فَتَقَطَّعُوٓاْ أَمۡرَهُم بَيۡنَهُمۡ زُبُرٗاۖ كُلُّ حِزۡبِۭ بِمَا لَدَيۡهِمۡ
فَرِحُونَ ﴿٥٣﴾ فَذَرۡهُمۡ فِي غَمۡرَتِهِمۡ حَتَّىٰ حِينٍ ﴿٥٤﴾ أَيَحۡسَبُونَ أَنَّمَا نُمِدُّهُم
بِهِۦ مِن مَّالٖ وَبَنِينَ ﴿٥٥﴾ نُسَارِعُ لَهُمۡ فِي ٱلۡخَيۡرَٰتِۚ بَل لَّا يَشۡعُرُونَ
﴿٥٦﴾ إِنَّ ٱلَّذِينَ هُم مِّنۡ خَشۡيَةِ رَبِّهِم مُّشۡفِقُونَ ﴿٥٧﴾ وَٱلَّذِينَ هُم
بِـَٔايَٰتِ رَبِّهِمۡ يُؤۡمِنُونَ ﴿٥٨﴾ وَٱلَّذِينَ هُم بِرَبِّهِمۡ لَا يُشۡرِكُونَ ﴿٥٩﴾

㊸ None of these rejecting nations will precede the time fixed for their destruction, nor will they be delayed from it, regardless of whatever means they have at their disposal.
㊹ I then sent My messengers in succession, one after the other. Each time the Messenger came to his nation he was sent to they rejected him, so I successively destroyed them, leaving nothing except for the tales of people regarding them. So destruction be to the nation that does not believe in the message brought to it by a messenger sent to it!
㊺ I then sent Moses and his brother Aaron with nine of My signs: the Staff, the Hand, locusts, lice, frogs, blood, floods, drought and shortage of produce, and with clear proof.
㊻ I sent them both to Pharaoh and the noblemen of his people, but they displayed arrogance and did not submit to believing in them. They were a people who imposed themselves upon people by subduing and oppressing them.
㊼ So they said, "Should we believe two humans like us, who have no superiority over us and their tribe (the Israelites) are submissive and obedient to us?"
㊽ So they rejected whatever message they brought to them from Allah. And because of their rejection, they were destroyed by drowning.
㊾ Verily, I gave Moses the Torah in the hope that his people would be guided to the truth through it and implement its teachings.
㊿ I also made Jesus and his mother Mary signs indicating My capability; she conceived him without a father. I granted them shelter in an elevated place on earth, an even, habitable place which had fresh flowing water.
(51) O Messengers! Eat from the appealing food that I have made lawful for you, and perform good deeds in accordance to the laws of Allah. Indeed, I am ever aware of every action of yours; none of your actions are hidden from Me.
(52) O Messengers! Indeed, your creed is one creed: it is Islam. And I am your Lord, you do not have a Lord other than Me, so be mindful of Me by fulfilling My commands and refraining from My prohibitions.
(53) After they passed away, their followers were divided in religion and became sects and groups, with each group conceited in believing that whatever it believed in was the true acceptable religion according to Allah, disregarding the views of anyone else.
(54) O Messenger! Leave them in the ignorance and confusion they are in, until the punishment descends upon them.
(55) Do these self-conceited groups think that whatever wealth and offspring we bestow them with in the world, is a prelude of good they deserve? It is not as they think; I am only giving it to them as respite, gradually leading them into destruction, but they do not realise it.
(56) Do these self-conceited groups think that whatever wealth and offspring we bestow them with in the world, is a prelude of good they deserve? It is not as they think; I am only giving it to them as respite, gradually leading them into destruction, but they do not realise it. (57) Indeed, those who, despite their belief and good, are fearful of their Lord. (58) And those who believe in the universal and religious signs of their Lord. (59) And those who proclaim the oneness of their Lord, without ascribing anything to Him as partner.

Beneficial Points:

1. Allah's care for His servants by sending consecutive messengers to them, until finally sealing them with our Prophet, peace and blessings be with him and all prophets.
2. Arrogance is a barrier to being able to recognise the truth.
3. Consuming good food is a quality of the Allah-conscious servants of Allah.
4. Monotheism is the creed of all prophets and their call.
5. Bestowing a transgressor with favours is not honouring him; it is gradually leading him into destruction.

وَٱلَّذِينَ يُؤۡتُونَ مَآ ءَاتَواْ وَّقُلُوبُهُمۡ وَجِلَةٌ أَنَّهُمۡ إِلَىٰ رَبِّهِمۡ رَٰجِعُونَ ٦٠
أُوْلَٰٓئِكَ يُسَٰرِعُونَ فِي ٱلۡخَيۡرَٰتِ وَهُمۡ لَهَا سَٰبِقُونَ ٦١ وَلَا نُكَلِّفُ
نَفۡسًا إِلَّا وُسۡعَهَاۚ وَلَدَيۡنَا كِتَٰبٞ يَنطِقُ بِٱلۡحَقِّ وَهُمۡ لَا يُظۡلَمُونَ ٦٢
بَلۡ قُلُوبُهُمۡ فِي غَمۡرَةٖ مِّنۡ هَٰذَا وَلَهُمۡ أَعۡمَٰلٞ مِّن دُونِ ذَٰلِكَ
هُمۡ لَهَا عَٰمِلُونَ ٦٣ حَتَّىٰٓ إِذَآ أَخَذۡنَا مُتۡرَفِيهِم بِٱلۡعَذَابِ إِذَا هُمۡ
يَجۡـَٔرُونَ ٦٤ لَا تَجۡـَٔرُواْ ٱلۡيَوۡمَۖ إِنَّكُم مِّنَّا لَا تُنصَرُونَ ٦٥ قَدۡ كَانَتۡ
ءَايَٰتِي تُتۡلَىٰ عَلَيۡكُمۡ فَكُنتُمۡ عَلَىٰٓ أَعۡقَٰبِكُمۡ تَنكِصُونَ ٦٦
مُسۡتَكۡبِرِينَ بِهِۦ سَٰمِرٗا تَهۡجُرُونَ ٦٧ أَفَلَمۡ يَدَّبَّرُواْ ٱلۡقَوۡلَ أَمۡ
جَآءَهُم مَّا لَمۡ يَأۡتِ ءَابَآءَهُمُ ٱلۡأَوَّلِينَ ٦٨ أَمۡ لَمۡ يَعۡرِفُواْ رَسُولَهُمۡ
فَهُمۡ لَهُۥ مُنكِرُونَ ٦٩ أَمۡ يَقُولُونَ بِهِۦ جِنَّةُۢۚ بَلۡ جَآءَهُم بِٱلۡحَقِّ
وَأَكۡثَرُهُمۡ لِلۡحَقِّ كَٰرِهُونَ ٧٠ وَلَوِ ٱتَّبَعَ ٱلۡحَقُّ أَهۡوَآءَهُمۡ لَفَسَدَتِ
ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ وَمَن فِيهِنَّۚ بَلۡ أَتَيۡنَٰهُم بِذِكۡرِهِمۡ فَهُمۡ
عَن ذِكۡرِهِم مُّعۡرِضُونَ ٧١ أَمۡ تَسۡـَٔلُهُمۡ خَرۡجٗا فَخَرَاجُ رَبِّكَ خَيۡرٞۖ
وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٧٢ وَإِنَّكَ لَتَدۡعُوهُمۡ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٧٣
وَإِنَّ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ عَنِ ٱلصِّرَٰطِ لَنَٰكِبُونَ ٧٤

(60) Those who strive in doing righteous deeds and draw closer to Allah through them, whilst fearing that He may not accept their spending in His path, or good deeds when they return to Him on the Day of Judgment.

(61) Those possessing these lofty characteristics hasten towards good deeds, and beat others in performing them. That is why they surpass everyone else.

(62) I do not burden any soul except with whatever actions are within its capability. I have a book in which I have recorded all the deeds of every doer; it shows the undisputable truth. The people will not be wronged by having their good deeds decreased or evil deeds increased.

(63) Rather, the hearts of the disbelievers are neglectful of this book that contains the truth, and of the book that was revealed to them. They also commit evil actions other than the disbelief that they are insistent on.

(64) Until when I punish those among them who lived in luxury in the world with the punishment on the Day of Judgment, they shall raise their voices calling out for help.

(65) It will be said to them, depriving them of all hope in the mercy of Allah, "Do not scream and do not call for help today! There is no helper for you today who can help you against the punishment of Allah.

(66) Verily, the verses of Allah would be recited to you in the world, but you would turn away from them when you heard them, in hatred for them.

(67) You did that displaying arrogance over the people, because you thought you were the people of the sanctuary while you were not; the true people of the sanctuary are the Mindful. You also talked ill of it by night and would not deem it sacred.

(68) Will these idolaters not ponder over the Qur'ān Allah has revealed, bring faith in it and implement its teachings? Or is it that something has come to them which did not come to their predecessors, so they turned away from it and rejected it?

(69) Or is it that they do not recognise Muhammad peace be upon him whom Allah has sent to them, and so they reject him? Verily, they recognise him, his truthfulness and his honesty.

(70) Rather, do they say, "He is insane!"? Surely, they have lied. Rather, the truth has come to them, undisputably from Allah. The majority of them dislike the truth, hating it due to the jealousy within themselves and fanaticism over their falsehood.

(71) If Allah was to have let matters run and arrange them in accordance to their desires, the heavens, earth and all their inhabitants would fall into ruin due to their ignorance of the outcome of matters, and their inability to differentiate between good and bad plans.

(72) O Messenger! Have you asked for a fee from these people for what you brought to them, which has made them reject your call? You have not done as such; the reward of your Lord is far better than the reward any of these people can give. He, may He be glorified, is the best of providers.

(73) O Messenger! Indeed, you call these people and others towards a straight path which has no deviation: it is the path of Islam.

(74) And indeed those who do not believe in the Hearafter; accountability, punishment and reward, incline towards other paths which lead to the hellfire.

Beneficial Points:

1. The believer should fear his good deeds not being accepted. 2. Out of Allah's mercy for His servants, they are not obliged to do things beyond their capabilities. 3. Affluence is one of the barriers to steadfastness, and is a means to destruction. 4. Arrogance is a barrier from guidance reaching the hearts. 5. The human intellect is incapable of understanding many requirements. 6. Not believing in reward and punishment is one way that leads to deviation and misguidance.

نصف الحزب ٣٥

۞ وَلَوۡ رَحِمۡنَٰهُمۡ وَكَشَفۡنَا مَا بِهِم مِّن ضُرّٖ لَّلَجُّواْ فِي طُغۡيَٰنِهِمۡ
يَعۡمَهُونَ ٧٥ وَلَقَدۡ أَخَذۡنَٰهُم بِٱلۡعَذَابِ فَمَا ٱسۡتَكَانُواْ لِرَبِّهِمۡ
وَمَا يَتَضَرَّعُونَ ٧٦ حَتَّىٰٓ إِذَا فَتَحۡنَا عَلَيۡهِم بَابٗا ذَا عَذَابٖ شَدِيدٍ
إِذَا هُمۡ فِيهِ مُبۡلِسُونَ ٧٧ وَهُوَ ٱلَّذِيٓ أَنشَأَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ
وَٱلۡأَفۡـِٔدَةَۚ قَلِيلٗا مَّا تَشۡكُرُونَ ٧٨ وَهُوَ ٱلَّذِي ذَرَأَكُمۡ فِي ٱلۡأَرۡضِ
وَإِلَيۡهِ تُحۡشَرُونَ ٧٩ وَهُوَ ٱلَّذِي يُحۡيِۦ وَيُمِيتُ وَلَهُ ٱخۡتِلَٰفُ
ٱلَّيۡلِ وَٱلنَّهَارِۚ أَفَلَا تَعۡقِلُونَ ٨٠ بَلۡ قَالُواْ مِثۡلَ مَا قَالَ
ٱلۡأَوَّلُونَ ٨١ قَالُوٓاْ أَءِذَا مِتۡنَا وَكُنَّا تُرَابٗا وَعِظَٰمًا أَءِنَّا
لَمَبۡعُوثُونَ ٨٢ لَقَدۡ وُعِدۡنَا نَحۡنُ وَءَابَآؤُنَا هَٰذَا مِن قَبۡلُ
إِنۡ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ٨٣ قُل لِّمَنِ ٱلۡأَرۡضُ وَمَن
فِيهَآ إِن كُنتُمۡ تَعۡلَمُونَ ٨٤ سَيَقُولُونَ لِلَّهِۚ قُلۡ أَفَلَا
تَذَكَّرُونَ ٨٥ قُلۡ مَن رَّبُّ ٱلسَّمَٰوَٰتِ ٱلسَّبۡعِ وَرَبُّ ٱلۡعَرۡشِ
ٱلۡعَظِيمِ ٨٦ سَيَقُولُونَ لِلَّهِۚ قُلۡ أَفَلَا تَتَّقُونَ ٨٧ قُلۡ مَنۢ
بِيَدِهِۦ مَلَكُوتُ كُلِّ شَيۡءٖ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيۡهِ إِن
كُنتُمۡ تَعۡلَمُونَ ٨٨ سَيَقُولُونَ لِلَّهِۚ قُلۡ فَأَنَّىٰ تُسۡحَرُونَ ٨٩

(75) If I were to have mercy on them and lift their famine and hunger, they would continue being misguided from the truth, being confused and stumbling.

(76) I tested them through different afflictions, but neither did they humble before their Lord or submit to Him nor did they pray to Him submissively so that He lifts the afflictions from them when they befall.

(77) Until when I opened a door of severe punishment on them, they became hopeless of every ease and good.

As denying the resurrection does not occur from those who have the faculties of knowledge, namely hearing, vision and intellect, Allah reminded them of what He favoured them thereof, saying:

(78) O deniers of the resurrection, Allah is the One Who created for you hearing to listen with, vision to see with, and hearts to ponder with, but despite that, you do not thank Him for these favours except a little.

(79) O people, it is He Who created you on earth, and to Him alone you will be raised for reckoning and reward on the Day of Judgment.

(80) And it is He alone Who gives life; there is nobody who gives life besides Him. And it is He alone Who gives death; there is nobody who gives death besides Him. To Him alone belongs fixing the difference of night and day, in terms of darkness and light, and length and shortness. Do you not understand His power and His being alone in creating and managing?

(81) But they said what their forefathers and predecessors in disbelief said.

(82) They said, unbelievingly and denyingly: "When we die and turn into dust and decomposed bones, will we be raised alive to be reckoned?

(83) We were promised this, i.e. resurrection after death, and so were our predecessors promised this before, but we did not see this promise fulfilled. These are only the false tales and lies of the previous people".

(84) O Messenger, say to these disbelievers who deny the resurrection: "Who does this earth and those on it belong to, if you have any knowledge?"

(85) They will say: "The earth and all upon it belong to Allah", so say to them: "Do you not then remember that the One to Whom belong the earth and all upon it has the power to restore you to life after you die?"

(86) Say to them: "Who is the Lord of the seven heavens and who is the Lord of the Great Throne, besides which there is no bigger creation?"

(87) They will say: "The seven heavens and the Great Throne are the property of Allah", so say to them: "Will you not then by mindful of Allah by carrying out His orders and refraining from His prohibitions, so that you are saved from His punishment?"

(88) Say to them: "Who is the One in whose hand is the realm of everything, with nothing escaping His realm, Who helps whom He wants from His servants, with nobody being able to protect whom He intends bad for so as to remove punishment from Him, if you have any knowledge?"

(89) They will say: "In Allah's hands belong all things", so say to them: "So how do you lose your senses and worship others besides Him, whilst you profess to that?"

Beneficial Points:

1. The disbelievers not considering the blessings or calamities that befall them is a sign of their corrupt nature. 2. Being ungrateful for blessings is a quality of the unbelievers. 3. Holding onto blind following stops one reaching the truth.
4. Affirming the Lordship of Allah will not save a person unless it is accompanied with affirming He alone is worthy of worship.

بَلۡ أَتَيۡنَٰهُم بِٱلۡحَقِّ وَإِنَّهُمۡ لَكَٰذِبُونَ ٩٠ مَا ٱتَّخَذَ ٱللَّهُ مِن
وَلَدٖ وَمَا كَانَ مَعَهُۥ مِنۡ إِلَٰهٍۚ إِذٗا لَّذَهَبَ كُلُّ إِلَٰهِۭ بِمَا خَلَقَ
وَلَعَلَا بَعۡضُهُمۡ عَلَىٰ بَعۡضٖۚ سُبۡحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ٩١
عَٰلِمِ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ فَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ٩٢ قُل رَّبِّ
إِمَّا تُرِيَنِّي مَا يُوعَدُونَ ٩٣ رَبِّ فَلَا تَجۡعَلۡنِي فِي ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ
٩٤ وَإِنَّا عَلَىٰٓ أَن نُّرِيَكَ مَا نَعِدُهُمۡ لَقَٰدِرُونَ ٩٥ ٱدۡفَعۡ بِٱلَّتِي
هِيَ أَحۡسَنُ ٱلسَّيِّئَةَۚ نَحۡنُ أَعۡلَمُ بِمَا يَصِفُونَ ٩٦ وَقُل رَّبِّ
أَعُوذُ بِكَ مِنۡ هَمَزَٰتِ ٱلشَّيَٰطِينِ ٩٧ وَأَعُوذُ بِكَ رَبِّ أَن
يَحۡضُرُونِ ٩٨ حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلۡمَوۡتُ قَالَ رَبِّ
ٱرۡجِعُونِ ٩٩ لَعَلِّيٓ أَعۡمَلُ صَٰلِحٗا فِيمَا تَرَكۡتُۚ كَلَّآۚ إِنَّهَا
كَلِمَةٌ هُوَ قَآئِلُهَاۖ وَمِن وَرَآئِهِم بَرۡزَخٌ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ١٠٠
فَإِذَا نُفِخَ فِي ٱلصُّورِ فَلَآ أَنسَابَ بَيۡنَهُمۡ يَوۡمَئِذٖ وَلَا يَتَسَآءَلُونَ
١٠١ فَمَن ثَقُلَتۡ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ١٠٢ وَمَنۡ
خَفَّتۡ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمۡ فِي جَهَنَّمَ
خَٰلِدُونَ ١٠٣ تَلۡفَحُ وُجُوهَهُمُ ٱلنَّارُ وَهُمۡ فِيهَا كَٰلِحُونَ ١٠٤

(90) The matter is not as they claim. But rather, I have brought them the truth in which there is no doubt. They are lying in their claiming a partner and child for Allah. Allah is far above what they say.
(91) Allah has not taken a child as the disbelievers claim, nor is there any true deity alongside Him. If there were to be any true deity alongside Him, every deity would take his share of the creation he made and they would dominate one another, causing the order of the Universe to become corrupt. The reality is that none of this has occurred, proving that the true deity is Allah alone. He is pure and holy of what the idolaters describe Him with, namely partners and children which are unbefitting for Him.
(92) He is Knowing of everything hidden from His creation and Knowing of everything which can be seen and perceived through the senses. None of this is hidden from Him. Allah is above having a partner.
(93) O Messenger, say: "O Lord, if you show me regarding these idolaters the punishment You have promised them.
(94) O Lord, if You punish them and I am witnessing that, do not make me amongst them so that I would be afflicted with the punishment that afflicts them".
(95) I have power to make you witness and see the punishment I am promising them. I am not powerless to do this or anything else.
(96) O Messenger, repel the one who is bad to you by the characteristic which is better, namely turning away from him and being patient with his harm. I know best the associating partners and denial they describe, and the unbefitting things they describe you with such as magic and insanity. (97) And say: "O Lord, I seek protection in You against the evil suggestions of the satans and their whisperings. (98) And I seek refuge in You that they should be present with me in any of my affairs". (99) Until when death comes to one of these idolaters and he sees what is going to befall him, he says regretfully over his life that has escaped him and his deficiency regarding Allah: "O Lord, return me to the worldly life. (100) Perhaps I will do good actions when I return to it. Never. The matter is not as you requested. It is only a statement he is uttering. If he were to return to the worldly life, he would not fulfil what he promised. These people who have died will remain in a barrier between the world and the afterlife until the Day of Resurrection and rising. Thus, they will not return from it to the world, to make up for what they lost and to correct what they spoiled. (101) Then when the angel appointed to blow the Trumpet will blow the second time which will announce the Day of Judgment, there will be no relations between them to boast through, due to their being engrossed in the horrors of the Hearafter, and they will not question one another due to their being engrossed in what concerns them. (102) So whoever's scales are heavy because of his good actions outweighing his bad actions, those are the successful ones, by attaining their objective and being saved from their fears. (103) And whoever's scales are light because of his bad deeds outweighing his good deeds, those are the ones who have wasted themselves by doing that which is harmful to them, i.e., disbelief and sins, and leaving faith and good actions that were beneficial for them. They will be in the fire of hell forever and will not come out of it. (104) The fire will burn their faces. Therein, their top and bottom lips will shrink away from their teeth, due to severe frowning.

Beneficial Points:

1. The stability of the system of the Universe is proof for the oneness of Allah. 2. Allah's knowledge encompasses everything. 3. Behaving well with a wrongdoer is a great part of Islamic etiquette which has a deep effect on the opponent. 4. It is important to seek refuge in Allah against the whisperings of the satan and his tricks. 5. The disbeliever will be regretful when regret will not benefit. 6. Consideration on the Day of Judgment will be of actions, not lineage. 7. The intense horrors of the Day of Judgment will make one forget the ties of lineage and relations. 8. Numerous good actions are the means of good fortune and numerous bad deeds are the means of wretchedness.

أَلَمۡ تَكُنۡ ءَايَٰتِي تُتۡلَىٰ عَلَيۡكُمۡ فَكُنتُم بِهَا تُكَذِّبُونَ ١٠٥ قَالُواْ
رَبَّنَا غَلَبَتۡ عَلَيۡنَا شِقۡوَتُنَا وَكُنَّا قَوۡمٗا ضَآلِّينَ ١٠٦ رَبَّنَآ
أَخۡرِجۡنَا مِنۡهَا فَإِنۡ عُدۡنَا فَإِنَّا ظَٰلِمُونَ ١٠٧ قَالَ ٱخۡسَـُٔواْ فِيهَا
وَلَا تُكَلِّمُونِ ١٠٨ إِنَّهُۥ كَانَ فَرِيقٞ مِّنۡ عِبَادِي يَقُولُونَ رَبَّنَآ ءَامَنَّا
فَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَا وَأَنتَ خَيۡرُ ٱلرَّٰحِمِينَ ١٠٩ فَٱتَّخَذۡتُمُوهُمۡ
سِخۡرِيًّا حَتَّىٰٓ أَنسَوۡكُمۡ ذِكۡرِي وَكُنتُم مِّنۡهُمۡ تَضۡحَكُونَ ١١٠
إِنِّي جَزَيۡتُهُمُ ٱلۡيَوۡمَ بِمَا صَبَرُوٓاْ أَنَّهُمۡ هُمُ ٱلۡفَآئِزُونَ ١١١ قَٰلَ
كَمۡ لَبِثۡتُمۡ فِي ٱلۡأَرۡضِ عَدَدَ سِنِينَ ١١٢ قَالُواْ لَبِثۡنَا يَوۡمًا أَوۡ بَعۡضَ
يَوۡمٖ فَسۡـَٔلِ ٱلۡعَآدِّينَ ١١٣ قَٰلَ إِن لَّبِثۡتُمۡ إِلَّا قَلِيلٗاۖ لَّوۡ أَنَّكُمۡ
كُنتُمۡ تَعۡلَمُونَ ١١٤ أَفَحَسِبۡتُمۡ أَنَّمَا خَلَقۡنَٰكُمۡ عَبَثٗا وَأَنَّكُمۡ
إِلَيۡنَا لَا تُرۡجَعُونَ ١١٥ فَتَعَٰلَى ٱللَّهُ ٱلۡمَلِكُ ٱلۡحَقُّۖ لَآ إِلَٰهَ إِلَّا
هُوَ رَبُّ ٱلۡعَرۡشِ ٱلۡكَرِيمِ ١١٦ وَمَن يَدۡعُ مَعَ ٱللَّهِ إِلَٰهًا
ءَاخَرَ لَا بُرۡهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓۚ إِنَّهُۥ لَا يُفۡلِحُ
ٱلۡكَٰفِرُونَ ١١٧ وَقُل رَّبِّ ٱغۡفِرۡ وَٱرۡحَمۡ وَأَنتَ خَيۡرُ ٱلرَّٰحِمِينَ ١١٨

ترتيبها ٢٤

سُورَةُ النُّورِ

آياتها ٦٤

(105) It will be said to rebuke them: "Were the verses of the Qur'ān not recited to you in the world but you used to deny them?"

(106) They will say: "Our Lord, our wretchedness which had already passed in Your knowledge overcame us, and we were a people astray from the truth.

(107) Our Lord, take us out of the fire. If we return to the disbelief and misguidance we were upon, we will surely have wronged ourselves and our excuse will be broken".

(108) Allah will say: "Sit in the fire and stay in there disgraced; never speak to me.

(109) There was a group of My servants who believed in Me, saying: 'Our Lord, we have believed in You, so forgive our sins and grant us Your mercy, and You are the best of those who show mercy'

(110) You took these believers who called upon their Lord as a joke, mocking them and making fun of them, until being engrossed in mocking them made you forget Allah's remembrance and you used to laugh at them, jokingly and mockingly.

(111) I rewarded these believers with success through paradise on the Day of Judgment, due to their patience on Allah's obedience and the harm they used to receive from you".

When they ask to be returned to the world to correct what they spoiled, He will remind them of the lifespans they had been given, which made it possible for them to repent had they intended that.

(112) He will say: "How many years did you spend on earth? And how much time did you waste therein?"

(113) They will reply by saying: "We stayed for one day or part of a day, so ask those who pay attention to counting days and months".

(114) He will say: "You only stayed in the world for a short period, in which it was easy to persevere upon obedience, if only you knew the length of your stay".

(115) So do you think, O people, that I created you as a plaything without any wisdom, so that there will be no reward or punishment as with animals, and that you will not return to Me on the Day of Judgment for the reckoning and recompense?"

(116) So pure is Allah, the King, who does as He wishes with His creation, and Who Himself is True, His promise is true and His saying is true. There is no true deity besides Him, Lord of the Noble Throne which is the biggest creation. He Who is Lord of the biggest creation is Lord of all the creation.

(117) Whoever calls upon another Allah besides Allah for which he has no proof (and this is the case with every Allah besides Allah), the reward of his bad action is with his Lord, as He is the One Who will reward him for it by punishing him. The disbelievers will not be successful in attaining what they desire and being saved from their fears.

(118) Say - O Messenger: "O Lord, forgive my sins, grant me Your mercy, and You are the best of those who show mercy".

Beneficial Points:

1. The disbeliever is lowly and disgraced in the eyes of Allah.
2. Mocking the righteous is a great sin which makes the perpetrator deserving of punishment.
3. Being patient upon harm is one of the qualities of the believers.
4. Wasting one's life is one of the necessary outcomes of disbelief.
5. Success is the share of the believers whilst loss is the share of the disbelievers.
6. Praising Allah is one of the displays of etiquette in supplication.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ثلاثة أرباع الحزب ٣٥ سُورَةٌ أَنزَلۡنَٰهَا وَفَرَضۡنَٰهَا وَأَنزَلۡنَا فِيهَآ ءَايَٰتِۭ بَيِّنَٰتٖ لَّعَلَّكُمۡ تَذَكَّرُونَ
﴿١﴾ ٱلزَّانِيَةُ وَٱلزَّانِي فَٱجۡلِدُواْ كُلَّ وَٰحِدٖ مِّنۡهُمَا مِاْئَةَ جَلۡدَةٖۖ وَلَا تَأۡخُذۡكُم
بِهِمَا رَأۡفَةٞ فِي دِينِ ٱللَّهِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۖ وَلۡيَشۡهَدۡ
عَذَابَهُمَا طَآئِفَةٞ مِّنَ ٱلۡمُؤۡمِنِينَ ﴿٢﴾ ٱلزَّانِي لَا يَنكِحُ إِلَّا زَانِيَةً أَوۡ مُشۡرِكَةٗ
وَٱلزَّانِيَةُ لَا يَنكِحُهَآ إِلَّا زَانٍ أَوۡ مُشۡرِكٞۚ وَحُرِّمَ ذَٰلِكَ عَلَى ٱلۡمُؤۡمِنِينَ
﴿٣﴾ وَٱلَّذِينَ يَرۡمُونَ ٱلۡمُحۡصَنَٰتِ ثُمَّ لَمۡ يَأۡتُواْ بِأَرۡبَعَةِ شُهَدَآءَ
فَٱجۡلِدُوهُمۡ ثَمَٰنِينَ جَلۡدَةٗ وَلَا تَقۡبَلُواْ لَهُمۡ شَهَٰدَةً أَبَدٗاۚ وَأُوْلَٰٓئِكَ
هُمُ ٱلۡفَٰسِقُونَ ﴿٤﴾ إِلَّا ٱلَّذِينَ تَابُواْ مِنۢ بَعۡدِ ذَٰلِكَ وَأَصۡلَحُواْ فَإِنَّ
ٱللَّهَ غَفُورٞ رَّحِيمٞ ﴿٥﴾ وَٱلَّذِينَ يَرۡمُونَ أَزۡوَٰجَهُمۡ وَلَمۡ يَكُن لَّهُمۡ
شُهَدَآءُ إِلَّآ أَنفُسُهُمۡ فَشَهَٰدَةُ أَحَدِهِمۡ أَرۡبَعُ شَهَٰدَٰتِۭ بِٱللَّهِ إِنَّهُۥ لَمِنَ
ٱلصَّٰدِقِينَ ﴿٦﴾ وَٱلۡخَٰمِسَةُ أَنَّ لَعۡنَتَ ٱللَّهِ عَلَيۡهِ إِن كَانَ مِنَ ٱلۡكَٰذِبِينَ
﴿٧﴾ وَيَدۡرَؤُاْ عَنۡهَا ٱلۡعَذَابَ أَن تَشۡهَدَ أَرۡبَعَ شَهَٰدَٰتِۭ بِٱللَّهِ إِنَّهُۥ لَمِنَ
ٱلۡكَٰذِبِينَ ﴿٨﴾ وَٱلۡخَٰمِسَةَ أَنَّ غَضَبَ ٱللَّهِ عَلَيۡهَآ إِن كَانَ مِنَ ٱلصَّٰدِقِينَ
﴿٩﴾ وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ وَأَنَّ ٱللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

The Light (Sūrah an-Nūr)

Themes of the Sūrah:

It focuses on the issue of chastity, concealment, purity of the Muslim community and keeping it pure of the causes of immoral behaviour, and the scheming of the hypocrites in spreading it.

Explanation:

① This is a sūrah I revealed, made acting upon its rulings necessary and in which I revealed clear verses, in the hope that you will be reminded of the rulings it contains and then practice them.

② The unmarried fornicating man and woman - flog each one of them with a hundred lashes, and no softness or mercy should affect you, whereby you do not establish the fixed punishment upon them or you make it lighter for them, if you believe in Allah and the Last Day. And a group of believers should be present when the fixed punishment is being executed on them, to go to the limit of publicising their crime, and to deter them and others.

③ A fornicating man does not incline to marry except a fornicating woman like himself or an idolater who does not stay away from fornication. A fornicating woman does not incline to marry except a fornicating man like herself or an idolater who does not stay away from it. And marrying a fornicating male and female has been forbidden for believers.

④ Those who accuse chaste women of adultery (and chaste men likewise) and do not then bring four witnesses to testify to the adultery they have accused them of, flog them, O leaders, with eighty lashes, and never accept their testimony. Those who accuse chaste women are out of the obedience of Allah.

⑤ Except those who repent to Allah after what they have done and correct their actions, for Allah will accept their repentance and their testimony. Allah is Forgiving to those of His servants who repent and is Merciful to them.

⑥ And those men who accuse their wives but do not have witnesses to testify to the authenticity of what they have accused them of besides themselves, one amongst them will testify by Allah four times: that he is truthful in the accusation of adultery he has made against his wife.

⑦ Then on his fifth testimony, he will add that he is deserving of curse if he is lying in what he has accused her of.

⑧ Through this she will be deserving of the fixed punishment for adultery. She will repel this fixed punishment by testifying by Allah four times: that he is lying in what he has accused her of.

⑨ Then on her fifth testimony, she will add that the anger of Allah be on her if he is truthful in what he has accused her of.

⑩ Had it not been for Allah’s grace on you, O people, and His mercy on you, and that He accepts those who repent amongst His servants and is Wise in His managing and legislating, He would have quickly punished you for your sins and disgraced you through them.

Beneficial Points:

1. Any type of discussion concerning great matters should be done in such a way as to indicate their greatness.
2. The fornicator loses respect and mercy in the Muslim community.
3. Implementing the fixed punishments is amongst the means of protecting against crimes.
4. The social boycott against fornicators is a means of protecting the community against them, and a means of deterring them from adultery.
5. Categorising the punishment of one who accuses of adultery into a tangible punishment (the fixed punishment) and an immaterial one (rejecting his testimony and labelling him as immoral) is proof to the danger of this action.

إِنَّ ٱلَّذِينَ جَآءُو بِٱلۡإِفۡكِ عُصۡبَةٞ مِّنكُمۡۚ لَا تَحۡسَبُوهُ شَرّٗا لَّكُمۖ بَلۡ
هُوَ خَيۡرٞ لَّكُمۡۚ لِكُلِّ ٱمۡرِيٕٖ مِّنۡهُم مَّا ٱكۡتَسَبَ مِنَ ٱلۡإِثۡمِۚ وَٱلَّذِي تَوَلَّىٰ
كِبۡرَهُۥ مِنۡهُمۡ لَهُۥ عَذَابٌ عَظِيمٞ ١١ لَّوۡلَآ إِذۡ سَمِعۡتُمُوهُ ظَنَّ ٱلۡمُؤۡمِنُونَ
وَٱلۡمُؤۡمِنَٰتُ بِأَنفُسِهِمۡ خَيۡرٗا وَقَالُواْ هَٰذَآ إِفۡكٞ مُّبِينٞ ١٢ لَّوۡلَا
جَآءُو عَلَيۡهِ بِأَرۡبَعَةِ شُهَدَآءَۚ فَإِذۡ لَمۡ يَأۡتُواْ بِٱلشُّهَدَآءِ فَأُوْلَٰٓئِكَ
عِندَ ٱللَّهِ هُمُ ٱلۡكَٰذِبُونَ ١٣ وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ
فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ لَمَسَّكُمۡ فِي مَآ أَفَضۡتُمۡ فِيهِ عَذَابٌ عَظِيمٌ ١٤
إِذۡ تَلَقَّوۡنَهُۥ بِأَلۡسِنَتِكُمۡ وَتَقُولُونَ بِأَفۡوَاهِكُم مَّا لَيۡسَ لَكُم بِهِۦ عِلۡمٞ
وَتَحۡسَبُونَهُۥ هَيِّنٗا وَهُوَ عِندَ ٱللَّهِ عَظِيمٞ ١٥ وَلَوۡلَآ إِذۡ سَمِعۡتُمُوهُ
قُلۡتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا سُبۡحَٰنَكَ هَٰذَا بُهۡتَٰنٌ عَظِيمٞ
١٦ يَعِظُكُمُ ٱللَّهُ أَن تَعُودُواْ لِمِثۡلِهِۦٓ أَبَدًا إِن كُنتُم مُّؤۡمِنِينَ ١٧
وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلۡأٓيَٰتِۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ١٨ إِنَّ ٱلَّذِينَ
يُحِبُّونَ أَن تَشِيعَ ٱلۡفَٰحِشَةُ فِي ٱلَّذِينَ ءَامَنُواْ لَهُمۡ عَذَابٌ أَلِيمٞ
فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ١٩ وَلَوۡلَا
فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٞ رَّحِيمٞ ٢٠

⑪ Those that brought the slander (which was accusing the Mother of the Believers Aishah - may Allah be pleased with her - of adultery) are a group which affiliate themselves to you, O believers. Do not consider the slander they made as bad for you, but rather it is good, due to the reward and testing of the believers it contains, and due to the clearing the name of the Mother of the Believers it brings with it. For each person who shared in accusing her of adultery is the reward of the sin he earned, due to uttering the slander. And for the one who bore the majority of that by starting it is a great punishment. The one meant by that is the leader of the hypocrites, Abdullah ibn Ubayy ibn Salool.

⑫ When the believers heard this great slander, why did they not believe the faultlessness of their believing brothers who were accused of that and say: "This is a clear lie"?

⑬ Why did those who accuse the Mother of the Believers Aishah (may Allah be pleased with her) not bring four witnesses upon their grave accusation, to testify to the authenticity of what they attributed to her? But if they do not bring four witnesses on that, and they will never be able to bring them, they are liars in the order of Allah.

⑭ Had it not been for Allah's grace on you, O believers, and His mercy on you, as He did not quickly punish you and He accepted the repentance of those amongst you who repented, a great punishment would have afflicted you, due to the lie and accusation against the Mother of the Believers you delved into.

⑮ When you were relating it from one another and passing it to one another through your mouths, despite its falsehood, you had no knowledge. You were thinking that is easy and light, whereas it is grave in the sight of Allah, due to it containing lying and accusing an innocent person.

⑯ Why did you not say when you heard this slander: "It is not right for us to talk about this gross matter. Purity belongs to You, our Lord. This slander which they accused the Mother of the Believers of is a great lie"?

⑰ Allah reminds you and advises you so that you do not repeat such a slander and accuse an innocent person of adultery, if you believe in Allah.

⑱ Allah makes clear for you the verses which comprise His rulings and advices. Allah is Knowing of your actions, nothing of them being hidden from Him and He shall reward you for them, Wise in His managing and His legislating.

⑲ Those who love for immoral acts to spread amongst the believers, one of them being to accuse of adultery, for them is a painful punishment in the world, by the fixed punishment of slander being executed upon them, and for them is the fire of Hell in the Hearafter. Allah knows their lies and the outcome of His servants' matter, and He knows what is best for them and you do not know that.

⑳ Had it not been for Allah's grace upon you, O you who fell into the slander, and His mercy on You, and had it not been that Allah is compassionate and merciful to you, He would have punished you quickly.

Beneficial Points:

1. The hypocrites focus on breaking the centres of reliance in the Muslim community, by spreading false accusations.
2. The hypocrites sometimes tempt some of the believers to join them in their actions.
3. A believer's affliction is an expiation for his sins and raising of his status.
4. The Mother of the Believers Aishah (may Allah be pleased with her) was honoured by having her innocence declared from above the seven heavens.
5. The punishment of those sharing in a sin varies according to their role therein.
6. It is necessary to remain firm in the face of false rumours.
7. Adultery is not established except through evidence, and claiming it without evidence is slander.
8. Staying far from taking part in spreading lies is what is befitting a believer.

الحزب ٣٦

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ وَمَن يَتَّبِعۡ
خُطُوَٰتِ ٱلشَّيۡطَٰنِ فَإِنَّهُۥ يَأۡمُرُ بِٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِۚ وَلَوۡلَا
فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنۡ أَحَدٍ أَبَدٗا وَلَٰكِنَّ
ٱللَّهَ يُزَكِّي مَن يَشَآءُۗ وَٱللَّهُ سَمِيعٌ عَلِيمٞ ٢١ وَلَا يَأۡتَلِ أُوْلُواْ ٱلۡفَضۡلِ
مِنكُمۡ وَٱلسَّعَةِ أَن يُؤۡتُوٓاْ أُوْلِي ٱلۡقُرۡبَىٰ وَٱلۡمَسَٰكِينَ وَٱلۡمُهَٰجِرِينَ
فِي سَبِيلِ ٱللَّهِۖ وَلۡيَعۡفُواْ وَلۡيَصۡفَحُوٓاْۗ أَلَا تُحِبُّونَ أَن يَغۡفِرَ ٱللَّهُ
لَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٌ ٢٢ إِنَّ ٱلَّذِينَ يَرۡمُونَ ٱلۡمُحۡصَنَٰتِ
ٱلۡغَٰفِلَٰتِ ٱلۡمُؤۡمِنَٰتِ لُعِنُواْ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَلَهُمۡ عَذَابٌ
عَظِيمٞ ٢٣ يَوۡمَ تَشۡهَدُ عَلَيۡهِمۡ أَلۡسِنَتُهُمۡ وَأَيۡدِيهِمۡ وَأَرۡجُلُهُم بِمَا
كَانُواْ يَعۡمَلُونَ ٢٤ يَوۡمَئِذٖ يُوَفِّيهِمُ ٱللَّهُ دِينَهُمُ ٱلۡحَقَّ وَيَعۡلَمُونَ أَنَّ
ٱللَّهَ هُوَ ٱلۡحَقُّ ٱلۡمُبِينُ ٢٥ ٱلۡخَبِيثَٰتُ لِلۡخَبِيثِينَ وَٱلۡخَبِيثُونَ
لِلۡخَبِيثَٰتِۖ وَٱلطَّيِّبَٰتُ لِلطَّيِّبِينَ وَٱلطَّيِّبُونَ لِلطَّيِّبَٰتِۚ
أُوْلَٰٓئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَۖ لَهُم مَّغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ٢٦ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتًا غَيۡرَ بُيُوتِكُمۡ حَتَّىٰ تَسۡتَأۡنِسُواْ
وَتُسَلِّمُواْ عَلَىٰٓ أَهۡلِهَاۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ ٢٧

㉑ O those who have faith in Allah and who act on His sacred law, do not follow the ways of the satan in his adornment of falsehood. Whoever follows his ways - he commands despicable actions and sayings, and what the sacred law disapproves of. Had it not been for Allah's grace upon you, O believers, not a single one of you would have become pure through repentance if he did repent, but in fact, Allah purifies whom He wants by accepting his repentance. Allah is Hearing of your statements, Knowing of your actions; nothing of them is hidden from Him and He shall reward you for them.

㉒ The people of virtue in religion and expanse in wealth should not swear an oath to stop giving their needy relatives, due to their poverty, amongst the migrants in Allah's way, due to a sin they committed. They should pardon them and overlook them. Do you not love that Allah should forgive your sins when you pardon them and overlook them? Allah is Forgiving to those who repent amongst His servants and Merciful to them, so His servants should follow Him. This verse was revealed regarding Abu Bakr Siddiq (may Allah be pleased with him) when he swore an oath to stop spending on Mistah, due to his joining in the slander.

㉓ Those who accuse chaste innocent women of adultery the believing women are unaware of are removed from the mercy of Allah in this world and the Hearafter, and for them is a great punishment in the Hearafter.

㉔ They will get that punishment on the Day of Judgment, the day when their tongues will testify against them as to the falsehood they spoke, and their hands and feet will testify against them as to what they used to do.

㉕ On that day, Allah will give them their full reward with justice and they will know Allah is the Truth. Every piece of information, promise or warning that comes from Him is clearly true without any doubt in it.

㉖ Every evil man, woman, saying and action is suited to what is evil and conforms to it, and every good thing of that is suited to what is good and conforms to it. Those good men and women are innocent of what the evil men and women say about them. For them is forgiveness from Allah through which He will forgive their sins, and for them is noble sustenance which is paradise.

As seeing the private parts is a means of inciting desires which lead to committing adultery which was mentioned in the beginning of the chapter, Allah ordered seeking permission to enter houses, to protect the gaze from falling on private parts, saying:

㉗ O those who have faith in Allah and act on His sacred law, do not enter houses besides your own houses until you seek permission from their inhabitants to enter them and you greet them, by saying in greeting and seeking permission: "Peace be on you, can I come in?" That seeking permission you have been ordered is better for you than entering suddenly, so that you remember what you have been ordered and then carry it out.

Beneficial Points:

1. The deception of the satan and his whisperings are a call towards committing sins, so a believer should refrain from it.
2. The ability to repent and do good deeds is from Allah, not from the servant.
3. The people of virtue and excellence are far from taking revenge and treating one who does bad in a like manner.
4. Forgiving and overlooking one who does bad is a means of sins being forgiven.
5. Slandering chaste women is amongst the major sins.
6. That which befits evil is its like and that which befits good is its like.
7. Seeking permission has been legislated to protect the gaze and to preserve the sanctity of homes.

فَإِن لَّمۡ تَجِدُواْ فِيهَآ أَحَدٗا فَلَا تَدۡخُلُوهَا حَتَّىٰ يُؤۡذَنَ لَكُمۡۖ
وَإِن قِيلَ لَكُمُ ٱرۡجِعُواْ فَٱرۡجِعُواْۖ هُوَ أَزۡكَىٰ لَكُمۡۚ وَٱللَّهُ بِمَا
تَعۡمَلُونَ عَلِيمٞ ٢٨ لَّيۡسَ عَلَيۡكُمۡ جُنَاحٌ أَن تَدۡخُلُواْ بُيُوتًا
غَيۡرَ مَسۡكُونَةٖ فِيهَا مَتَٰعٞ لَّكُمۡۚ وَٱللَّهُ يَعۡلَمُ مَا تُبۡدُونَ وَمَا
تَكۡتُمُونَ ٢٩ قُل لِّلۡمُؤۡمِنِينَ يَغُضُّواْ مِنۡ أَبۡصَٰرِهِمۡ وَيَحۡفَظُواْ
فُرُوجَهُمۡۚ ذَٰلِكَ أَزۡكَىٰ لَهُمۡۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا يَصۡنَعُونَ ٣٠
وَقُل لِّلۡمُؤۡمِنَٰتِ يَغۡضُضۡنَ مِنۡ أَبۡصَٰرِهِنَّ وَيَحۡفَظۡنَ
فُرُوجَهُنَّ وَلَا يُبۡدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنۡهَاۖ وَلۡيَضۡرِبۡنَ
بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّۖ وَلَا يُبۡدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ
أَوۡ ءَابَآئِهِنَّ أَوۡ ءَابَآءِ بُعُولَتِهِنَّ أَوۡ أَبۡنَآئِهِنَّ أَوۡ أَبۡنَآءِ بُعُولَتِهِنَّ
أَوۡ إِخۡوَٰنِهِنَّ أَوۡ بَنِيٓ إِخۡوَٰنِهِنَّ أَوۡ بَنِيٓ أَخَوَٰتِهِنَّ أَوۡ نِسَآئِهِنَّ
أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيۡرِ أُوْلِي ٱلۡإِرۡبَةِ مِنَ
ٱلرِّجَالِ أَوِ ٱلطِّفۡلِ ٱلَّذِينَ لَمۡ يَظۡهَرُواْ عَلَىٰ عَوۡرَٰتِ ٱلنِّسَآءِۖ
وَلَا يَضۡرِبۡنَ بِأَرۡجُلِهِنَّ لِيُعۡلَمَ مَا يُخۡفِينَ مِن زِينَتِهِنَّۚ وَتُوبُوٓاْ
إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلۡمُؤۡمِنُونَ لَعَلَّكُمۡ تُفۡلِحُونَ ٣١

㉘ But if you do not find anyone in those houses, do not enter them until you are permitted to enter by those who have the authority to give permission. And if their owners tell you to return, return and do not enter them, as this is purer for you in the sight of Allah. Allah is Knowing of what you do; none of your actions are hidden from Him and He shall reward you for them.

㉙ There is no blame on you, for entering without permission, public houses which are not specifically for any person and which have been prepared for general benefit, such as libraries and shops in markets. Allah knows the actions and conditions which you display and which you hide; none of that is hidden from Him and He shall reward you for them.

As the gaze is the precursor to fornication, Allah ordered lowering of the gaze to be saved from it. He said:

㉚ O Messenger, tell the believing men to stop their eyes from looking at women and private parts that are unlawful for them, and to protect their private parts from indulging in the unlawful and from exposing them. That refraining from looking at what Allah has made unlawful is purer for them in the sight of Allah. Allah is Aware of what you do.

㉛ And tell the believing women to stop their eyes from looking at the private parts Allah has made unlawful for them to look at and to protect their private parts by staying far from indecency and by covering themselves. And they should not display their beauty to strangers except that which is apparent thereof and which cannot be hidden, such as clothing. They should draw their coverings over the openings at the top of their clothes, to cover their hair, faces and necks, and they should not expose their hidden beauty except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women who are believers, be they Muslim or disbelievers, or the servants they own, be they male or female, or male attendants who have no desire for women, or children who have not become aware of the private aspects of women due to their being small. And women should not strike their feet with the intention of making known the adornment they are hiding, such as anklets and so forth. And all of you repent to Allah, O believers, for the gaze and so forth which affects you, in the hope that you are successful in attaining the goal and are saved from what is feared.

Beneficial Points:

1. It is permissible to enter public buildings without permission.
2. It is necessary for men and women to lower their gazes from what is unlawful for them.
3. It is necessary for a woman to cover herself, with the Islamic Hijab.
4-It is permissible for a woman to display her beauty to her husband or to those who are unlawful to marry due to kinship or marriage relations.
5. It is impermissible to use means of incitement.

وَأَنكِحُواْ ٱلۡأَيَٰمَىٰ مِنكُمۡ وَٱلصَّٰلِحِينَ مِنۡ عِبَادِكُمۡ وَإِمَآئِكُمۡۚ إِن
يَكُونُواْ فُقَرَآءَ يُغۡنِهِمُ ٱللَّهُ مِن فَضۡلِهِۦۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٞ ٣٢
وَلۡيَسۡتَعۡفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغۡنِيَهُمُ ٱللَّهُ مِن فَضۡلِهِۦۗ
وَٱلَّذِينَ يَبۡتَغُونَ ٱلۡكِتَٰبَ مِمَّا مَلَكَتۡ أَيۡمَٰنُكُمۡ فَكَاتِبُوهُمۡ إِنۡ
عَلِمۡتُمۡ فِيهِمۡ خَيۡرٗاۖ وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِيٓ ءَاتَىٰكُمۡۚ وَلَا تُكۡرِهُواْ
فَتَيَٰتِكُمۡ عَلَى ٱلۡبِغَآءِ إِنۡ أَرَدۡنَ تَحَصُّنٗا لِّتَبۡتَغُواْ عَرَضَ ٱلۡحَيَوٰةِ
ٱلدُّنۡيَاۚ وَمَن يُكۡرِههُّنَّ فَإِنَّ ٱللَّهَ مِنۢ بَعۡدِ إِكۡرَٰهِهِنَّ غَفُورٞ رَّحِيمٞ ٣٣
وَلَقَدۡ أَنزَلۡنَآ إِلَيۡكُمۡ ءَايَٰتٖ مُّبَيِّنَٰتٖ وَمَثَلٗا مِّنَ ٱلَّذِينَ خَلَوۡاْ
مِن قَبۡلِكُمۡ وَمَوۡعِظَةٗ لِّلۡمُتَّقِينَ ٣٤ ۞ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ الحزب ٣٦
مَثَلُ نُورِهِۦ كَمِشۡكَوٰةٖ فِيهَا مِصۡبَاحٌۖ ٱلۡمِصۡبَاحُ فِي زُجَاجَةٍۖ
ٱلزُّجَاجَةُ كَأَنَّهَا كَوۡكَبٞ دُرِّيّٞ يُوقَدُ مِن شَجَرَةٖ مُّبَٰرَكَةٖ زَيۡتُونَةٖ
لَّا شَرۡقِيَّةٖ وَلَا غَرۡبِيَّةٖ يَكَادُ زَيۡتُهَا يُضِيٓءُ وَلَوۡ لَمۡ تَمۡسَسۡهُ نَارٞۚ
نُّورٌ عَلَىٰ نُورٖۚ يَهۡدِي ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُۚ وَيَضۡرِبُ ٱللَّهُ ٱلۡأَمۡثَٰلَ
لِلنَّاسِۗ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٞ ٣٥ فِي بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرۡفَعَ
وَيُذۡكَرَ فِيهَا ٱسۡمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلۡغُدُوِّ وَٱلۡأٓصَالِ ٣٦

As remaining unmarried is a means of the spread of adultery, Allah ordered to help those who are unmarried to marry, saying:

㉜ O believers, marry off the unmarried free men and women amongst you, and marry off the believers amongst your male and female servants. If they are poor, Allah will make them wealthy through His vast grace. Allah is Vast in sustaining, without His making anyone wealthy decrease His sustenance, and Knowing of the conditions of His servants.

After Allah ordered the believers to marry off those who are unmarried, He ordered the unmarried person to remain chaste if he does not possess anything to marry with, saying:

㉝ Those who are unable to marry due to their poverty should seek chastity from fornication until Allah makes them wealthy through His vast grace. Those servants who wish to make a contract with their masters, to give money so that they can be free, their masters should accept that of them if they know they have the ability to fulfil and are upright in religion. It is necessary upon them to give them from the wealth Allah has granted them, by discounting them a portion of what they agreed to pay. And do not force your slave girls to fornicate, in pursuit of wealth, as Abdullah ibn Ubayy did with his two slave girls when they requested chastity and staying far from fornication, to seek what she earns through her private parts. Whoever forces them to do that, Allah is Forgiving of their sins after their being forced and Merciful to them, because they are being forced, and the sin is upon the one who forces them.

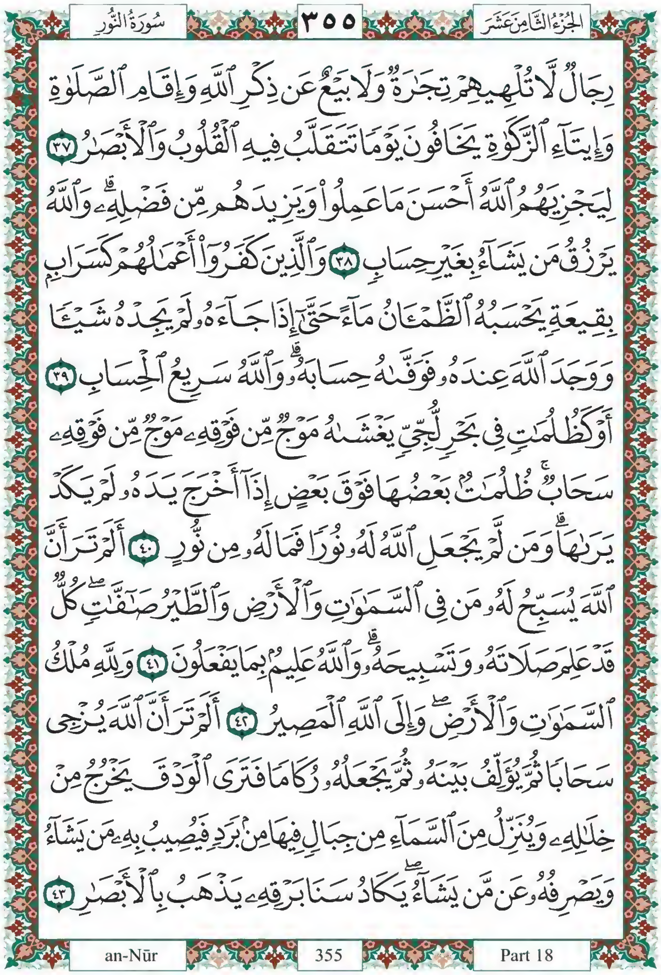
㉞ I revealed to you, O people, clear verses in which there is no confusion. And I revealed to you examples of the believers and disbelievers who passed before you, and I revealed to you an admonition through which those who fear their Lord by carrying out His commands and refraining from His prohibitions are admonished.

㉟ Allah is the Light of the heavens and the earth, and the Guide of all those in them. The example of His light in the heart of a believer is like a closed niche which contains a lantern. The lantern is in a bright glass, as though it is a shining star like a pearl. The lantern is lit by the oil of a blessed tree, which is the olive tree. Nothing conceals the tree from the sun, neither in the morning nor in the evening. The oil is about to glow, due to its purity, even though a fire has not touched it; imagine how it will be when it touches it? The light of the lantern is on the light of the glass. Likewise is the heart of the believer when the light of guidance shines in it. Allah enables whomever He wishes amongst His servants to follow the Qur'ān. And Allah makes things clear through their likenesses, by giving examples. And Allah is Knowing of everything, nothing being hidden from Him.

㊱ This lantern is lit in the mosques which Allah has ordered be kept clean from impurities and dirt, to be elevated, and to have His name remembered therein through the call to prayer, remembrance and prayer. There pray in them, seeking the pleasure of Allah, at the beginning and end of the day.

Beneficial Points:

1. Celibacy is to be limited, by helping the unmarried to be relieved of it, so that it does not become a means of indecency spreading.
2. A person unable to marry due to his poverty is ordered to stay far away from indecency.
3. Relief from slavery can be through making a contract to pay for one's freedom and the slave should be supported with wealth in order to become free, so that he does not form part of the lowly class which uses indecency to make a living.
4. The trade of people's honour by making prostitution a way to earn money is to be combatted.
5. The heart of a believer is enlightened with the light of nature and the light of divine guidance.
6. Mosques are the houses of Allah on earth, which have been established for Him to be worshipped in, so it is necessary to keep them far from physical and immaterial dirt.



رِجَالٞ لَّا تُلۡهِيهِمۡ تِجَٰرَةٞ وَلَا بَيۡعٌ عَن ذِكۡرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ
وَإِيتَآءِ ٱلزَّكَوٰةِ يَخَافُونَ يَوۡمٗا تَتَقَلَّبُ فِيهِ ٱلۡقُلُوبُ وَٱلۡأَبۡصَٰرُ ٣٧
لِيَجۡزِيَهُمُ ٱللَّهُ أَحۡسَنَ مَا عَمِلُواْ وَيَزِيدَهُم مِّن فَضۡلِهِۦۗ وَٱللَّهُ
يَرۡزُقُ مَن يَشَآءُ بِغَيۡرِ حِسَابٖ ٣٨ وَٱلَّذِينَ كَفَرُوٓاْ أَعۡمَٰلُهُمۡ كَسَرَابِۭ
بِقِيعَةٖ يَحۡسَبُهُ ٱلظَّمۡـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمۡ يَجِدۡهُ شَيۡـٔٗا
وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥۗ وَٱللَّهُ سَرِيعُ ٱلۡحِسَابِ ٣٩
أَوۡ كَظُلُمَٰتٖ فِي بَحۡرٖ لُّجِّيّٖ يَغۡشَىٰهُ مَوۡجٞ مِّن فَوۡقِهِۦ مَوۡجٞ مِّن فَوۡقِهِۦ
سَحَابٞۚ ظُلُمَٰتُۢ بَعۡضُهَا فَوۡقَ بَعۡضٍ إِذَآ أَخۡرَجَ يَدَهُۥ لَمۡ يَكَدۡ
يَرَىٰهَاۗ وَمَن لَّمۡ يَجۡعَلِ ٱللَّهُ لَهُۥ نُورٗا فَمَا لَهُۥ مِن نُّورٍ ٤٠ أَلَمۡ تَرَ أَنَّ
ٱللَّهَ يُسَبِّحُ لَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَٱلطَّيۡرُ صَٰٓفَّٰتٖۖ كُلّٞ
قَدۡ عَلِمَ صَلَاتَهُۥ وَتَسۡبِيحَهُۥۗ وَٱللَّهُ عَلِيمُۢ بِمَا يَفۡعَلُونَ ٤١ وَلِلَّهِ مُلۡكُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَإِلَى ٱللَّهِ ٱلۡمَصِيرُ ٤٢ أَلَمۡ تَرَ أَنَّ ٱللَّهَ يُزۡجِي
سَحَابٗا ثُمَّ يُؤَلِّفُ بَيۡنَهُۥ ثُمَّ يَجۡعَلُهُۥ رُكَامٗا فَتَرَى ٱلۡوَدۡقَ يَخۡرُجُ مِنۡ
خِلَٰلِهِۦ وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مِن جِبَالٖ فِيهَا مِنۢ بَرَدٖ فَيُصِيبُ بِهِۦ مَن يَشَآءُ
وَيَصۡرِفُهُۥ عَن مَّن يَشَآءُۖ يَكَادُ سَنَا بَرۡقِهِۦ يَذۡهَبُ بِٱلۡأَبۡصَٰرِ ٤٣

㊲ Men whom buying and selling does not distract from the remembrance of Allah, performing prayer with perfection and giving Zakat, where required. They fear the Day of Judgment: that day on which the hearts will fluctuate between hope in salvation from and fear of the punishment, and the eyes will wander in every direction in anxiety.

㊳ They do that so that Allah may reward them upon the best of their actions and increase their reward through His grace. And Allah provides without account for whomsoever He wishes, according to their deeds; rather, He grants them in multitudes over the value of their deeds.

㊴ There is no reward for the deeds of those who disbelieve in Allah; it is like a mirage that a thirsty person sees on a low-lying piece of land and assumes it to be water. He walks towards it, until when he reaches it, does not find any water. Likewise is a disbeliever: he thinks his deeds shall benefit him, until he dies and is resurrected, but does not find their reward. Rather, he finds his Lord in front of him who takes him to account fully for his deeds; and Allah is swift in taking account.

㊵ Or their deeds are like the many darkness in the depth of the ocean, over which is a wave, over which is another wave, over which is a cloud covering the navigating stars. Compounded layers of darkness, one above the other; if the one that finds himself among such darkness were to remove his hand in front of him, he would barely see it. Likewise is a disbeliever: the darkness of ignorance, doubt, confusion and his heart being sealed up, gather up on him. Whoever Allah does not grant guidance from error to and knowledge of the Book, will never find any other guidance or any other book from which he can seek enlightenment.

㊶ O Messenger! Do you not know that all the inhabitants of the heavens and earth from the creation of Allah, glorify Him? The birds that fly in formation also glorify Him. Of all those creations, Allah knows of the prayer of every one who prays, i.e. the human; and the glorification of every one that glorifies Him, i.e. the birds. Allah is all-aware of what they do, no action of theirs is hidden from Him.

㊷ To Allah alone belongs supreme authority over the heavens and earth, and to Him alone will everyone return for accountability and requital.

㊸ O Messenger! Do you not know that Allah drives the clouds, then joins parts of them together, then makes them into layers, one above the other. You then see the rain coming out from the cloud, and falling from the sky from parts of cloud like mountains, falling as hail. That hail reaches whoever Allah wills from His servants, and He turns it away from whomsoever He wills. It is extremely possible that the light from bolts of lightning blinds the eyesight.

Beneficial Points:

1. It is incumbent that a believer strikes a balance between worldly occupations and affairs concerning the Hearafter.
2. The deeds of a disbeliever will become void due to lacking the requisite of faith.
3. The disbeliever is one who is glaringly disobedient from all the other creations of Allah, who are generally obedient and glorify Him.
4. All stages of rainfall are part of the creation and decree of Allah.

يُقَلِّبُ ٱللَّهُ ٱلَّيۡلَ وَٱلنَّهَارَۚ إِنَّ فِي ذَٰلِكَ لَعِبۡرَةٗ لِّأُوْلِي ٱلۡأَبۡصَٰرِ ٤٤
وَٱللَّهُ خَلَقَ كُلَّ دَآبَّةٖ مِّن مَّآءٖۖ فَمِنۡهُم مَّن يَمۡشِي عَلَىٰ بَطۡنِهِۦ وَمِنۡهُم مَّن
يَمۡشِي عَلَىٰ رِجۡلَيۡنِ وَمِنۡهُم مَّن يَمۡشِي عَلَىٰٓ أَرۡبَعٖۚ يَخۡلُقُ ٱللَّهُ مَا يَشَآءُۚ
إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٤٥ لَّقَدۡ أَنزَلۡنَآ ءَايَٰتٖ مُّبَيِّنَٰتٖۚ
وَٱللَّهُ يَهۡدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٤٦ وَيَقُولُونَ
ءَامَنَّا بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعۡنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٞ مِّنۡهُم مِّنۢ بَعۡدِ
ذَٰلِكَۚ وَمَآ أُوْلَٰٓئِكَ بِٱلۡمُؤۡمِنِينَ ٤٧ وَإِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ
لِيَحۡكُمَ بَيۡنَهُمۡ إِذَا فَرِيقٞ مِّنۡهُم مُّعۡرِضُونَ ٤٨ وَإِن يَكُن لَّهُمُ ٱلۡحَقُّ
يَأۡتُوٓاْ إِلَيۡهِ مُذۡعِنِينَ ٤٩ أَفِي قُلُوبِهِم مَّرَضٌ أَمِ ٱرۡتَابُوٓاْ أَمۡ يَخَافُونَ
أَن يَحِيفَ ٱللَّهُ عَلَيۡهِمۡ وَرَسُولُهُۥۚ بَلۡ أُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ٥٠ إِنَّمَا
كَانَ قَوۡلَ ٱلۡمُؤۡمِنِينَ إِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحۡكُمَ بَيۡنَهُمۡ أَن
يَقُولُواْ سَمِعۡنَا وَأَطَعۡنَاۚ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ٥١ وَمَن
يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخۡشَ ٱللَّهَ وَيَتَّقۡهِ فَأُوْلَٰٓئِكَ هُمُ ٱلۡفَآئِزُونَ
ربع الحزب ٣٦ ٥٢ ۞ وَأَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ لَئِنۡ أَمَرۡتَهُمۡ لَيَخۡرُجُنَّۖ قُل
لَّا تُقۡسِمُواْۖ طَاعَةٞ مَّعۡرُوفَةٌۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ ٥٣

㊹ Allah alternates between the length of the day and night. Indeed, in that alternation is a lesson in the power of Allah and His oneness, for those who have foresight.

㊺ And Allah has created everything that walks on the face of the earth from a drop of sperm. Some walk crawling on their bellies, i.e. snakes, while some walk on two feet, i.e. humans and birds, while others walk on four legs, i.e. livestock. Allah creates whatever He wishes, including things mentioned and unmentioned. Indeed, He is capable of everything; Nothing is outside His ability.

㊻ Verily, I revealed clear verses unto Muhammad peace be upon him, wherein there is no ambiguity. Allah guides whoever He wishes to the straight path in which there is no deviance, which in turn leads him to paradise.

㊼ And the hypocrites say, “We have believed in Allah and the Messenger, and obeyed Allah and His Messenger”, then a group from among them turns away. So after claiming to have faith in Allah and His Messenger and obeying them, in reality they do not obey Allah and His Messenger in fulfilling the command to jihad in Allah’s way, and the like. In truth, those who turn away from the obedience of Allah and His Messenger are not believers, despite claiming to be.

㊽ And if these hypocrites are called to Allah and the Messenger so that the Messenger can pass Judgement between them in matters they dispute among themselves, they will reject his Judgement due to their hypocrisy.

㊾ Yet if they know the truth to be in their favour, and that he will judge in their favour, they will come to him submissive and humble.

㊿ Is there a chronic illness in the hearts of these people, or is it that they are in doubt as to whether he is the Messenger of Allah? Or is it that they fear Allah or His Messenger will wrong them in Judgement? No, it is none of the aforementioned, rather, it is because of a defect within their souls due to their turning away from his Judgement, and their opposition to him.

After the stance of the hypocrites who rejected the Judgement of Allah and His Messenger was mentioned, the stance of the believers who are content with it was mentioned also. Allah said.

(51) When the believers are called towards Allah and His Messenger for him to judge between them, their only reaction is that they say, “We have heard his statement and obeyed his order”. Those who possess this characteristic are the ones who are successful in the world and the Hearafter.

(52) And whoever obeys Allah and obeys His Messenger, fears the outcome of sins, and prevents the punishment of Allah upon themselves by fulfilling His commands and refraining from His prohibitions, only they are the ones who achieve the success of both the world and the Hearafter.

(53) The hypocrites take the strongest and far-fetched of oaths possible upon Allah, saying that if you were to command them to march out to jihad, they would indeed do so. O Messenger! Say to them: “Do not take oaths, for your lying is well known, as is your claimed submission. Allah is well-aware of your actions; no action of yours is hidden from Him, regardless of how you try to hide them.

Beneficial Points:

1. The diversity in the creation of Allah is evidence of His power. 2. From among the traits of the hypocrites is their turning away from the Judgement of Allah, except if it is in their favour. Doubting, spiritual illness and thinking ill of Allah are also some of their traits. 3. Submitting to the Judgement of Allah is one of the qualities of the believers, even though it may not be in their favour. 4. Obedience to Allah and His Messenger, together with fearing Allah are both the means to achieving success in both the worlds. 5. Taking false oaths is common behaviour among the hypocrites.

قُلۡ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَۖ فَإِن تَوَلَّوۡاْ فَإِنَّمَا عَلَيۡهِ مَا حُمِّلَ
وَعَلَيۡكُم مَّا حُمِّلۡتُمۡۖ وَإِن تُطِيعُوهُ تَهۡتَدُواْۚ وَمَا عَلَى ٱلرَّسُولِ
إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ٥٤ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ لَيَسۡتَخۡلِفَنَّهُمۡ فِي ٱلۡأَرۡضِ كَمَا ٱسۡتَخۡلَفَ
ٱلَّذِينَ مِن قَبۡلِهِمۡ وَلَيُمَكِّنَنَّ لَهُمۡ دِينَهُمُ ٱلَّذِي ٱرۡتَضَىٰ
لَهُمۡ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعۡدِ خَوۡفِهِمۡ أَمۡنٗاۚ يَعۡبُدُونَنِي لَا يُشۡرِكُونَ
بِي شَيۡـٔٗاۚ وَمَن كَفَرَ بَعۡدَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلۡفَٰسِقُونَ ٥٥
وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَأَطِيعُواْ ٱلرَّسُولَ لَعَلَّكُمۡ
تُرۡحَمُونَ ٥٦ لَا تَحۡسَبَنَّ ٱلَّذِينَ كَفَرُواْ مُعۡجِزِينَ فِي ٱلۡأَرۡضِۚ
وَمَأۡوَىٰهُمُ ٱلنَّارُۖ وَلَبِئۡسَ ٱلۡمَصِيرُ ٥٧ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ
لِيَسۡتَـٔۡذِنكُمُ ٱلَّذِينَ مَلَكَتۡ أَيۡمَٰنُكُمۡ وَٱلَّذِينَ لَمۡ يَبۡلُغُواْ ٱلۡحُلُمَ مِنكُمۡ
ثَلَٰثَ مَرَّٰتٖۚ مِّن قَبۡلِ صَلَوٰةِ ٱلۡفَجۡرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ
ٱلظَّهِيرَةِ وَمِنۢ بَعۡدِ صَلَوٰةِ ٱلۡعِشَآءِۚ ثَلَٰثُ عَوۡرَٰتٖ لَّكُمۡۚ لَيۡسَ عَلَيۡكُمۡ
وَلَا عَلَيۡهِمۡ جُنَاحُۢ بَعۡدَهُنَّۚ طَوَّٰفُونَ عَلَيۡكُم بَعۡضُكُمۡ عَلَىٰ بَعۡضٖۚ
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلۡأٓيَٰتِۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٥٨

(54) O Messenger! Say to these hypocrites: “Obey Allah and His Messenger both physically and spiritually. If you turn away from their obedience as you have been commanded, then his responsibility is only to convey the message as he has been tasked, whereas the responsibility you have been tasked with is to obey and implement whatever he has brought. If you obey him in whatever he commands you to do and refrain from whatever he prevents you from, you shall be guided to the truth. The Messenger’s responsibility is only to convey the message clearly, not to carry you onto guidance or force you upon it.”

(55) Allah has promised those of you who believe in Him and perform good deeds, that He will help them against their enemies and make them rulers on earth. Just like He made the believers before them rulers on earth and promised them that He would make the religion of Islam He preferred for them established and dominant; He also promised that He will change their circumstances of fear into peace, as long as they worshipped Him alone and did not ascribe partners to Him. Whoever shows ingratitude after all those blessings are the very ones who leave the obedience of Allah.

(56) And perform prayer to perfection, give Zakat on your wealth and obey the Messenger in whatever he commands you with, together with leaving whatever he prevents you from, in the hope that you shall be safe from your fears and be successful in your objectives.

(57) O Messenger! Do not ever think that those who disbelieve in Allah will slip away from Him when He intends to punish them. Their abode on the Day of Judgment is hell; what an evil abode hell is!

When Allah previously mentioned the rulings of seeking permission for the mature, free people, here He mentions the rulings of seeking permission for servants, those who are free but have not yet reached maturity, and children when they do reach maturity. He says:

(58) O those who have faith in Allah and act upon the laws set for them! Your free immature children, male servants and female servants should seek permission from you thrice, at three times: before the morning prayer at the time of changing from nightwear into daily clothes, in the afternoon when changing clothes for the siesta and after the night prayer because it is the time when you remove your daywear and change into your nightwear. These are three times of privacy for you; they should not enter your rooms except after taking permission from you. Apart from these times, there is no harm in them entering your rooms nor you entering theirs, because you frequently have to move around one another and so it would be an inconvenience to prevent them from entering except with permission. Just as Allah has made the rulings of seeking permission clear to you, He also makes clear the verses that show the rulings He has laid down for you. Allah is ever-aware of the requirements of His servants; wise in whatever laws He passes for them.

Beneficial Points:

1. Following the Messenger peace be upon him is a sign of being upon guidance.
2. Conveying the message is the responsibility of the Messenger, whilst guidance is from Allah alone.
3. It is necessary for the caller to Allah to expend efforts in calling to Him, but the results are in Allah’s hands.
4. Faith and good deeds are means to attaining authority on earth and peace.
5. Establishing prayer, giving Zakat and obedience to the Messenger: are means to acquiring mercy.
6. The servants and children should be disciplined in seeking permission at times where people’s privacy is compromised.
7. Difficulty in matters should bring ease in rulings.

وَإِذَا بَلَغَ ٱلۡأَطۡفَٰلُ مِنكُمُ ٱلۡحُلُمَ فَلۡيَسۡتَـٔۡذِنُواْ كَمَا
ٱسۡتَـٔۡذَنَ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمۡ
ءَايَٰتِهِۦۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ﴿٥٩﴾ وَٱلۡقَوَٰعِدُ مِنَ ٱلنِّسَآءِ
ٱلَّٰتِي لَا يَرۡجُونَ نِكَاحٗا فَلَيۡسَ عَلَيۡهِنَّ جُنَاحٌ أَن يَضَعۡنَ
ثِيَابَهُنَّ غَيۡرَ مُتَبَرِّجَٰتِۭ بِزِينَةٖۖ وَأَن يَسۡتَعۡفِفۡنَ خَيۡرٞ
لَّهُنَّۗ وَٱللَّهُ سَمِيعٌ عَلِيمٞ ﴿٦٠﴾ لَّيۡسَ عَلَى ٱلۡأَعۡمَىٰ حَرَجٞ وَلَا
عَلَى ٱلۡأَعۡرَجِ حَرَجٞ وَلَا عَلَى ٱلۡمَرِيضِ حَرَجٞ وَلَا عَلَىٰٓ أَنفُسِكُمۡ
أَن تَأۡكُلُواْ مِنۢ بُيُوتِكُمۡ أَوۡ بُيُوتِ ءَابَآئِكُمۡ أَوۡ بُيُوتِ
أُمَّهَٰتِكُمۡ أَوۡ بُيُوتِ إِخۡوَٰنِكُمۡ أَوۡ بُيُوتِ أَخَوَٰتِكُمۡ
أَوۡ بُيُوتِ أَعۡمَٰمِكُمۡ أَوۡ بُيُوتِ عَمَّٰتِكُمۡ أَوۡ بُيُوتِ
أَخۡوَٰلِكُمۡ أَوۡ بُيُوتِ خَٰلَٰتِكُمۡ أَوۡ مَا مَلَكۡتُم
مَّفَاتِحَهُۥٓ أَوۡ صَدِيقِكُمۡۚ لَيۡسَ عَلَيۡكُمۡ جُنَاحٌ أَن
تَأۡكُلُواْ جَمِيعًا أَوۡ أَشۡتَاتٗاۚ فَإِذَا دَخَلۡتُم بُيُوتٗا فَسَلِّمُواْ
عَلَىٰٓ أَنفُسِكُمۡ تَحِيَّةٗ مِّنۡ عِندِ ٱللَّهِ مُبَٰرَكَةٗ طَيِّبَةٗۚ كَذَٰلِكَ
يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلۡأٓيَٰتِ لَعَلَّكُمۡ تَعۡقِلُونَ ﴿٦١﴾

(59) When your children reach the age of puberty they should seek permission at all times before entering into your homes, as has been mentioned regarding the adults previously. Just as Allah makes clear the rulings of seeking permission for you, He also makes His verses clear. And Allah is ever-aware of the requirements of His servants; wise in whatever laws He passes for them.

(60) And the elderly women that no longer experience menstruation, or can no longer give birth, nor have any desire to marry again, there is no sin upon them if they do not wear some of their outer garments i.e. overcloak and veil, as long as they do not expose the beauty they have been commanded to conceal. However, for them to wear those garments is better for them than to discard them, enhancing veiling and chastity. Allah is all-hearing of your statements; none of them are hidden from Him and He shall requit you for them.

(61) There is no sin upon the blind who has lost his eyesight, nor upon the lame nor the sick if they leave those responsibilities they can no longer fulfil, i.e. jihad in the way of Allah. O believers! There is no sin upon you in eating from your own homes or the homes of sons, nor in eating from the homes of your fathers, mothers, brothers, sisters, paternal uncles and aunts nor maternal uncles and aunts, nor those houses which you have been entrusted with safeguarding, i.e. garden-keeper. There is also no sin in eating at the house of your friend as is customary to please him. It is not a problem whether you eat alone or together in groups. So when you do enter any houses like the ones mentioned above or any others, greet those within them with peace by saying: “Peace be upon you”, and if there is no one inside them, then greet yourselves by saying: “Peace be upon us and the pious servants of Allah”. This is a blessed greeting from Allah; He has legislated it for you because of the love and affection it spreads among you. It is also a pleasant greeting in that it pleases the soul of the one who hears is Just like the aforementioned clarity in this Sūrah, Allah clearly explains His verses in the hope that you will implement whatever they contain.

Beneficial Points:

1. It is permissible for elderly women to not wear some outer garments; any doubts about that are settled.
2. Taking precaution in religion is a characteristic of the Mindful.
3. Genuine excuses are means having responsibility lessened.
4. A Muslim community is one in which there is shared responsibility, cooperation and brotherhood.

إِنَّمَا ٱلۡمُؤۡمِنُونَ ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَإِذَا كَانُواْ مَعَهُۥ
عَلَىٰٓ أَمۡرٖ جَامِعٖ لَّمۡ يَذۡهَبُواْ حَتَّىٰ يَسۡتَـٔۡذِنُوهُۚ إِنَّ ٱلَّذِينَ يَسۡتَـٔۡذِنُونَكَ
أُوْلَٰٓئِكَ ٱلَّذِينَ يُؤۡمِنُونَ بِٱللَّهِ وَرَسُولِهِۦۚ فَإِذَا ٱسۡتَـٔۡذَنُوكَ
لِبَعۡضِ شَأۡنِهِمۡ فَأۡذَن لِّمَن شِئۡتَ مِنۡهُمۡ وَٱسۡتَغۡفِرۡ لَهُمُ
ٱللَّهَۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ٦٢ لَّا تَجۡعَلُواْ دُعَآءَ ٱلرَّسُولِ
بَيۡنَكُمۡ كَدُعَآءِ بَعۡضِكُم بَعۡضٗاۚ قَدۡ يَعۡلَمُ ٱللَّهُ ٱلَّذِينَ
يَتَسَلَّلُونَ مِنكُمۡ لِوَاذٗاۚ فَلۡيَحۡذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنۡ
أَمۡرِهِۦٓ أَن تُصِيبَهُمۡ فِتۡنَةٌ أَوۡ يُصِيبَهُمۡ عَذَابٌ أَلِيمٌ ٦٣ أَلَآ إِنَّ
لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ قَدۡ يَعۡلَمُ مَآ أَنتُمۡ عَلَيۡهِ وَيَوۡمَ
يُرۡجَعُونَ إِلَيۡهِ فَيُنَبِّئُهُم بِمَا عَمِلُواْۗ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمُۢ ٦٤

سُورَةُ الفُرۡقَانِ

ترتيبها ٢٥ آياتها ٧٧

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ثلاثة أرباع الحزب ٣٦

تَبَارَكَ ٱلَّذِي نَزَّلَ ٱلۡفُرۡقَانَ عَلَىٰ عَبۡدِهِۦ لِيَكُونَ لِلۡعَٰلَمِينَ نَذِيرًا
١ ٱلَّذِي لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَلَمۡ يَتَّخِذۡ وَلَدٗا وَلَمۡ يَكُن
لَّهُۥ شَرِيكٞ فِي ٱلۡمُلۡكِ وَخَلَقَ كُلَّ شَيۡءٖ فَقَدَّرَهُۥ تَقۡدِيرٗا ٢

After Allah mentioned seeking permission before entering, He then mentions seeking permission before leaving, saying,

(62) The believers who are true in their faith are those who believe in Allah and His Messenger, and when they are summoned to convene by the Prophet peace be upon him for a matter in relation to the affairs of the Muslims, they do not leave until they seek his permission to do so. O Messenger! Indeed, those who seek your permission before leaving, they are the ones who truly believe in Allah and His Messenger; so if they seek your permission to leave due to some important matter that concerns them, grant permission to whomsoever you wish from them and ask Allah to forgive their sins. Indeed, Allah Forgiving of the sins of whoever repents from His servants, and is merciful to them.

(63) O believers! Honour the Messenger of Allah; when you call out to him, do not call him by name, e.g. “O Muhammad!”, or the name of his father, e.g. “O the son of Abdullah!”, like you call one another. Rather, say: “O Messenger of Allah, O Prophet of Allah!” And when he summons you for a general matter, do not treat his summoning like that of each other in petty issues; rather, hasten to answering his summon. Verily, Allah knows of those of you who leave covertly without seeking permission, so those who go against the command of the Messenger of Allah peace be upon him should fear that Allah can afflict them with trials and afflictions, or with a painful punishment they cannot bear.

(64) Know well that to Allah belongs everything in the heavens and on earth: in terms of being His creation, under His supreme authority and His control. O people! He knows whatever conditions you are in; nothing is hidden from Him, and on the Day of Judgment when you return to Him after resurrection, He will inform you of all the deeds you did in the world. Allah knows everything, nothing in the heavens or the earth is hidden from Him.

The Criterion (Sūrah Al-Furqān)

Themes of the Sūrah:

A focus is made on coming to the aid of the Messenger peace be upon him after the idolaters’ prolonged attack against him.

Explanation:

① Blessed is Allah who revealed the Qur’ān as a standard distinguishing between truth and falsehood, onto His servant and Messenger Muhammad peace be upon him, so that he could be a Messenger towards the humans and the jinn, and a warner to them of the punishment of Allah.

② The One to Whom alone belongs authority over the heavens and earth, Who did not beget a child, nor has any partner in His authority, Who created everything appropriately and foresaw its creation according to His knowledge and wisdom to perfection.

Beneficial Points:

1. The religion of Islam is one of order and etiquettes.
2. There is blessing and goodness in holding fast to etiquettes.
3. The status of the Messenger of Allah peace be upon him demands reverence and respect, more than that of anyone else.
4. Misfortune is in contradicting the way of the Prophet peace be upon him.
5. The authority of Allah and His knowledge encompass everything.

وَٱتَّخَذُواْ مِن دُونِهِۦٓ ءَالِهَةٗ لَّا يَخۡلُقُونَ شَيۡـٔٗا وَهُمۡ يُخۡلَقُونَ
وَلَا يَمۡلِكُونَ لِأَنفُسِهِمۡ ضَرّٗا وَلَا نَفۡعٗا وَلَا يَمۡلِكُونَ مَوۡتٗا
وَلَا حَيَوٰةٗ وَلَا نُشُورٗا ٣ وَقَالَ ٱلَّذِينَ كَفَرُوٓاْ إِنۡ هَٰذَآ إِلَّآ
إِفۡكٌ ٱفۡتَرَىٰهُ وَأَعَانَهُۥ عَلَيۡهِ قَوۡمٌ ءَاخَرُونَۖ فَقَدۡ جَآءُو ظُلۡمٗا
وَزُورٗا ٤ وَقَالُوٓاْ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ٱكۡتَتَبَهَا فَهِيَ تُمۡلَىٰ
عَلَيۡهِ بُكۡرَةٗ وَأَصِيلٗا ٥ قُلۡ أَنزَلَهُ ٱلَّذِي يَعۡلَمُ ٱلسِّرَّ
فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ إِنَّهُۥ كَانَ غَفُورٗا رَّحِيمٗا ٦
وَقَالُواْ مَالِ هَٰذَا ٱلرَّسُولِ يَأۡكُلُ ٱلطَّعَامَ وَيَمۡشِي فِي
ٱلۡأَسۡوَاقِ لَوۡلَآ أُنزِلَ إِلَيۡهِ مَلَكٞ فَيَكُونَ مَعَهُۥ نَذِيرًا ٧
أَوۡ يُلۡقَىٰٓ إِلَيۡهِ كَنزٌ أَوۡ تَكُونُ لَهُۥ جَنَّةٞ يَأۡكُلُ مِنۡهَاۚ وَقَالَ
ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلٗا مَّسۡحُورًا ٨ ٱنظُرۡ
كَيۡفَ ضَرَبُواْ لَكَ ٱلۡأَمۡثَٰلَ فَضَلُّواْ فَلَا يَسۡتَطِيعُونَ
سَبِيلٗا ٩ تَبَارَكَ ٱلَّذِيٓ إِن شَآءَ جَعَلَ لَكَ خَيۡرٗا مِّن ذَٰلِكَ
جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ وَيَجۡعَل لَّكَ قُصُورَۢا ١٠ بَلۡ
كَذَّبُواْ بِٱلسَّاعَةِۖ وَأَعۡتَدۡنَا لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا ١١

③ Instead of Allah, the idolaters adopted deities who cannot create anything small or large, but are themselves created. Verily, Allah created them from non-existence; they are unable to fend off any harm from themselves nor bring themselves any benefit, nor are they able to cause death to any living or give life to any dead, or raise the dead from their graves. And after Allah reminded them of their ascribing partners to Allah, He reminded them of their stance on His Book and Messenger, saying;

④ And those who disbelieved in Allah and His Messenger said: "This Qur'ān is nothing but a lie which Muhammad has fabricated and blasphemously attributed to Allah. Other people have also helped him in its fabrication". These disbelievers themselves have made a false statement, because the Qur'ān is the speech of Allah; it is impossible for humans and jinn to come up anything like it.

⑤ And these rejecters of the Qur'ān said, "The Qur'ān is vain tales of the previous people which they used to record; Muhammad has copied them. They are recited to him throughout the day".

⑥ O Messenger! Say to these rejecters: The Qur'ān was revealed by Allah, Who knows of everything in the heavens and earth. It is not made up as you think it to be. Indeed, Allah Forgiving of those of His servants who repent, and is merciful to them.

⑦ The idolaters who rejected the Prophet peace be upon him said, "What is wrong with this man that claims he is a messenger from Allah when he eats food just as other people do, and walks around the markets in search of livelihood? Why did Allah not send an angel with him who would accompany him, proclaim his truthfulness and help him?"

⑧ "Or send down a treasure for him from the heavens, or that he has a garden from which he eats fruits, so that he does not need to walk around the markets in search of livelihood?" The oppressors also said, "O believers! You are not following any messenger; you are only following a man whose intellect has been overwhelmed by magic."

⑨ O Messenger! You should see and be amazed at how they can describe you with such false attributes, i.e. they said, "He is a magician", "He has been spellbound", and "He is insane", so they deviated from the truth because of that. They are incapable of treading the path towards guidance and of questioning your truthfulness and honesty.

⑩ Blessed is Allah Who can, if He wishes, give you the good they think up for you like the gardens under the trees of which streams flow and the fruits of which you can eat; and can also grant you palaces in which you can live in luxury.

⑪ The statements that came from them were not said in search of the truth or evidence, rather, in conclusion, they have rejected the Day of Judgment. And for whoever rejects the Day of Judgment, I have prepared a blazing fire.

Beneficial Points:

1. The true deity is One Who has the ability to create, benefit, give life, and cause death; the idols are incapable of doing all those things.
2. The disbelievers turn away from the truth relying on baseless doubts.
3. Affirmation of the qualities of forgiving and mercy for Allah.
4. Messengership does not necessitate negation of humanity from the Messenger.
5. The humility of the Prophet peace be upon him in that he lived as normal people live.

إِذَا رَأَتۡهُم مِّن مَّكَانِۭ بَعِيدٖ سَمِعُواْ لَهَا تَغَيُّظٗا وَزَفِيرٗا ١٢
وَإِذَآ أُلۡقُواْ مِنۡهَا مَكَانٗا ضَيِّقٗا مُّقَرَّنِينَ دَعَوۡاْ هُنَالِكَ ثُبُورٗا
١٣ لَّا تَدۡعُواْ ٱلۡيَوۡمَ ثُبُورٗا وَٰحِدٗا وَٱدۡعُواْ ثُبُورٗا كَثِيرٗا ١٤
قُلۡ أَذَٰلِكَ خَيۡرٌ أَمۡ جَنَّةُ ٱلۡخُلۡدِ ٱلَّتِي وُعِدَ ٱلۡمُتَّقُونَۚ كَانَتۡ
لَهُمۡ جَزَآءٗ وَمَصِيرٗا ١٥ لَّهُمۡ فِيهَا مَا يَشَآءُونَ خَٰلِدِينَۚ
كَانَ عَلَىٰ رَبِّكَ وَعۡدٗا مَّسۡـُٔولٗا ١٦ وَيَوۡمَ يَحۡشُرُهُمۡ وَمَا
يَعۡبُدُونَ مِن دُونِ ٱللَّهِ فَيَقُولُ ءَأَنتُمۡ أَضۡلَلۡتُمۡ عِبَادِي
هَٰٓؤُلَآءِ أَمۡ هُمۡ ضَلُّواْ ٱلسَّبِيلَ ١٧ قَالُواْ سُبۡحَٰنَكَ مَا كَانَ
يَنۢبَغِي لَنَآ أَن نَّتَّخِذَ مِن دُونِكَ مِنۡ أَوۡلِيَآءَ وَلَٰكِن مَّتَّعۡتَهُمۡ
وَءَابَآءَهُمۡ حَتَّىٰ نَسُواْ ٱلذِّكۡرَ وَكَانُواْ قَوۡمَۢا بُورٗا ١٨
فَقَدۡ كَذَّبُوكُم بِمَا تَقُولُونَ فَمَا تَسۡتَطِيعُونَ صَرۡفٗا
وَلَا نَصۡرٗاۚ وَمَن يَظۡلِم مِّنكُمۡ نُذِقۡهُ عَذَابٗا كَبِيرٗا ١٩
وَمَآ أَرۡسَلۡنَا قَبۡلَكَ مِنَ ٱلۡمُرۡسَلِينَ إِلَّآ إِنَّهُمۡ لَيَأۡكُلُونَ
ٱلطَّعَامَ وَيَمۡشُونَ فِي ٱلۡأَسۡوَاقِۗ وَجَعَلۡنَا بَعۡضَكُمۡ
لِبَعۡضٖ فِتۡنَةً أَتَصۡبِرُونَۗ وَكَانَ رَبُّكَ بَصِيرٗا ٢٠

⑫ When the disbelievers will look at the hellfire from a distance, they will hear an unsettling, severe boiling sound emitting from it due to its anger upon them.

⑬ And when these disbelievers will be thrown into hell from a tight place, with their hands chained to their necks, they will call destruction upon themselves hoping to escape from hell.

⑭ O disbelievers! Do not call upon one type of destruction for yourselves today; call upon many types! It will make no difference; you will not be granted what you seek. Instead, you will remain in painful punishment forever.

⑮ O Messenger! Say to them: “Is the aforementioned punishment described for you better, or the everlasting paradise with its eternal blessings that never finish? It is the very same one that Allah has promised His Allah-conscious servants as a reward and abode they will return to on the Day of Judgment.”

⑯ In this paradise, they will have whatever blessings they desire; that is a promise on Allah which His Allah-conscious servants will ask Him for. And the promise of Allah will be fulfilled, because He never breaks promises.

⑰ On the day when the rejecting idolaters will be gathered, together with whatever they worshipped instead of Allah, He will say to those worshipped, scolding those who worshipped them, “Did you lead My servants astray by commanding them to worship you, or did they go astray of their own accord?”

⑱ The worshipped ones will say, “Our Lord! You are exalted from having any partner. It was not for us to take any guardians instead of You, so how could we call Your servants to worship us instead of You? Our Lord! Rather, You granted these idolaters and their forefathers enjoyment through the pleasures of the world, gradually leading them into their destruction, until they forgot Your remembrance and worshipped others with You. They were people doomed due to their wretchedness.”

⑲ O idolaters! Verily, those you worshipped other than Allah have belied you in your claims against them, so you cannot fend off the punishment from yourselves nor help them due to your incapability. O believers! Whoever oppresses from amongst you by ascribing partners to Allah, I shall make him suffer a great punishment, just like I will make the ones mentioned suffer.

When the idolaters disapproved of the Messenger peace be upon him eating food and walking in the markets, Allah refuted them by saying,

⑳ O Messenger! All the messengers I sent before you were humans who would eat food and walk in the markets; you are not a unique messenger in that sense. O people! I have made you tests for each other by granting you varying degrees of affluence, poverty, health and sickness; throughout these different circumstances, will you bear whatever I afflict you with so that I may reward you upon your patience? Your Lord is ever-aware of those who bear patience and those who do not, and those who obey Him and those who disobey Him.

Beneficial Points:

1. The blend of inciting fear of the punishment of Allah, together with awakening a longing for His reward.
2. Those worshipped will proclaim innocence from those that worshipped them on the Day of Judgment.
3. Pleasures of the world make one forget the remembrance of Allah.
4. The Messengers being humans is a blessing of Allah for the people, because it is easier to relate to them.
5. People being in varying levels of blessings and trials is a test from Allah for His servants.

الجزء ١٩
الحزب ٣٧

۞ وَقَالَ ٱلَّذِينَ لَا يَرۡجُونَ لِقَآءَنَا لَوۡلَآ أُنزِلَ عَلَيۡنَا ٱلۡمَلَٰٓئِكَةُ
أَوۡ نَرَىٰ رَبَّنَاۗ لَقَدِ ٱسۡتَكۡبَرُواْ فِيٓ أَنفُسِهِمۡ وَعَتَوۡ عُتُوّٗا كَبِيرٗا
٢١ يَوۡمَ يَرَوۡنَ ٱلۡمَلَٰٓئِكَةَ لَا بُشۡرَىٰ يَوۡمَئِذٖ لِّلۡمُجۡرِمِينَ وَيَقُولُونَ
حِجۡرٗا مَّحۡجُورٗا ٢٢ وَقَدِمۡنَآ إِلَىٰ مَا عَمِلُواْ مِنۡ عَمَلٖ فَجَعَلۡنَٰهُ
هَبَآءٗ مَّنثُورًا ٢٣ أَصۡحَٰبُ ٱلۡجَنَّةِ يَوۡمَئِذٍ خَيۡرٞ مُّسۡتَقَرّٗا
وَأَحۡسَنُ مَقِيلٗا ٢٤ وَيَوۡمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلۡغَمَٰمِ وَنُزِّلَ ٱلۡمَلَٰٓئِكَةُ
تَنزِيلًا ٢٥ ٱلۡمُلۡكُ يَوۡمَئِذٍ ٱلۡحَقُّ لِلرَّحۡمَٰنِۚ وَكَانَ يَوۡمًا عَلَى
ٱلۡكَٰفِرِينَ عَسِيرٗا ٢٦ وَيَوۡمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيۡهِ يَقُولُ
يَٰلَيۡتَنِي ٱتَّخَذۡتُ مَعَ ٱلرَّسُولِ سَبِيلٗا ٢٧ يَٰوَيۡلَتَىٰ لَيۡتَنِي لَمۡ
أَتَّخِذۡ فُلَانًا خَلِيلٗا ٢٨ لَّقَدۡ أَضَلَّنِي عَنِ ٱلذِّكۡرِ بَعۡدَ إِذۡ جَآءَنِيۗ
وَكَانَ ٱلشَّيۡطَٰنُ لِلۡإِنسَٰنِ خَذُولٗا ٢٩ وَقَالَ ٱلرَّسُولُ يَٰرَبِّ
إِنَّ قَوۡمِي ٱتَّخَذُواْ هَٰذَا ٱلۡقُرۡءَانَ مَهۡجُورٗا ٣٠ وَكَذَٰلِكَ
جَعَلۡنَا لِكُلِّ نَبِيٍّ عَدُوّٗا مِّنَ ٱلۡمُجۡرِمِينَۗ وَكَفَىٰ بِرَبِّكَ هَادِيٗا
وَنَصِيرٗا ٣١ وَقَالَ ٱلَّذِينَ كَفَرُواْ لَوۡلَا نُزِّلَ عَلَيۡهِ ٱلۡقُرۡءَانُ جُمۡلَةٗ
وَٰحِدَةٗۚ كَذَٰلِكَ لِنُثَبِّتَ بِهِۦ فُؤَادَكَۖ وَرَتَّلۡنَٰهُ تَرۡتِيلٗا ٣٢

㉑ The disbelievers who do not expect to meet Me and who do not fear My punishment said, “Why does not Allah send down the angels to us, so they can tell us about the truth of Muhammad?’ or ‘Why can we not see our Lord with our own eyes, so He can tell us about that?’ They are too proud within themselves and this prevented them from having faith, and they have gone beyond the limit of disbelief and transgression by this statement of theirs.

㉒ On the Day when these people will see the angels at the time of their death, in the Transitory Stage, when they are resurrected, when they are driven to give account and when they are entered into the Fire, there will be no good news for them on those occasions, unlike the believers, and the angels will say to them, “Unlawful and forbidden for you is the good news from Allah.”

㉓ I shall turn to the good deeds the disbelievers did in the world and due to their invalidity and lack of benefit because of their disbelief, I will scatter them like the particles of dust a person sees in the window.

㉔ The believers, the people of Paradise, on that day will have a better position and place of rest and sleep than these disbelievers. That is because of their faith in Allah and their righteous deeds.

㉕ Mention - O Messenger - the day when the sky will split apart to reveal thin white clouds, and the angels will be sent down to the plains of the gathering in abundance due to their large number.

㉖ Kingdom, which is the true and established kingdom, on the Day of Judgment will be for the Merciful, may He be glorified. That day will be difficult for the disbelievers as opposed to the believers for whom it will be easy.

㉗ Mention - O Messenger - the day the evildoer on account of leaving out following the Messenger (peace be upon him) will bite his own hand out of regret and say, ‘If only I had followed the Messenger and what he brought from his Lord, and I had taken a path with him to salvation.’

㉘ He will also say due to extreme grief cursing himself: Alas for me! If only I had not taken so-and-so disbeliever as a friend!

㉙ This disbelieving friend led me away from the Qur’ān after it reached me through the Messenger. Satan has always been one who betrays man often. When some difficulty comes on him, he renounces him.

㉚ The Messenger will say on that day complaining about the condition of his people: O my Lord! My people, to whom You sent me, left this Qur’ān and ignored it.

㉛ Similar to the harm and preventing others from your path that you - O Messenger - encountered from your people, I had assigned to every Prophet before you an enemy from among the evildoers of his people. Your Lord is a sufficient guide, who guides to the truth, and He is a sufficient helper, who will help you against your enemy.

㉜ Those who disbelieved in Allah said, ‘Why was the Qur’ān not sent down to him all at once instead of in bits and pieces?’ I sent the Qur’ān bit by bit to strengthen your heart - O Messenger - by its revelation time after time. I revealed it bit by bit to you to make it easy for you to understand and memorise it.

Beneficial Points:

1. Arrogance is a barrier from guidance to the truth. 2. Disbelief prevents the acceptance of righteous deeds. 3. Disbelief will be the cause of great regret on the Day of Judgement. 4. The danger of evil friends. 5. The harm of abandoning the Qur’ān. 6. The enmity of the people of falsehood for the people of truth is ongoing. 7. One of the wisdoms behind revealing the Qur’ān gradually is to reassure the Prophet (peace be upon him) and to facilitate his understanding, memorisation and practice. 8. Refutation of the doubts raised by the disbelievers with regard to the gradual revelation of the Qur’ān.

وَلَا يَأۡتُونَكَ بِمَثَلٍ إِلَّا جِئۡنَٰكَ بِٱلۡحَقِّ وَأَحۡسَنَ تَفۡسِيرًا ٣٣
ٱلَّذِينَ يُحۡشَرُونَ عَلَىٰ وُجُوهِهِمۡ إِلَىٰ جَهَنَّمَ أُوْلَٰٓئِكَ
شَرّٞ مَّكَانٗا وَأَضَلُّ سَبِيلٗا ٣٤ وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ
وَجَعَلۡنَا مَعَهُۥٓ أَخَاهُ هَٰرُونَ وَزِيرٗا ٣٥ فَقُلۡنَا ٱذۡهَبَآ
إِلَى ٱلۡقَوۡمِ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا فَدَمَّرۡنَٰهُمۡ تَدۡمِيرٗا ٣٦
وَقَوۡمَ نُوحٖ لَّمَّا كَذَّبُواْ ٱلرُّسُلَ أَغۡرَقۡنَٰهُمۡ وَجَعَلۡنَٰهُمۡ لِلنَّاسِ
ءَايَةٗۖ وَأَعۡتَدۡنَا لِلظَّٰلِمِينَ عَذَابًا أَلِيمٗا ٣٧ وَعَادٗا وَثَمُودَاْ
وَأَصۡحَٰبَ ٱلرَّسِّ وَقُرُونَۢا بَيۡنَ ذَٰلِكَ كَثِيرٗا ٣٨ وَكُلّٗا
ضَرَبۡنَا لَهُ ٱلۡأَمۡثَٰلَۖ وَكُلّٗا تَبَّرۡنَا تَتۡبِيرٗا ٣٩ وَلَقَدۡ أَتَوۡاْ عَلَى
ٱلۡقَرۡيَةِ ٱلَّتِيٓ أُمۡطِرَتۡ مَطَرَ ٱلسَّوۡءِۚ أَفَلَمۡ يَكُونُواْ يَرَوۡنَهَاۚ
بَلۡ كَانُواْ لَا يَرۡجُونَ نُشُورٗا ٤٠ وَإِذَا رَأَوۡكَ إِن يَتَّخِذُونَكَ
إِلَّا هُزُوًا أَهَٰذَا ٱلَّذِي بَعَثَ ٱللَّهُ رَسُولًا ٤١ إِن كَادَ
لَيُضِلُّنَا عَنۡ ءَالِهَتِنَا لَوۡلَآ أَن صَبَرۡنَا عَلَيۡهَاۚ وَسَوۡفَ
يَعۡلَمُونَ حِينَ يَرَوۡنَ ٱلۡعَذَابَ مَنۡ أَضَلُّ سَبِيلًا ٤٢ أَرَءَيۡتَ
مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ أَفَأَنتَ تَكُونُ عَلَيۡهِ وَكِيلًا ٤٣

㉝ The idolaters do not bring to you - O Messenger - any point that they propose except that I bring to you the true and firm response to it and I bring to you something that is better explained.

㉞ Those who will be driven on the Day of Judgment being dragged on their faces to Hell. Such people are in the worst place because their place will be Hell and they are on the worst path because their path is the path of disbelief and deviation.

㉟ I gave Moses the Torah and appointed his brother, Aaron, as a Messenger to help him.

㊱ So I said to them: Go, both of you, to Pharaoh and his people who denied My signs. So they fulfilled our instruction and went to them and invited them to Allah's Oneness, but they denied them and I then destroyed them completely on account of their denial.

㊲ The people of Noah, too: when they rejected the Messengers by rejecting Noah (peace be upon him), I destroyed them by drowning them in the ocean, and I made their destruction a sign of My Power to eliminate the wrongdoers. I have prepared a painful punishment on the Day of Judgment for the wrongdoers.

㊳ I also destroyed the Ad, the people of Hud, and the Thamud, the people of Salih. I destroyed the people of the Well and I destroyed many communities between these three.

㊴ To each of these who were destroyed I had described the destruction of the previous communities and the reasons for it so that they take heed, and each of them I completely destroyed because of their disbelief and stubbornness.

㊵ These rejecters from your people in their travel to the Levant have come by the town of people of Lot on which stones had rained down as a punishment for their immoral behaviour so that they make take heed. Were they blind to this town and did they not see it? No! Instead they do not expect to be raised from the dead and taken to account thereafter.

㊶ Whenever these rejecters meet you - O Messenger - they ridicule you by saying mockingly and in denial: Is this the one Allah has sent as a Messenger to us?

㊷ He almost led us astray from the worship of our Allahs. If we had not stood so firmly by their worship, he would have turned us away from it by his arguments and proofs. They will soon come to know, when they see the punishment in their graves and on the Day of Judgement, who is furthest from the path - is it them or he - and they will come to know which of them is astray.

㊸ Have you seen - O Messenger - the person who made his desire a Allah and followed it! Will you be a guardian over him to bring him back to faith and prevent him from disbelief?

Beneficial Points:

1. Rejection of Allah and denial of His signs is a cause for communities to be destroyed.
2. The lack of faith in resurrection is the cause for not taking heed.
3. Mocking the people of truth is the trait of the disbelievers.
4. The danger of following one's desires.

أَمۡ تَحۡسَبُ أَنَّ أَكۡثَرَهُمۡ يَسۡمَعُونَ أَوۡ يَعۡقِلُونَۚ إِنۡ هُمۡ إِلَّا
كَٱلۡأَنۡعَٰمِ بَلۡ هُمۡ أَضَلُّ سَبِيلًا ﴿٤٤﴾ أَلَمۡ تَرَ إِلَىٰ رَبِّكَ كَيۡفَ مَدَّ
ٱلظِّلَّ وَلَوۡ شَآءَ لَجَعَلَهُۥ سَاكِنٗا ثُمَّ جَعَلۡنَا ٱلشَّمۡسَ عَلَيۡهِ دَلِيلٗا
﴿٤٥﴾ ثُمَّ قَبَضۡنَٰهُ إِلَيۡنَا قَبۡضٗا يَسِيرٗا ﴿٤٦﴾ وَهُوَ ٱلَّذِي جَعَلَ لَكُمُ
ٱلَّيۡلَ لِبَاسٗا وَٱلنَّوۡمَ سُبَاتٗا وَجَعَلَ ٱلنَّهَارَ نُشُورٗا ﴿٤٧﴾ وَهُوَ
ٱلَّذِيٓ أَرۡسَلَ ٱلرِّيَٰحَ بُشۡرَۢا بَيۡنَ يَدَيۡ رَحۡمَتِهِۦۚ وَأَنزَلۡنَا مِنَ
ٱلسَّمَآءِ مَآءٗ طَهُورٗا ﴿٤٨﴾ لِّنُحۡـِۧيَ بِهِۦ بَلۡدَةٗ مَّيۡتٗا وَنُسۡقِيَهُۥ
مِمَّا خَلَقۡنَآ أَنۡعَٰمٗا وَأَنَاسِيَّ كَثِيرٗا ﴿٤٩﴾ وَلَقَدۡ صَرَّفۡنَٰهُ بَيۡنَهُمۡ
لِيَذَّكَّرُواْ فَأَبَىٰٓ أَكۡثَرُ ٱلنَّاسِ إِلَّا كُفُورٗا ﴿٥٠﴾ وَلَوۡ شِئۡنَا
لَبَعَثۡنَا فِي كُلِّ قَرۡيَةٖ نَّذِيرٗا ﴿٥١﴾ فَلَا تُطِعِ ٱلۡكَٰفِرِينَ وَجَٰهِدۡهُم
بِهِۦ جِهَادٗا كَبِيرٗا ﴿٥٢﴾ ۞ وَهُوَ ٱلَّذِي مَرَجَ ٱلۡبَحۡرَيۡنِ هَٰذَا الحِزۡبُ ٣٧
عَذۡبٞ فُرَاتٞ وَهَٰذَا مِلۡحٌ أُجَاجٞ وَجَعَلَ بَيۡنَهُمَا بَرۡزَخٗا
وَحِجۡرٗا مَّحۡجُورٗا ﴿٥٣﴾ وَهُوَ ٱلَّذِي خَلَقَ مِنَ ٱلۡمَآءِ بَشَرٗا فَجَعَلَهُۥ
نَسَبٗا وَصِهۡرٗاۗ وَكَانَ رَبُّكَ قَدِيرٗا ﴿٥٤﴾ وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ
مَا لَا يَنفَعُهُمۡ وَلَا يَضُرُّهُمۡۗ وَكَانَ ٱلۡكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرٗا ﴿٥٥﴾

㊹ Rather, do you - O Messenger - think that most of those whom you call towards Allah's Oneness and obedience, hear with acceptance or understand the arguments and proofs? They are just like cattle in terms of their hearing, comprehension and understanding. Rather, they are further from the path than cattle are.

㊺ Have you - O Messenger - not seen how your Lord extends the shade on the surface of the earth. If He had willed to make it stand still without moving He could have done so. Then I made the sun an indicator for it, becoming long and short in accordance to it.

㊻ Then I retracted the shade by reducing it gradually little by little in accordance to the height of the sun.

㊼ It is Allah who has made the night like a garment to cover you and cover all things. It is He who made sleep a rest that you could enjoy from your occupation. It is He who made the day a time when you go out to your work.

㊽ It is He who sent the winds as heralds of good news of the fall of rain which is His Mercy to His servants. I sent down from the sky rain water that is pure which they use to purify themselves.

㊾ So that I can revive by means of the water that comes down a barren land that has no vegetation by causing various types of plants to grow and spreading greenery on it, and to give that water as a drink to the many animals and people I have created.

㊿ I have explained in various ways in the Qur'ān, the arguments and proofs so that they might take heed, but most people persist in their rejection and denial of the truth.

(51) If it had been My will, I would have sent a Messenger to every town, to warn them of Allah's punishment. But I did not will that. I only sent Muhammad (peace be upon him) as a Messenger to all people.

(52) So do not follow the disbelievers in their demands for you to be soft with them and in the proposals that they put forward. Strive against them with this Qur'ān that is revealed to you a mighty struggle by being patient over their harm and tolerating difficulties in calling them to Allah.

(53) It is Allah, may He be glorified, who merged the water of the two bodies of flowing water. He mixed the sweet and the salty, and put a barrier and dividing line between them that prevents them from intermingling.

(54) It is He who created human beings from the semen of men and women. By creating human beings He established the relationship of kinship by blood and relationship by marriage. Your Lord is all powerful and Nothing is outside His ability. It is through His Power that He created man from the semen of a man and woman.

(55) Yet instead of Allah, the disbelievers worship idols that can neither benefit them, if they follow them, nor harm them, if they go against them. The disbeliever has always followed Satan in that which angers Allah, may He be glorified.

Beneficial Points:

1. The disbeliever stoops to a level lower than that of the animals on account of his rejection of Allah.
2. The phenomenon of shade is one of the signs of Allah that indicate His Power.
3. The creation of the night for rest and the day for work is a blessing of Allah.
4. Rain is a form of Allah's mercy for His creation.
5. Diversification of arguments and proofs is an effective educational style.
6. Calling by means of the Qur'ān is one of the forms of striving in Allah's path.

وَمَآ أَرۡسَلۡنَٰكَ إِلَّا مُبَشِّرٗا وَنَذِيرٗا ٥٦ قُلۡ مَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ
مِنۡ أَجۡرٍ إِلَّا مَن شَآءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ سَبِيلٗا ٥٧ وَتَوَكَّلۡ
عَلَى ٱلۡحَيِّ ٱلَّذِي لَا يَمُوتُ وَسَبِّحۡ بِحَمۡدِهِۦۚ وَكَفَىٰ بِهِۦ
بِذُنُوبِ عِبَادِهِۦ خَبِيرًا ٥٨ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ
وَمَا بَيۡنَهُمَا فِي سِتَّةِ أَيَّامٖ ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۖ ٱلرَّحۡمَٰنُ
فَسۡـَٔلۡ بِهِۦ خَبِيرٗا ٥٩ وَإِذَا قِيلَ لَهُمُ ٱسۡجُدُواْۤ لِلرَّحۡمَٰنِ قَالُواْ
وَمَا ٱلرَّحۡمَٰنُ أَنَسۡجُدُ لِمَا تَأۡمُرُنَا وَزَادَهُمۡ نُفُورٗا۩ ٦٠ تَبَارَكَ سجدة
ٱلَّذِي جَعَلَ فِي ٱلسَّمَآءِ بُرُوجٗا وَجَعَلَ فِيهَا سِرَٰجٗا وَقَمَرٗا
مُّنِيرٗا ٦١ وَهُوَ ٱلَّذِي جَعَلَ ٱلَّيۡلَ وَٱلنَّهَارَ خِلۡفَةٗ لِّمَنۡ أَرَادَ
أَن يَذَّكَّرَ أَوۡ أَرَادَ شُكُورٗا ٦٢ وَعِبَادُ ٱلرَّحۡمَٰنِ ٱلَّذِينَ يَمۡشُونَ
عَلَى ٱلۡأَرۡضِ هَوۡنٗا وَإِذَا خَاطَبَهُمُ ٱلۡجَٰهِلُونَ قَالُواْ سَلَٰمٗا
٦٣ وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمۡ سُجَّدٗا وَقِيَٰمٗا ٦٤ وَٱلَّذِينَ
يَقُولُونَ رَبَّنَا ٱصۡرِفۡ عَنَّا عَذَابَ جَهَنَّمَۖ إِنَّ عَذَابَهَا كَانَ
غَرَامًا ٦٥ إِنَّهَا سَآءَتۡ مُسۡتَقَرّٗا وَمُقَامٗا ٦٦ وَٱلَّذِينَ إِذَآ
أَنفَقُواْ لَمۡ يُسۡرِفُواْ وَلَمۡ يَقۡتُرُواْ وَكَانَ بَيۡنَ ذَٰلِكَ قَوَامٗا ٦٧

(56) I sent you - O Messenger - only to give good news to those who follow Allah, by having faith and doing righteous actions, and to warn those who go against Him, by committing disbelief and sin.
(57) Say, O Messenger: I am not asking for any reward for conveying the message. But anyone of you who wishes to take a path towards Allah's pleasure by spending, then let him do so.
(58) Put your trust - O Messenger - in all of your affairs in Allah, the Living and Everlasting who never dies, declare His purity and celebrate His praise, may He be glorified. He knows the sins of His servants well enough. Nothing of that is hidden from Him and He will recompense them for the same.
(59) The One who created the heavens and earth and what is between them in six days, and then established Himself on the throne, in a meaning that is befitting for His Majesty. He is the Merciful, so ask then - O Messenger - about Him, One who is aware, and that is Allah - the One who knows everything and from Whom nothing is hidden.
(60) When it is said to the disbelievers: Prostrate to the Merciful, they say: We will not prostrate to the Merciful. What is the Merciful? We do not know or acknowledge Him. Should we prostrate to what you tell us when we do not know Him?! His instruction to them to prostrate to Him only puts them further away from having faith in Allah.
(61) Blessed is He Who made stations in the heavens for the planets and the moving stars, Who made in the sky a sun that radiates light, and Who made a moon that illuminates the earth with the light of the sun that it reflects.
(62) It is Allah who made the night and day follow and replace each other, for anyone who wishes to take a lesson from Allah's signs and come onto the right path, or wishes to be grateful to Allah for His favours.
After Allah mentioned in this Sūrah the disbelievers who turn away from having faith in Allah and following Him, He mentioned the attributes of His righteous servants who are devoted to following Him and He said:
(63) The servants of the Merciful are the believers who walk humbly on the earth with dignity, and when the foolish address them they do not retaliate in the same manner but they tell them something that saves them from their evil.
(64) Those who spend the night prostrating on their foreheads and standing on their feet, praying to Allah.
(65) Those who say in their prayer to their Lord: Our Lord, remove from us the punishment of Hell, for the punishment of Hell is perpetual and everlasting for those who die as disbelievers.
(66) It is a terrible place of settlement for anyone, and a terrible place of residence for anyone.
(67) They are those whom when they spend their wealth do not go to the limit of extravagance in their spending, nor do they restrict their spending to only those whom they have to spend on such as themselves and others, but their spending is balanced between wastefulness and niggardliness.

Beneficial Points:

1. The person who calls to Allah does not seek a reward from people.
2. Allah transcends His creation.
3. The Merciful (Al-Rahman) is one of the names of Allah that no one has ever shared with Him. It indicates to one of His attributes which is the attribute of Mercy.
4. The servant is assisted by the night and day coming one after the other to make up any act of obedience missed in any one of them.
5. Some of the attributes of the servants of the Merciful is their humility and tolerance, their obedience to Allah when people are neglectful, their fear of Allah and their adherence to moderation in spending and in other matters.

وَٱلَّذِينَ لَا يَدۡعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقۡتُلُونَ ٱلنَّفۡسَ
ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلۡحَقِّ وَلَا يَزۡنُونَۚ وَمَن يَفۡعَلۡ ذَٰلِكَ
يَلۡقَ أَثَامٗا ٦٨ يُضَٰعَفۡ لَهُ ٱلۡعَذَابُ يَوۡمَ ٱلۡقِيَٰمَةِ وَيَخۡلُدۡ
فِيهِۦ مُهَانًا ٦٩ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلٗا صَٰلِحٗا
فَأُوْلَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمۡ حَسَنَٰتٖۗ وَكَانَ ٱللَّهُ
غَفُورٗا رَّحِيمٗا ٧٠ وَمَن تَابَ وَعَمِلَ صَٰلِحٗا فَإِنَّهُۥ يَتُوبُ
إِلَى ٱللَّهِ مَتَابٗا ٧١ وَٱلَّذِينَ لَا يَشۡهَدُونَ ٱلزُّورَ وَإِذَا مَرُّواْ
بِٱللَّغۡوِ مَرُّواْ كِرَامٗا ٧٢ وَٱلَّذِينَ إِذَا ذُكِّرُواْ بِـَٔايَٰتِ
رَبِّهِمۡ لَمۡ يَخِرُّواْ عَلَيۡهَا صُمّٗا وَعُمۡيَانٗا ٧٣ وَٱلَّذِينَ يَقُولُونَ
رَبَّنَا هَبۡ لَنَا مِنۡ أَزۡوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعۡيُنٖ وَٱجۡعَلۡنَا
لِلۡمُتَّقِينَ إِمَامًا ٧٤ أُوْلَٰٓئِكَ يُجۡزَوۡنَ ٱلۡغُرۡفَةَ بِمَا صَبَرُواْ
وَيُلَقَّوۡنَ فِيهَا تَحِيَّةٗ وَسَلَٰمًا ٧٥ خَٰلِدِينَ فِيهَاۚ
حَسُنَتۡ مُسۡتَقَرّٗا وَمُقَامٗا ٧٦ قُلۡ مَا يَعۡبَؤُاْ بِكُمۡ رَبِّي
لَوۡلَا دُعَآؤُكُمۡۖ فَقَدۡ كَذَّبۡتُمۡ فَسَوۡفَ يَكُونُ لِزَامَۢا ٧٧

ترتيبها ٢٦ سُورَةُ الشُّعَرَاءِ آياتها ٢٢٧

(68) Those who do not call on any other deity besides Allah, may He be glorified, nor kill any person, whose killing Allah has prohibited except for that which Allah has allowed such as the killing of a murderer, renegade or a married adulterer, nor commit adultery. Whoever does these major sins will face the punishment for the sin he has committed on the Day of Judgement.

(69) The punishment will be doubled for him on the Day of Judgement, and he will remain in the punishment, disgraced and humiliated.

(70) But those who repent to Allah and do good deeds that indicate the sincerity of their repentance, then Allah will change the evil deeds of such people into good ones. Allah is Forgiving of the sins of those of His servants who repent and He is Merciful towards them.

(71) Those who repent to Allah and prove the sincerity of their repentance by doing good deeds and giving up sins, their repentance is one that is accepted.

(72) Those who do not attend falsehood, such as places of sins and prohibited amusement, and when they pass by futile statements and actions they pass by quickly, keeping the dignity of their souls by staying away from becoming involved in these things.

(73) Those who, when reminded of Allah’s signs that are heard and seen, do not turn a deaf ear to the signs that are heard and do not turn a blind eye to the signs that are seen.

(74) Those who say in their prayer to their Lord: Our Lord, give us from our spouses and offspring those who will be the coolness of our eyes due to their piety and steadfastness on the truth. Make us leaders in truth who are emulated by those who are mindful of You.

(75) Those who possess those attributes will be rewarded with lofty chambers in the highest stage of Paradise for their steadfastness in following Allah. There they will be met by the angels with greetings and peace and they will be safe there from all difficulties.

(76) There they will stay forever - a beautiful place of settlement for them to settle in and a place of residence for them to reside in.

(77) Say - O Messenger, to the disbelievers who persist in their disbelief: My Lord will never care about you because of some benefit that He gets from your obedience. If it were not because He calls you for your benefit He would not have cared about you. Now since you rejected that which the Messengers brought from your Lord, the recompense for such rejection will be inseparable from you.

Beneficial Points:

1. Some of the attributes of those who are servants of the Merciful include: Staying away from idolatry, avoiding taking a life unjustly, staying away from fornication and falsehood, taking a lesson from Allah’s signs and praying to Him.
2. Sincere repentance requires the leaving of the sin and the doing of good deeds.
3. Patience is a means for entering the highest stage in paradise.
4. Allah is not in need of the disbelievers’ having faith.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

نصف الحزب ٣٧

طسٓمٓ ١ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ٢ لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ أَلَّا
يَكُونُوا۟ مُؤْمِنِينَ ٣ إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ
أَعْنَٰقُهُمْ لَهَا خَٰضِعِينَ ٤ وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ ٱلرَّحْمَٰنِ مُحْدَثٍ
إِلَّا كَانُوا۟ عَنْهُ مُعْرِضِينَ ٥ فَقَدْ كَذَّبُوا۟ فَسَيَأْتِيهِمْ أَنۢبَٰٓؤُا۟ مَا كَانُوا۟
بِهِۦ يَسْتَهْزِءُونَ ٦ أَوَلَمْ يَرَوْا۟ إِلَى ٱلْأَرْضِ كَمْ أَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ
كَرِيمٍ ٧ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ٨ وَإِنَّ
رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ٩ وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ أَنِ ٱئْتِ ٱلْقَوْمَ
ٱلظَّٰلِمِينَ ١٠ قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ ١١ قَالَ رَبِّ إِنِّىٓ أَخَافُ
أَن يُكَذِّبُونِ ١٢ وَيَضِيقُ صَدْرِى وَلَا يَنطَلِقُ لِسَانِى فَأَرْسِلْ
إِلَىٰ هَٰرُونَ ١٣ وَلَهُمْ عَلَىَّ ذَنۢبٌ فَأَخَافُ أَن يَقْتُلُونِ ١٤ قَالَ
كَلَّا ۖ فَٱذْهَبَا بِـَٔايَٰتِنَآ ۖ إِنَّا مَعَكُم مُّسْتَمِعُونَ ١٥ فَأْتِيَا فِرْعَوْنَ
فَقُولَآ إِنَّا رَسُولُ رَبِّ ٱلْعَٰلَمِينَ ١٦ أَنْ أَرْسِلْ مَعَنَا بَنِىٓ إِسْرَٰٓءِيلَ
١٧ قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ
١٨ وَفَعَلْتَ فَعْلَتَكَ ٱلَّتِى فَعَلْتَ وَأَنتَ مِنَ ٱلْكَٰفِرِينَ ١٩

The Poets (Sūrah Al-Shu`ara)

Themes of the Sūrah:

It focuses on confronting those who persist in their denial of the Messenger and who challenge his messengership and on lowering their importance.

Explanation:

① This sūrah begins with the disconnected letters, the explanation for which has already preceeded in Sūrah Baqarah.

② Those are the verses of the Qur'ān that makes the truth clear from falsehood.

③ Perhaps you O Messenger because of your eagerness for their guidance are killing yourself out of fear for them that they do not believe in Allah.

④ If I had wished to send down to them a miracle from the sky I would have sent it down and their necks would remain bowed in utter humility before it. But I did not wish that, in order to test them: Do they believe in the Ghaib?

⑤ Whenever any new reminder that is revealed by the Merciful to these idolaters, which contain His arguments that indicate His Oneness and the truth of His prophet, they turn away from listening to it and accepting it.

⑥ They have denied what their Messenger brought to them, but the confirmation of the information that they used to mock at will soon come to them and the punishment will fall upon them.

⑦ Do these people remain persistent in their disbelief and not look at the earth, how many different types of vegetation that is beautiful to look at and that has plenty of benefits did I grow therein!

⑧ In the earth's growing various types of vegetation there truly is a clear sign of the Power of the One Who has made it grow to bring back the dead to life, though most of them do not have faith.

⑨ Your Lord - O Messenger - is the One Who is the Dominant who can never be overpower, and the Merciful to those of His servants who have faith.

⑩ Remember - O Messenger - when your Lord called out to Moses instructing him to go to the people who were doing wrong by their rejection of Allah and enslavement of the people of Moses.

⑪ These were the people of Pharaoh. He should instruct them gently and softly to be mindful of Allah by fulfilling His instructions and avoiding His prohibitions.

⑫ ⑬ Moses (peace be upon him) said, I fear that they will deny me and what I convey to them from you, and that my breast will be constricted because of their denial of me, and that my tongue will not be free in calling to Allah, so send Gabriel (peace be upon him) to my brother, Aaron, so that he could assist me.

⑭ They also have a charge against me because I had killed the Copt, and I fear they may kill me. ⑮ Allah said to Moses (peace be upon him): By no means! They will never kill you. Go, you and your brother Aaron, with My signs that indicate your truthfulness. I shall be with you with My assistance and support, listening to what you say and what is said to you. Nothing of that misses us. ⑯ Go to Pharaoh and tell him: We are two Messengers sent to you by the Lord of all created things.

⑰ That you send the Israelites with us. ⑱ Pharaoh said to Moses (peace be upon him): Did we not bring you up as a child among us? Did you not stay with us for many years of your life? So what has now made you claim prophethood?

⑲ You committed a serious deed when you killed the Copt in defence of a man of your people, and you are one of those who deny my favours to you.

Beneficial Points:

1. The concern of the Messenger (peace be upon him) for the guidance of people. 2. Affirmation of the attributes of might and mercy for Allah. 3. Being gentle with those who are invited to Allah is required and desired. 4. The importance for a preacher to be eloquent and open hearted. 5. The calls of the prophets are a liberation from the servitude to other than Allah. 6. The disbelievers employ their services to prevent others from Allah's path.

قَالَ فَعَلۡتُهَآ إِذٗا وَأَنَا۠ مِنَ ٱلضَّآلِّينَ ٢٠ فَفَرَرۡتُ مِنكُمۡ لَمَّا خِفۡتُكُمۡ
فَوَهَبَ لِي رَبِّي حُكۡمٗا وَجَعَلَنِي مِنَ ٱلۡمُرۡسَلِينَ ٢١ وَتِلۡكَ نِعۡمَةٞ
تَمُنُّهَا عَلَيَّ أَنۡ عَبَّدتَّ بَنِيٓ إِسۡرَٰٓءِيلَ ٢٢ قَالَ فِرۡعَوۡنُ وَمَا رَبُّ ٱلۡعَٰلَمِينَ
٢٣ قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَآۖ إِن كُنتُم مُّوقِنِينَ
٢٤ قَالَ لِمَنۡ حَوۡلَهُۥٓ أَلَا تَسۡتَمِعُونَ ٢٥ قَالَ رَبُّكُمۡ وَرَبُّ ءَابَآئِكُمُ
ٱلۡأَوَّلِينَ ٢٦ قَالَ إِنَّ رَسُولَكُمُ ٱلَّذِيٓ أُرۡسِلَ إِلَيۡكُمۡ لَمَجۡنُونٞ
٢٧ قَالَ رَبُّ ٱلۡمَشۡرِقِ وَٱلۡمَغۡرِبِ وَمَا بَيۡنَهُمَآۖ إِن كُنتُمۡ تَعۡقِلُونَ
٢٨ قَالَ لَئِنِ ٱتَّخَذۡتَ إِلَٰهًا غَيۡرِي لَأَجۡعَلَنَّكَ مِنَ ٱلۡمَسۡجُونِينَ
٢٩ قَالَ أَوَلَوۡ جِئۡتُكَ بِشَيۡءٖ مُّبِينٖ ٣٠ قَالَ فَأۡتِ بِهِۦٓ إِن كُنتَ
مِنَ ٱلصَّٰدِقِينَ ٣١ فَأَلۡقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعۡبَانٞ مُّبِينٞ ٣٢
وَنَزَعَ يَدَهُۥ فَإِذَا هِيَ بَيۡضَآءُ لِلنَّٰظِرِينَ ٣٣ قَالَ لِلۡمَلَإِ حَوۡلَهُۥٓ
إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٞ ٣٤ يُرِيدُ أَن يُخۡرِجَكُم مِّنۡ أَرۡضِكُم
بِسِحۡرِهِۦ فَمَاذَا تَأۡمُرُونَ ٣٥ قَالُوٓاْ أَرۡجِهۡ وَأَخَاهُ وَٱبۡعَثۡ فِي ٱلۡمَدَآئِنِ
حَٰشِرِينَ ٣٦ يَأۡتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٖ ٣٧ فَجُمِعَ ٱلسَّحَرَةُ
لِمِيقَٰتِ يَوۡمٖ مَّعۡلُومٖ ٣٨ وَقِيلَ لِلنَّاسِ هَلۡ أَنتُم مُّجۡتَمِعُونَ ٣٩

⑳ Moses (peace be upon him) said to Pharaoh: I did what you mentioned before I received revelation and was sent as a messenger.

㉑ So I fled from you to Madyan after killing him when I feared that you will kill me. Then my Lord gave me knowledge and made me one of His Messengers that He sends to people.

㉒ Your bringing me up without enslaving me after you enslaved the Israelites is a favour that you are reminding me of?!

㉓ Pharaoh said to Moses (peace be upon him): What is the Lord of all created things Whose Messenger you claim to be?

㉔ Moses said in response to Pharaoh: The Lord of all created things is the Lord of the heavens and the earth and the Lord of whatever is between them. If you are certain that He is your Lord then worship Him alone.

㉕ Pharaoh said to the leaders of his people around him: Do you not hear the response of Moses and the false claim it contains.

㉖ Moses said to them: Allah is your Lord and the Lord of your earlier forefathers.

㉗ Pharaoh said: This man who claims to be a Messenger to you is insane. He is not aware of how to respond and he says that which does not make sense.

㉘ Moses said, Allah, the One to Whom I call you, is the Lord of the East and the West and the Lord of what is in between them. If only you had sense that you could reason with.

㉙ Pharaoh said to Moses after becoming unable to argue with him: If you worship any Allah other than Me, I will throw you into prison.

㉚ Moses (peace be upon him) said to Pharaoh: Will you throw me into prison even if I bring to you something that makes clear my truthfulness in what I have brought to you from Allah?

㉛ He said: Bring what you say will indicate your truthfulness if you are true in your claim!

㉜ So Moses threw his stick down on the ground and it suddenly became a snake for everyone to see.

㉝ He put his hand into the opening of his garment without its being white and then he drew it out radiant white - not the white of leprosy - for the onlookers to see.

㉞ Pharaoh said to the leaders of his people around him: This man is a magician, well versed in magic.

㉟ He means to use his magic to drive you out of your land! What do you suggest we do to him?

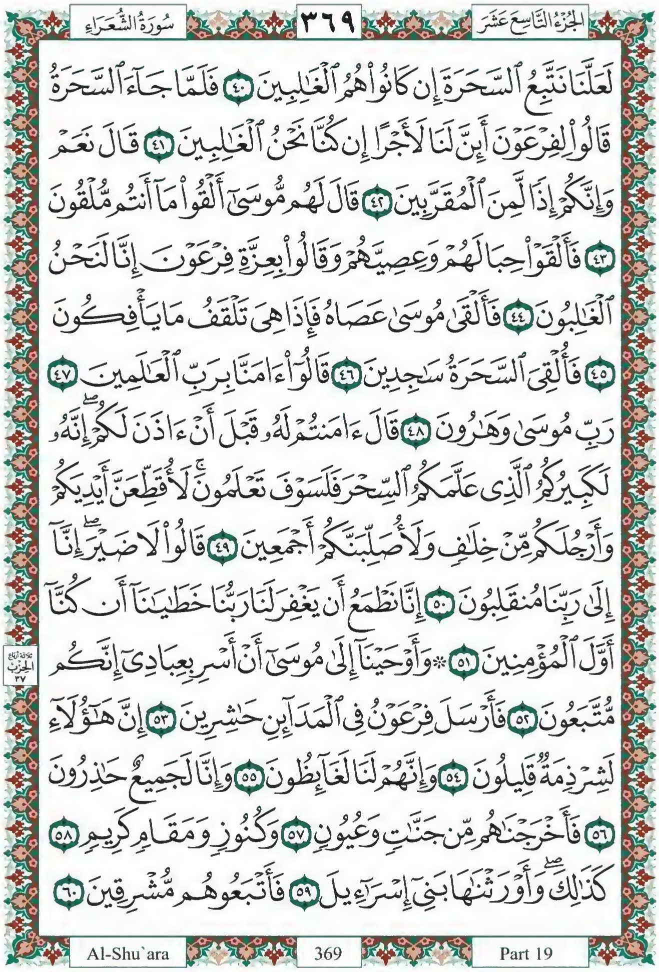
㊱ ㊲ They said to him: Delay him and his brother and do not rush to punish them. Send out to the cities of Egypt those who will gather the magicians, to bring every magician, well versed in magic.

㊳ Pharaoh assembled his magicians to challenge Moses at an appointed place and time.

㊴ The people were told: Are you going to gather to see who wins? Will it be Moses or the magicians?

Beneficial Points:

1. Adopting the means to protect oneself from the enemy does not negate faith and reliance in Allah.
2. The creation of Allah indicates to His being the Lord and the One worthy of worship.
3. Weakness of argument is one of the reasons for using violence.
4. Inciting the masses against the people of religion is the style of the transgressors.



لَعَلَّنَا نَتَّبِعُ ٱلسَّحَرَةَ إِن كَانُوا۟ هُمُ ٱلْغَٰلِبِينَ (٤٠) فَلَمَّا جَآءَ ٱلسَّحَرَةُ
قَالُوا۟ لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ (٤١) قَالَ نَعَمْ
وَإِنَّكُمْ إِذًا لَّمِنَ ٱلْمُقَرَّبِينَ (٤٢) قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ
(٤٣) فَأَلْقَوْا۟ حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا۟ بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ
ٱلْغَٰلِبُونَ (٤٤) فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ
(٤٥) فَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ (٤٦) قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ (٤٧)
رَبِّ مُوسَىٰ وَهَٰرُونَ (٤٨) قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّهُۥ
لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ۚ لَأُقَطِّعَنَّ أَيْدِيَكُمْ
وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ (٤٩) قَالُوا۟ لَا ضَيْرَ ۖ إِنَّآ
إِلَىٰ رَبِّنَا مُنقَلِبُونَ (٥٠) إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَٰيَٰنَآ أَن كُنَّآ
أَوَّلَ ٱلْمُؤْمِنِينَ (٥١) ۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِىٓ إِنَّكُم
مُّتَّبَعُونَ (٥٢) فَأَرْسَلَ فِرْعَوْنُ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ (٥٣) إِنَّ هَٰٓؤُلَآءِ
لَشِرْذِمَةٌ قَلِيلُونَ (٥٤) وَإِنَّهُمْ لَنَا لَغَآئِظُونَ (٥٥) وَإِنَّا لَجَمِيعٌ حَٰذِرُونَ
(٥٦) فَأَخْرَجْنَٰهُم مِّن جَنَّٰتٍ وَعُيُونٍ (٥٧) وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ (٥٨)
كَذَٰلِكَ وَأَوْرَثْنَٰهَا بَنِىٓ إِسْرَٰٓءِيلَ (٥٩) فَأَتْبَعُوهُم مُّشْرِقِينَ (٦٠)

ثلاثة أرباع الحزب ٣٧

㊵ If the magicians succeed over Moses, perhaps we should follow them in their religion.

㊶ So when the magicians came before Pharaoh to challenge Moses, they said to him, "Will we have a tangible reward or an intangible one, if we have the upper hand over Moses?"

㊷ Pharaoh said to them, "Yes, you shall get a reward. If you are to succeed over Moses, you shall be taken as my close ones by being appointed in lofty posts."

㊸ Confident in Allah's help and in order to show clearly that whatever he possessed was not magic, Moses said to them, "Throw whatever ropes and sticks you want to!"

㊹ And so they threw down their ropes and sticks, and upon throwing them, said, "By the grandeur of Pharaoh we are going to succeed, and Moses is the one who shall be defeated!"

㊺ So Moses threw his staff and it turned into a snake, nullifying whatever magic they were casting over the people.

㊻ When the magicians saw Moses's staff swallowing up whatever they had cast, they fell into prostration.

㊼ They said, "I have brought faith in the Lord of all creation."

㊽ "The Lord of Moses and Aaron (peace be upon them)."

㊾ Pharaoh, disapproving of the magicians' belief, said to them, "Have you accepted Moses as being true, before I gave you permission to do so? Indeed, Moses is your mentor who has taught you magic; you have all collaborated to exile the people of Egypt from its lands, and you will soon see what punishment I inflict upon you. I shall cut off a hand and leg of each of you from opposite sides, and crucify you all on palm trunks, sparing no one."

㊿ The magicians said to Pharaoh, "There is no big deal in the crucifixion and maiming you threaten us with in this world, because your punishment will end, while we shall return to our Lord who shall enter us into His everlasting mercy."

(51) "Due to us being the first ones to bring faith in Moses, we hope greatly that Allah erases the sins we have committed in the past."

(52) And I revealed to Moses commanding him to march the Israelites out at night, because Pharaoh and his people would pursue them, forcing them back.

(53) So when Pharaoh came to know of the Israelites escaping, he sent some of his army into the cities, rallying the rest of the armies.

(54) Pharaoh said, undermining the Israelites, "Indeed, these people are very few in number."

(55) And they will do things which will incite us against them.

(56) Indeed, we are alert and prepared for them.

(57) So I took Pharaoh and his people out of the land of Egypt, which had abundant gardens, flowing streams and wealth.

(58) It also had treasures of wealth and beautiful dwellings.

(59) As I took Pharaoh and his people out of it, I made the Israelites inherit it.

(60) Pharaoh and his people caught the trail of the Israelites at sunrise.

Beneficial Points:

1. The relationship of the people of falsehood among themselves is based on materialistic interest.
2. Moses was confident of the help of Allah over the magicians, believing in the promise of his Lord.
3. The magicians eventually believing is proof that Allah is the turner of hearts; He turns them however He wishes.
4. The people of tyranny take refuge in violence due to being incapable of challenging evidence with evidence.
5. Tyranny and oppression is a cause of one's authority diminishing.

فَلَمَّا تَرَٰٓءَا ٱلۡجَمۡعَانِ قَالَ أَصۡحَٰبُ مُوسَىٰٓ إِنَّا لَمُدۡرَكُونَ ٦١
قَالَ كَلَّآۖ إِنَّ مَعِيَ رَبِّي سَيَهۡدِينِ ٦٢ فَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ أَنِ
ٱضۡرِب بِّعَصَاكَ ٱلۡبَحۡرَۖ فَٱنفَلَقَ فَكَانَ كُلُّ فِرۡقٖ كَٱلطَّوۡدِ ٱلۡعَظِيمِ
٦٣ وَأَزۡلَفۡنَا ثَمَّ ٱلۡأٓخَرِينَ ٦٤ وَأَنجَيۡنَا مُوسَىٰ وَمَن مَّعَهُۥٓ أَجۡمَعِينَ
٦٥ ثُمَّ أَغۡرَقۡنَا ٱلۡأٓخَرِينَ ٦٦ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ وَمَا كَانَ
أَكۡثَرُهُم مُّؤۡمِنِينَ ٦٧ وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ٦٨
وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ إِبۡرَٰهِيمَ ٦٩ إِذۡ قَالَ لِأَبِيهِ وَقَوۡمِهِۦ مَا تَعۡبُدُونَ
٧٠ قَالُواْ نَعۡبُدُ أَصۡنَامٗا فَنَظَلُّ لَهَا عَٰكِفِينَ ٧١ قَالَ هَلۡ
يَسۡمَعُونَكُمۡ إِذۡ تَدۡعُونَ ٧٢ أَوۡ يَنفَعُونَكُمۡ أَوۡ يَضُرُّونَ ٧٣ قَالُواْ
بَلۡ وَجَدۡنَآ ءَابَآءَنَا كَذَٰلِكَ يَفۡعَلُونَ ٧٤ قَالَ أَفَرَءَيۡتُم مَّا كُنتُمۡ
تَعۡبُدُونَ ٧٥ أَنتُمۡ وَءَابَآؤُكُمُ ٱلۡأَقۡدَمُونَ ٧٦ فَإِنَّهُمۡ عَدُوّٞ لِّيٓ
إِلَّا رَبَّ ٱلۡعَٰلَمِينَ ٧٧ ٱلَّذِي خَلَقَنِي فَهُوَ يَهۡدِينِ ٧٨ وَٱلَّذِي هُوَ
يُطۡعِمُنِي وَيَسۡقِينِ ٧٩ وَإِذَا مَرِضۡتُ فَهُوَ يَشۡفِينِ ٨٠ وَٱلَّذِي
يُمِيتُنِي ثُمَّ يُحۡيِينِ ٨١ وَٱلَّذِيٓ أَطۡمَعُ أَن يَغۡفِرَ لِي خَطِيٓـَٔتِي
يَوۡمَ ٱلدِّينِ ٨٢ رَبِّ هَبۡ لِي حُكۡمٗا وَأَلۡحِقۡنِي بِٱلصَّٰلِحِينَ ٨٣

(61) So when the two groups came into view of each other, Moses's people said, "we are definitely going to be captured!"
When Pharaoh and his people drew closer to Moses and his people, such that each person was in view of the other on the opposite side, Moses's people said, "Indeed, Pharaoh and his people will catch up with us and we are powerless against them."

(62) Moses said to his people: "It is not as you have imagined it to be, for My Lord is with me supporting and helping me. He shall guide and show me the path to salvation."

(63) And so I revealed to Moses commanding him to strike the sea with his staff, which he did. The sea parted, turning into twelve paths: the same number as the tribes of the Israelites, and each parted segment was like a great mountain in its grandeur and stability, such that no water flowed from it.

(64) I made Pharaoh and his people draw closer until they entered the sea, thinking that the path was traversable.

(65) And I saved Moses and whoever was with him from the Israelites; none from among them perished.

(66) I then destroyed Pharaoh and his people by drowning them in the sea.

(67) Indeed, in the parting of the sea for Moses, his salvation from Pharaoh and Pharaoh's destruction, is a miracle proving the truthfulness of Moses. The majority of those with Pharaoh were not believers, they were rejecters.

(68) O Messenger! Indeed, your Lord is the almighty who takes retribution from His enemies, yet merciful to those of them who repent.

(69) O Messenger! Recite unto them the story of Abraham.

(70) When he said to his father Azar and his people, "What do you worship instead of Allah?"

(71) His people said to him, "I worship idols, whose worship I remain firm upon and hold fast to."

(72) Abraham said to them, "Do the idols hear your prayers when you supplicate to them?"

(73) "Or do they benefit you if you feed them, or harm you if you disobey them?"

(74) They said, They do not hear us when we supplicate to them, nor do they benefit us when we feed them, nor harm us if we disobey them. However, the reality is that we found our forefathers doing that, so we follow them.

(75) Abraham said, "Have you contemplated over and realised what idols you actually worship instead of Allah?"

(76) "And what your forefathers before used to worship?"

(77) "Because they are all my enemies; they are all false except for the Lord of all creation."

(78) "The one who created me and it is He who will guide me to the best of this world and the Hearafter."

(79) "The being who alone feeds me when I am hungry and gives me drink when I am thirsty."

(80) "And when I am ill, He alone cures me from illness; there is no healer for me except Him."

(81) "The being who alone will cause me to die when my lifespan expires and will resurrect me after I die."

(82) "The being in who alone I hope will forgive my sins on the day of requital."

(83) Abraham, supplicating to his Lord, said, "O my Lord! Grant me a deep understanding of religion and join me up with the pious prophets who came before me, by entering me into paradise with them."

Beneficial Points:

1. A believer should have firm reliance in his Lord.
2. Allah is always helping, supporting and saving his believing servants from difficulties.
3. Allah is Mighty and Merciful.
4. The foolishness of the idolaters in that they worship idols that do not hear and cannot cause benefit nor harm.
5. The harm of following blindly.
6. The hope a believer has in his Lord should be immense.

وَٱجۡعَل لِّي لِسَانَ صِدۡقٖ فِي ٱلۡأٓخِرِينَ (٨٤) وَٱجۡعَلۡنِي مِن وَرَثَةِ جَنَّةِ
ٱلنَّعِيمِ (٨٥) وَٱغۡفِرۡ لِأَبِيٓ إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ (٨٦) وَلَا تُخۡزِنِي يَوۡمَ
يُبۡعَثُونَ (٨٧) يَوۡمَ لَا يَنفَعُ مَالٞ وَلَا بَنُونَ (٨٨) إِلَّا مَنۡ أَتَى ٱللَّهَ بِقَلۡبٖ
سَلِيمٖ (٨٩) وَأُزۡلِفَتِ ٱلۡجَنَّةُ لِلۡمُتَّقِينَ (٩٠) وَبُرِّزَتِ ٱلۡجَحِيمُ لِلۡغَاوِينَ
(٩١) وَقِيلَ لَهُمۡ أَيۡنَ مَا كُنتُمۡ تَعۡبُدُونَ (٩٢) مِن دُونِ ٱللَّهِ هَلۡ يَنصُرُونَكُمۡ
أَوۡ يَنتَصِرُونَ (٩٣) فَكُبۡكِبُواْ فِيهَا هُمۡ وَٱلۡغَاوُۥنَ (٩٤) وَجُنُودُ إِبۡلِيسَ
أَجۡمَعُونَ (٩٥) قَالُواْ وَهُمۡ فِيهَا يَخۡتَصِمُونَ (٩٦) تَٱللَّهِ إِن كُنَّا لَفِي
ضَلَٰلٖ مُّبِينٍ (٩٧) إِذۡ نُسَوِّيكُم بِرَبِّ ٱلۡعَٰلَمِينَ (٩٨) وَمَآ أَضَلَّنَآ إِلَّا
ٱلۡمُجۡرِمُونَ (٩٩) فَمَا لَنَا مِن شَٰفِعِينَ (١٠٠) وَلَا صَدِيقٍ حَمِيمٖ (١٠١) فَلَوۡ
أَنَّ لَنَا كَرَّةٗ فَنَكُونَ مِنَ ٱلۡمُؤۡمِنِينَ (١٠٢) إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ وَمَا كَانَ
أَكۡثَرُهُم مُّؤۡمِنِينَ (١٠٣) وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ (١٠٤) كَذَّبَتۡ
قَوۡمُ نُوحٍ ٱلۡمُرۡسَلِينَ (١٠٥) إِذۡ قَالَ لَهُمۡ أَخُوهُمۡ نُوحٌ أَلَا تَتَّقُونَ (١٠٦)
إِنِّي لَكُمۡ رَسُولٌ أَمِينٞ (١٠٧) فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ (١٠٨) وَمَآ أَسۡـَٔلُكُمۡ
عَلَيۡهِ مِنۡ أَجۡرٍۖ إِنۡ أَجۡرِيَ إِلَّا عَلَىٰ رَبِّ ٱلۡعَٰلَمِينَ (١٠٩) فَٱتَّقُواْ ٱللَّهَ
وَأَطِيعُونِ (١١٠) ۞ قَالُوٓاْ أَنُؤۡمِنُ لَكَ وَٱتَّبَعَكَ ٱلۡأَرۡذَلُونَ (١١١)

الحزب ٣٨

(84) And grant me a true reputation of honour with the generations after me. (85) And make me from among those who inherit the dwellings of paradise wherein your believing servants shall reside in luxury; grant me residence in them. (86) And forgive my father. Indeed, he was one of those who deviated from the truth due to idolatry. Abraham supplicated on behalf of his father before it became clear to him that he was from among the people of hell. When that became clear to him, he proclaimed his disassociation with him and no longer supplicated for him. (87) Do not humiliate me with punishment on the day people are resurrected to be taken to account. (88) On the day when the wealth he accumulated in this world shall not benefit nor his children that used to support him. (89) Except for the one who brings a perfect heart: one free of idolatry, hypocrisy, ostentation and arrogance. That is because he would have benefitted from his wealth which was spent in the path of Allah and his children, who would pray for him. (90) Paradise will be brought nearer to those who were mindful of their Lord, by fulfilling His commands and refraining from His prohibitions. (91) Hellfire will be exposed on the plains of resurrection for the deviants who deviated from the truth. (92) It will be said in rebuke to them, "Where are the idols you used to worship?" (93) "You used to worship them instead of Allah? Will they help you by preventing the punishment of Allah from you, or will they be able to help themselves?" (94) Then, they will be thrown into hell one on top of the other, together with whoever they led astray.
(95) The helpers of Iblīs are all satans, without exception. (96) The idolaters who worshipped other than Allah and took them as partners to Him, will say whilst arguing with those they used to worship, (97) "By Allah we were deviant from the clear truth." (98) "When we regarded you as equals to the Lord of all creation and worshipped you like we worshipped Him."
(99) "None led us astray from the path of truth except those criminals who called us towards worshipping them instead of Allah." (100) "So we have no intercessors today who shall intercede for us in front of Allah, to save us from His punishment." (101) "Neither do we have a true devoted friend who will defend and intercede for u." (102) "If only we could return once more to the worldly life, so that we could be from those who believed in Allah." (103) Indeed, in the aforementioned, i.e. the story of Abraham (peace be upon him) and the ultimate abode of the rejecters, is a lesson for those who take heed. Although most of them do not believe; they were rejecters of what Abraham brought from his Lord.
(104) O Messenger! Indeed, your Lord is the almighty who takes retribution from His enemies, yet merciful to those of them who repent. (105) The people of Noah disbelieved in all the messengers when they rejected Noah (peace be upon him).
(106) When Noah said to them, "Will you not be mindful of Allah and leave the worship of other than Him, out of fear for Him?" (107) "Indeed, I am a Messenger for you; Allah has sent me to you and I am trustworthy, I will not increase or decrease in that which has be revealed to me." (108) "So be mindful of Allah by fulfilling His commandments and refrain from that which He has prohibited. And obey me in whatever I command you with and forbid you from." (109) "I do not seek any reward from you for what I convey to you from my Lord. My reward is only from Allah: the Lord of all creation, not from anyone else." (110) "So be mindful of Allah by fulfilling His commandments and refrain from that which He has prohibited. And obey me in whatever I command you with and forbid you from." (111) His people said to him, "O Noah! Should we believe you and follow what you have brought and act upon it, whilst your followers are the lowliest of people; there are no leaders and noblemen among them?"

Beneficial Points:

1. The importance of keeping the heart free of illnesses such as jealousy, ostentation and arrogance. 2. Admitting the truth on the Day of Judgment will be of no benefit. 3. Attributing the responsibility of deviance to those who lead people astray will not benefit the deviants. 4. Those who call towards Allah await their reward from Allah, not His servants.

قَالَ وَمَا عِلۡمِي بِمَا كَانُواْ يَعۡمَلُونَ (١١٢) إِنۡ حِسَابُهُمۡ إِلَّا عَلَىٰ رَبِّيۖ
لَوۡ تَشۡعُرُونَ (١١٣) وَمَآ أَنَا۠ بِطَارِدِ ٱلۡمُؤۡمِنِينَ (١١٤) إِنۡ أَنَا۠ إِلَّا نَذِيرٞ مُّبِينٞ
(١١٥) قَالُواْ لَئِن لَّمۡ تَنتَهِ يَٰنُوحُ لَتَكُونَنَّ مِنَ ٱلۡمَرۡجُومِينَ (١١٦) قَالَ
رَبِّ إِنَّ قَوۡمِي كَذَّبُونِ (١١٧) فَٱفۡتَحۡ بَيۡنِي وَبَيۡنَهُمۡ فَتۡحٗا وَنَجِّنِي وَمَن
مَّعِيَ مِنَ ٱلۡمُؤۡمِنِينَ (١١٨) فَأَنجَيۡنَٰهُ وَمَن مَّعَهُۥ فِي ٱلۡفُلۡكِ ٱلۡمَشۡحُونِ
(١١٩) ثُمَّ أَغۡرَقۡنَا بَعۡدُ ٱلۡبَاقِينَ (١٢٠) إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ وَمَا كَانَ
أَكۡثَرُهُم مُّؤۡمِنِينَ (١٢١) وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ (١٢٢) كَذَّبَتۡ
عَادٌ ٱلۡمُرۡسَلِينَ (١٢٣) إِذۡ قَالَ لَهُمۡ أَخُوهُمۡ هُودٌ أَلَا تَتَّقُونَ (١٢٤) إِنِّي لَكُمۡ
رَسُولٌ أَمِينٞ (١٢٥) فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ (١٢٦) وَمَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ
مِنۡ أَجۡرٍۖ إِنۡ أَجۡرِيَ إِلَّا عَلَىٰ رَبِّ ٱلۡعَٰلَمِينَ (١٢٧) أَتَبۡنُونَ بِكُلِّ رِيعٍ
ءَايَةٗ تَعۡبَثُونَ (١٢٨) وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمۡ تَخۡلُدُونَ (١٢٩)
وَإِذَا بَطَشۡتُم بَطَشۡتُمۡ جَبَّارِينَ (١٣٠) فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ (١٣١)
وَٱتَّقُواْ ٱلَّذِيٓ أَمَدَّكُم بِمَا تَعۡلَمُونَ (١٣٢) أَمَدَّكُم بِأَنۡعَٰمٖ وَبَنِينَ
(١٣٣) وَجَنَّٰتٖ وَعُيُونٍ (١٣٤) إِنِّيٓ أَخَافُ عَلَيۡكُمۡ عَذَابَ يَوۡمٍ عَظِيمٖ
(١٣٥) قَالُواْ سَوَآءٌ عَلَيۡنَآ أَوَعَظۡتَ أَمۡ لَمۡ تَكُن مِّنَ ٱلۡوَٰعِظِينَ (١٣٦)

(112) Noah (peace be upon him) said to them, “What do I know of what these believers used to do? I am not an overseer over them that I account for their deeds.”
(113) “Their accountability is only to Allah who knows their secret and public affairs, not to me. If you realised, you would not have said what you just did.”
(114) “I am not going to push away these believers from my gathering in acceptance of your wished, just so that you believe.”
(115) “I am only a clear warner; I warn you of the punishment of Allah.”
(116) His people said to him, “If you do not stop calling towards what you’re calling us towards, you will definitely be harrassed and stoned to death.”
(117) Supplicating to his Lord, Noah said, “O my Lord! Indeed, my nation has rejected me and not believed in what I have brought from you to be true.”
(118) “So judge between me and them such that they are destroyed due to their insistence on falsehood and save me and those believers who are with me, from the punishment you destroy the disbelievers with.”
(119) So I answered his supplication and saved him and the believers with him in the ark, which was full of people and animals.
(120) Then I drowned the remaining rest, who were the people of Noah.
(121) Indeed, in the aforementioned, i.e. the story of Noah and his people, the saving of Noah and the believers with him and the destruction of the disbelievers from his nation, is a lesson for those who take heed. Although most of them do not believe; they were rejecters.
(122) O Messenger! Indeed, your Lord is the almighty who takes retribution from His enemies, yet merciful to those of them who repent.
(123) The people of ‘Ād disbelived in all the messengers by their rejection of Hud (peace be upon him).
(124) Remember when their brother, the prophet Hud said to them, “Will you not be mindful of Allah and leave the worship of other than Him, out of fear for Him?”
(125) “Indeed, I am a Messenger for you; Allah has sent me to you and I am trustworthy, I will not increase or decrease in that which has be revealed to me.”
(126) “So be mindful of Allah by fulfilling His commandments and refrain from that which He has prohibited. And obey me in whatever I have commanded you with and forbidden you from.”
(127) “I do not seek any reward from you for what I convey to you from my Lord. My reward is only from Allah: the Lord of all creation, not from anyone else.”
(128) “Why are you building upon every elevated, overlooking place a building as a marker, unnecessarily, without any benefit in it for you in the world or the afterlife?” (129) “And why do you build forts and palaces as if you were to live forever in this world, never to depart from it?” (130) “And when you attack a place, you attack like tyrants, killing and with violence, showing no kindness or mercy.” (131) “So be mindful of Allah by fulfilling His commandments and refrain from that which He has prohibited. And obey me in whatever I command you with and forbid you from.” (132) “And fear the wrath of Allah who has granted you everything which you know well.” (133) “He granted you many bounties, and granted you offspring.” (134) “And He granted you gardens and flowing streams.” (135) O my people! I fear the punishment of the great day over you: the Day of Judgement. (136) His people said to him, “Your warning us and not warning us is the same to us, for we shall never believe in you and will never turn away from whatever we are doing.”

Beneficial Points:

1. The people of falsehood take refuge in violence when they are cornered with proofs. 2. The oppressors being destroyed and believers being saved is a divine custom of Allah. 3. The dangers of being wholly dependant on the world. 4. The stubbornness of the people of falsehood and their insistence upon it.

إِنْ هَٰذَآ إِلَّا خُلُقُ ٱلْأَوَّلِينَ (١٣٧) وَمَا نَحْنُ بِمُعَذَّبِينَ (١٣٨) فَكَذَّبُوهُ
فَأَهْلَكْنَٰهُمْ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ (١٣٩)
وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ (١٤٠) كَذَّبَتْ ثَمُودُ ٱلْمُرْسَلِينَ (١٤١) إِذْ
قَالَ لَهُمْ أَخُوهُمْ صَٰلِحٌ أَلَا تَتَّقُونَ (١٤٢) إِنِّى لَكُمْ رَسُولٌ أَمِينٌ (١٤٣)
فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ (١٤٤) وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ
إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ (١٤٥) أَتُتْرَكُونَ فِى مَا هَٰهُنَآ ءَامِنِينَ (١٤٦)
فِى جَنَّٰتٍ وَعُيُونٍ (١٤٧) وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ (١٤٨)
وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا فَٰرِهِينَ (١٤٩) فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ
(١٥٠) وَلَا تُطِيعُوٓا۟ أَمْرَ ٱلْمُسْرِفِينَ (١٥١) ٱلَّذِينَ يُفْسِدُونَ فِى ٱلْأَرْضِ
وَلَا يُصْلِحُونَ (١٥٢) قَالُوٓا۟ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ (١٥٣) مَآ أَنتَ
إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِـَٔايَةٍ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ (١٥٤) قَالَ
هَٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ (١٥٥) وَلَا تَمَسُّوهَا
بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ (١٥٦) فَعَقَرُوهَا فَأَصْبَحُوا۟
نَٰدِمِينَ (١٥٧) فَأَخَذَهُمُ ٱلْعَذَابُ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ
أَكْثَرُهُم مُّؤْمِنِينَ (١٥٨) وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ (١٥٩)

(137) This is nothing but the religion of the people of the past, their habits and their character.
(138) And we are not going to be punished.
(139) They continued rejecting their prophet Hud (peace be upon him), so I destroyed them due to their rejection by a barren wind. Indeed, there is a lesson in their destruction for those who take heed. Although most of them do not believe; they were rejecters.
(140) O Messenger! Indeed, your Lord is the almighty who takes retribution from His enemies, yet merciful to those of them who repent.
(141) The Thamūd disbelieved in all the messenger by their rejection of Saleh (peace be upon him).
(142) Remember when their brother in lineage Saleh said to them, "Will you not be mindful of Allah and leave the worship of other than Him, out of fear for Him?"
(143) "Indeed, I am a Messenger for you; Allah has sent me to you and I am trustworthy, I will not increase or decrease in that which has be revealed to me."
(144) "So be mindful of Allah by fulfilling His commandments and refrain from that which He has prohibited. And obey me in whatever I have commanded you with and forbidden you from."
(145) "I do not seek any reward from you for what I convey to you from my Lord. My reward is only from Allah: the Lord of all creation, not from anyone else."
(146) "Do you expect to be left alone in whatever goodness and bounties you are in, in safety and without fear?"
(147) "In gardens and amongst flowing springs."
(148) "Among crops and palms, the fruits of which are tender and delicate."
(149) "And you skilfully carve out houses from the mountains, in which you then live."
(150) "So be mindful of Allah by fulfilling His commandments and refrain from that which He has prohibited. And obey me in whatever I have commanded you with and forbidden you from."
(151) "And do not submit to the commands of those who are immoderate on themselves by committing sins."
(152) "Those who cause corruption on Earth by spreading sins and do not rectify themselves by holding on to the obedience of Allah."
(153) His people said to him, "You are surely one of those who have been bewitched repeatedly until the magic has overpowered your intellect and driven you crazy." (154) "You are nothing but a human like us; you do not have any privilege over us which makes you worthy of being a Messenger, so bring a sign that proves you are a Messenger if indeed you are truthful in your claim to be one." (155) After Allah had given Saleh a sign that was in the form of the she-camel which Allah extracted from the rock, he said to them, "This is a she-camel which can be seen and felt, it will have a share of the water as you also have a known share. It will not drink on the day scheduled for you, neither shall you make your livestock drink on the day scheduled for it." (156) "Do not harm it by way of hitting it or cutting its legs, otherwise the punishment of Allah will come upon you and destroy you on a distressing day, due to the affliction that comes down on it." (157) So they agreed upon cutting its legs, and the most wretched from them all did the act. Then they regretted the deed they had committed because of realising that the punishment was about to befall them inevitably. However, regret after seeing the punishment is of no benefit. (158) So the punishment that they were promised seized them: it was an earthquake accompanied by a scream. Indeed, in the aforementioned, i.e. the story of Saleh and his people, is a lesson for those who take heed. Although most of them do not believe; they were rejecters. (159) O Messenger! Indeed, your Lord is the almighty who takes retribution from His enemies, yet merciful to those of them who repent.

Beneficial Points:

1. Rejecting one prophet means rejecting every Messenger. 2. Reminding people of the bounties of Allah brings hope in servants believing and returning to Allah. 3. Sins are a cause of corruption on Earth.

كَذَّبَتۡ قَوۡمُ لُوطٍ ٱلۡمُرۡسَلِينَ ١٦٠ إِذۡ قَالَ لَهُمۡ أَخُوهُمۡ لُوطٌ أَلَا تَتَّقُونَ
١٦١ إِنِّي لَكُمۡ رَسُولٌ أَمِينٞ ١٦٢ فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ١٦٣ وَمَآ
أَسۡـَٔلُكُمۡ عَلَيۡهِ مِنۡ أَجۡرٍۖ إِنۡ أَجۡرِيَ إِلَّا عَلَىٰ رَبِّ ٱلۡعَٰلَمِينَ ١٦٤
أَتَأۡتُونَ ٱلذُّكۡرَانَ مِنَ ٱلۡعَٰلَمِينَ ١٦٥ وَتَذَرُونَ مَا خَلَقَ لَكُمۡ رَبُّكُم
مِّنۡ أَزۡوَٰجِكُمۚ بَلۡ أَنتُمۡ قَوۡمٌ عَادُونَ ١٦٦ قَالُواْ لَئِن لَّمۡ تَنتَهِ يَٰلُوطُ
لَتَكُونَنَّ مِنَ ٱلۡمُخۡرَجِينَ ١٦٧ قَالَ إِنِّي لِعَمَلِكُم مِّنَ ٱلۡقَالِينَ ١٦٨
رَبِّ نَجِّنِي وَأَهۡلِي مِمَّا يَعۡمَلُونَ ١٦٩ فَنَجَّيۡنَٰهُ وَأَهۡلَهُۥٓ أَجۡمَعِينَ ١٧٠
إِلَّا عَجُوزٗا فِي ٱلۡغَٰبِرِينَ ١٧١ ثُمَّ دَمَّرۡنَا ٱلۡأٓخَرِينَ ١٧٢ وَأَمۡطَرۡنَا عَلَيۡهِم
مَّطَرٗاۖ فَسَآءَ مَطَرُ ٱلۡمُنذَرِينَ ١٧٣ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ وَمَا كَانَ أَكۡثَرُهُم
مُّؤۡمِنِينَ ١٧٤ وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ١٧٥ كَذَّبَ أَصۡحَٰبُ
لۡـَٔيۡكَةِ ٱلۡمُرۡسَلِينَ ١٧٦ إِذۡ قَالَ لَهُمۡ شُعَيۡبٌ أَلَا تَتَّقُونَ ١٧٧ إِنِّي لَكُمۡ
رَسُولٌ أَمِينٞ ١٧٨ فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ١٧٩ وَمَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ
مِنۡ أَجۡرٍۖ إِنۡ أَجۡرِيَ إِلَّا عَلَىٰ رَبِّ ٱلۡعَٰلَمِينَ ١٨٠ ۞ أَوۡفُواْ ٱلۡكَيۡلَ وَلَا الحزب ٣٨
تَكُونُواْ مِنَ ٱلۡمُخۡسِرِينَ ١٨١ وَزِنُواْ بِٱلۡقِسۡطَاسِ ٱلۡمُسۡتَقِيمِ ١٨٢
وَلَا تَبۡخَسُواْ ٱلنَّاسَ أَشۡيَآءَهُمۡ وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ مُفۡسِدِينَ ١٨٣

(160) The people of Lut disbelieved in all the messengers by their rejection of Lut (peace be upon him).

(161) Remember when their brother in lineage Lot said to them, Will you not be mindful of Allah by leaving idolatry, fearing Him?

(162) "Indeed, I am a Messenger for you; Allah has sent me to you and I am trustworthy, I will not increase or decrease in that which has be revealed to me."

(163) "So be mindful of Allah by fulfilling His commandments and refrain from that which He has prohibited. And obey me in whatever I command you with and forbid you from."

(164) "I do not seek any reward from you for what I convey to you from my Lord. My reward is only from Allah: the Lord of all creation, not from anyone else."

(165) "Do you seek sexual gratification from males?"

(166) "Whilst neglecting sexual gratification from the front passages of your wives Allah has created for you? You have indeed transgressed the limits of Allah by this detestable absurdity."

(167) His people said to him, "O Lot! If you do not stop forbidding us from this act and rebuking us over it, you and those with you shall be exiled from our city."

(168) Lot said to them, "Indeed, I am one of those who dislike and hate this act of yours."

(169) Supplicating to his Lord, he said, "O my Lord! Save me and my family from whatever punishment is going to afflict these people because of the evil they commit."

(170) So I accepted his supplication and saved him and his whole family.

(171) Except for his wife because she was a disbeliever, so she ended up being one of those who perished and were destroyed.

(172) Then, after Lot and his family left the city of Sodom, I severely destroyed his people who remained behind.

(173) I rained down on them stones from the sky, just like we send down the rain. Disgraceful was the rain that befell these people, whom Lot used to warn of the punishment of Allah if they continued committing their evil acts.

(174) Indeed, in the aforementioned, i.e. the punishment that descended on the people of Lot because of their sexual indecency, is a lesson for those who take heed. Although most of them do not believe; they were rejecters.

(175) O Messenger! Indeed, your Lord is the almighty who takes retribution from His enemies, yet merciful to those of them who repent.

(176) The people of the Thicket close to Madyan rejected the Messengers when they rejected their prophet Shu'ayb (peace be upon him).

(177) When their prophet Shu'ayb said to them, "Will you not be mindful of Allah by leaving idolatry, fearing Him?"

(178) "Indeed, I am a Messenger for you; Allah has sent me to you and I am trustworthy, I will not increase or decrease in that which has be revealed to me." (179) "So be mindful of Allah by fulfilling His commandments and refrain from that which He has prohibited. And obey me in whatever I have commanded you with and forbidden you from." (180) "I do not seek any reward from you for what I convey to you from my Lord. My reward is only from Allah: the Lord of all creation, not from anyone else." (181) "When you sell to the people, measure for them properly. Do not be people who reduce measure when selling to people." (182) "And when you weigh for others, weigh with properly functioning scales." (183) "And do not violate the rights of people and cause excessive corruption on Earth by committing sins."

Beneficial Points:

1. Sodomy is an abnormality from nature and a grave evil. 2. The people of corruption and falsehood being destroyed and the people of truth being saved is a divine custom of Allah. 3. As long as worldly relationships are not accompanied with faith, they will not benefit when the punishment descends. 4. It is obligatory to measure fully and forbidden to be deficient in measure.

وَٱتَّقُواْ ٱلَّذِي خَلَقَكُمۡ وَٱلۡجِبِلَّةَ ٱلۡأَوَّلِينَ ١٨٤ قَالُوٓاْ إِنَّمَآ أَنتَ مِنَ
ٱلۡمُسَحَّرِينَ ١٨٥ وَمَآ أَنتَ إِلَّا بَشَرٞ مِّثۡلُنَا وَإِن نَّظُنُّكَ لَمِنَ
ٱلۡكَٰذِبِينَ ١٨٦ فَأَسۡقِطۡ عَلَيۡنَا كِسَفٗا مِّنَ ٱلسَّمَآءِ إِن كُنتَ
مِنَ ٱلصَّٰدِقِينَ ١٨٧ قَالَ رَبِّيٓ أَعۡلَمُ بِمَا تَعۡمَلُونَ ١٨٨ فَكَذَّبُوهُ
فَأَخَذَهُمۡ عَذَابُ يَوۡمِ ٱلظُّلَّةِۚ إِنَّهُۥ كَانَ عَذَابَ يَوۡمٍ عَظِيمٍ ١٨٩
إِنَّ فِي ذَٰلِكَ لَأٓيَةٗۖ وَمَا كَانَ أَكۡثَرُهُم مُّؤۡمِنِينَ ١٩٠ وَإِنَّ رَبَّكَ
لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ١٩١ وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلۡعَٰلَمِينَ ١٩٢ نَزَلَ بِهِ
ٱلرُّوحُ ٱلۡأَمِينُ ١٩٣ عَلَىٰ قَلۡبِكَ لِتَكُونَ مِنَ ٱلۡمُنذِرِينَ ١٩٤ بِلِسَانٍ
عَرَبِيّٖ مُّبِينٖ ١٩٥ وَإِنَّهُۥ لَفِي زُبُرِ ٱلۡأَوَّلِينَ ١٩٦ أَوَلَمۡ يَكُن لَّهُمۡ ءَايَةً
أَن يَعۡلَمَهُۥ عُلَمَٰٓؤُاْ بَنِيٓ إِسۡرَٰٓءِيلَ ١٩٧ وَلَوۡ نَزَّلۡنَٰهُ عَلَىٰ بَعۡضِ ٱلۡأَعۡجَمِينَ
١٩٨ فَقَرَأَهُۥ عَلَيۡهِم مَّا كَانُواْ بِهِۦ مُؤۡمِنِينَ ١٩٩ كَذَٰلِكَ سَلَكۡنَٰهُ
فِي قُلُوبِ ٱلۡمُجۡرِمِينَ ٢٠٠ لَا يُؤۡمِنُونَ بِهِۦ حَتَّىٰ يَرَوُاْ ٱلۡعَذَابَ
ٱلۡأَلِيمَ ٢٠١ فَيَأۡتِيَهُم بَغۡتَةٗ وَهُمۡ لَا يَشۡعُرُونَ ٢٠٢ فَيَقُولُواْ
هَلۡ نَحۡنُ مُنظَرُونَ ٢٠٣ أَفَبِعَذَابِنَا يَسۡتَعۡجِلُونَ ٢٠٤ أَفَرَءَيۡتَ
إِن مَّتَّعۡنَٰهُمۡ سِنِينَ ٢٠٥ ثُمَّ جَآءَهُم مَّا كَانُواْ يُوعَدُونَ ٢٠٦

(184) “And be mindful of the one who created you and created the previous nations, by fearing that He sends down His punishment upon you.”

(185) Shu‘ayb’s people said to him, “You are definitely one of those who have been victim of sorcery repeatedly, until it has overpowered your intelligence and driven you crazy.”

(186) “You are only a human like us and have no privilege over us, so how could you be a Messenger? I think of you only to be a liar in your claim to be a Messenger.”

(187) “So if you are truthful in your claim, cause a piece of sky to fall upon us.”

(188) Shu‘ayb said to them, “My Lord is better aware of the idolatry and sins you commit; none of your actions are hidden from Him.”

(189) They continued rejecting him and so a grave punishment afflicted them by way of a cloud appearing after a severely hot day. It rained a fire upon them that burned them. The day they were destroyed was an extremely horrific day.

(190) Indeed, in the aforementioned i.e. the destruction of the people of Shu‘ayb, is a lesson for those who take heed. Although most of them do not believe; they were rejecters.

(191) O Messenger! Indeed, your Lord is the almighty who takes retribution from His enemies, yet merciful to those of them who repent.

(192) Indeed, this Qur’ān that was revealed to Muhammad (peace be upon him), was revealed by the Lord of all creation.

(193) It was revealed through the trustworthy Gabriel (peace be upon him).

(194) O Messenger! He revealed it upon your heart so that you become one of the Messengers who warn the people and make them fearful of the punishment of Allah.

(195) He revealed it in clear Arabic language.

(196) And indeed this Qur’ān has been referenced in the previous Books; the previous divine books have given glad tidings of it.

(197) Was it not a sign of your truthfulness for these people who reject you, that the scholars of the Israelites like Abdullah bin Salām, knew the reality of what has been revealed to you?

(198) Had we revealed this Qur’ān upon one of the non-Arabs who do not speak Arabic.

(199) And then they were to read it to them, they would not become believers, because they would say, “I do not understand it!” So they should praise Allah that it was revealed in their language.

(200) Likewise, we placed rejection and disbelief in the hearts of the criminals because of their wrongdoing.

(201) They do not change from the state of disbelief they are in, and will not believe until they see the painful punishment.

(202) This punishment will come to them suddenly and unexpectedly.

(203) So when the punishment will come upon them suddenly, they will say out of immense grief, “Will we be given respite to repent to Allah?”

(204) Do these disbelievers seek our punishment hastily, saying, “We will never believe in you until you cause the sky to fall upon us in pieces, just as you claim it will.”

(205) (206) O Messenger! So tell me, How will it if I was to let these disbelievers enjoy the bounties for a lengthy period of time and then the punishment they were promised came to them after that period of enjoyment.

Beneficial Points:

1. Objections can be raised against the idolaters with the confessions of the moderate from among the people of the book that the Qur’ān is from Allah.
2. There is no benefit in bringing faith after seeing the destructive punishment.
3. Whatever bounties of the world the disbelievers have are causes of them gradually falling into destruction, not hospitality.

مَآ أَغۡنَىٰ عَنۡهُم مَّا كَانُواْ يُمَتَّعُونَ ﴿٢٠٧﴾ وَمَآ أَهۡلَكۡنَا مِن قَرۡيَةٍ إِلَّا
لَهَا مُنذِرُونَ ﴿٢٠٨﴾ ذِكۡرَىٰ وَمَا كُنَّا ظَٰلِمِينَ ﴿٢٠٩﴾ وَمَا تَنَزَّلَتۡ بِهِ
ٱلشَّيَٰطِينُ ﴿٢١٠﴾ وَمَا يَنۢبَغِي لَهُمۡ وَمَا يَسۡتَطِيعُونَ ﴿٢١١﴾ إِنَّهُمۡ عَنِ
ٱلسَّمۡعِ لَمَعۡزُولُونَ ﴿٢١٢﴾ فَلَا تَدۡعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَكُونَ
مِنَ ٱلۡمُعَذَّبِينَ ﴿٢١٣﴾ وَأَنذِرۡ عَشِيرَتَكَ ٱلۡأَقۡرَبِينَ ﴿٢١٤﴾ وَٱخۡفِضۡ
جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلۡمُؤۡمِنِينَ ﴿٢١٥﴾ فَإِنۡ عَصَوۡكَ فَقُلۡ إِنِّي
بَرِيٓءٞ مِّمَّا تَعۡمَلُونَ ﴿٢١٦﴾ وَتَوَكَّلۡ عَلَى ٱلۡعَزِيزِ ٱلرَّحِيمِ ﴿٢١٧﴾ ٱلَّذِي
يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبَكَ فِي ٱلسَّٰجِدِينَ ﴿٢١٩﴾ إِنَّهُۥ هُوَ ٱلسَّمِيعُ
ٱلۡعَلِيمُ ﴿٢٢٠﴾ هَلۡ أُنَبِّئُكُمۡ عَلَىٰ مَن تَنَزَّلُ ٱلشَّيَٰطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَىٰ
كُلِّ أَفَّاكٍ أَثِيمٖ ﴿٢٢٢﴾ يُلۡقُونَ ٱلسَّمۡعَ وَأَكۡثَرُهُمۡ كَٰذِبُونَ ﴿٢٢٣﴾
وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلۡغَاوُۥنَ ﴿٢٢٤﴾ أَلَمۡ تَرَ أَنَّهُمۡ فِي كُلِّ وَادٖ
يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمۡ يَقُولُونَ مَا لَا يَفۡعَلُونَ ﴿٢٢٦﴾ إِلَّا ٱلَّذِينَ
ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَذَكَرُواْ ٱللَّهَ كَثِيرٗا وَٱنتَصَرُواْ مِنۢ
بَعۡدِ مَا ظُلِمُواْۗ وَسَيَعۡلَمُ ٱلَّذِينَ ظَلَمُوٓاْ أَيَّ مُنقَلَبٖ يَنقَلِبُونَ ﴿٢٢٧﴾

ترتيبها ٢٧ سُورَةُ النَّمۡلِ آياتها ٩٣

(207) What worldly bounties which they were enjoying, would benefit them? Verily, those bounties would have finished, and they will not be of any use.
(208) I did not destroy any nation except they were warned by sending messengers to them and revealing books.
(209) Which served as admonitions and warnings for them. I was not oppressive by punishing them after establishing an excuse, by sending them Messengers and books.
(210) The satans did not come down with this Qur'ān upon the heart of Muhammad (peace be upon him);
(211) it is permissible that they come down with it onto his heart. They are not even capable of doing that.
(212) They are incapable of doing so because they have been cut off from its place in the heavens, so how could they reach it and then bring it down?
(213) So do not worship any deity with Allah and ascribe it to Him. Otherwise, you will be one of those who shall be punished.
(214) O Messenger! Warn your closest relatives from your people, in order of strength in relationship, lest the punishment of Allah does not afflict them if they remain upon idolatry.
(215) And be kind in action and speech, out of mercy and gentleness, to those believers who follow you.
(216) If they disobey you and do not accept proclaiming the oneness of Allah and His obedience you command them with, then say to them, "I proclaim innocence from the idolatry and sins you commit."
(217) And place your reliance in all your affairs upon the Almighty who takes retribution from His enemies and is merciful to whoever repents to Him from them.
(218) The being, may He be glorified, who sees you when you stand towards prayer.
(219) And He sees you changing from posture to posture among those who pray. Nothing is hidden from Him, neither any action you undertake, nor anyone else undertakes.
(220) Indeed, He is the hearer of the Qur'ān you recite and remembrance you do in your prayer, knower of your intention. When they claimed that the satans come down with the Qur'ān and that Muhammad (peace be upon him) is a poet, Allah refuted their claim, saying,
(221) "Shall I inform you who the satans actually come down to, as you have claimed that they come down with the Qur'ān?"
(222) "They come down to every fortune-teller, who is a perpetual liar, sinner and disobeyer."
(223) "The satans eavesdrop on the exalted assembly of angels and then convey that information to their fortune-teller friends. The majority of fortune tellers are liars; if they are truthful in one statement, they tell a hundred lies with it.
(224) And as for the poets that you claim Muhammad (peace be upon him) is from, those deviant from the path of guidance and steadfastness follow them and relate whatever poetry they say.
(225) O Messenger! Do you not see that one of the manifestations of their errors is that they wander around in all the valleys, sometimes immersed in praise, sometimes in criticism, and many times in other issues!
(226) And indeed they lie, saying, "I did such and such", while they did not actually do it.
(227) Except for those poets who have faith, perform good deeds, remember Allah abundantly and take retribution from the enemies of Allah after they have oppressed, like Hassān bin Thābit may Allah be pleased with him. Those who committed wrong by ascribing partners to Allah and showing hostility to His servants, will soon know what their place of return will be: they will return to a great place and a meticulous accounting.

Beneficial Points:

1. Affirmation of justice for Allah and negating oppression from Him. 2. Declaration of the Qur'ān being free of any satans having approached it. 3. The importance of gentleness and friendliness for the callers towards Allah.
4. Good poetry is good, while repulsive poetry is repulsive.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

نصف الحزب ٣٨

طسٓۚ تِلۡكَ ءَايَٰتُ ٱلۡقُرۡءَانِ وَكِتَابٖ مُّبِينٍ ﴿١﴾ هُدٗى وَبُشۡرَىٰ
لِلۡمُؤۡمِنِينَ ﴿٢﴾ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَهُم
بِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ﴿٣﴾ إِنَّ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ زَيَّنَّا لَهُمۡ
أَعۡمَٰلَهُمۡ فَهُمۡ يَعۡمَهُونَ ﴿٤﴾ أُوْلَٰٓئِكَ ٱلَّذِينَ لَهُمۡ سُوٓءُ ٱلۡعَذَابِ
وَهُمۡ فِي ٱلۡأٓخِرَةِ هُمُ ٱلۡأَخۡسَرُونَ ﴿٥﴾ وَإِنَّكَ لَتُلَقَّى ٱلۡقُرۡءَانَ مِن
لَّدُنۡ حَكِيمٍ عَلِيمٍ ﴿٦﴾ إِذۡ قَالَ مُوسَىٰ لِأَهۡلِهِۦٓ إِنِّيٓ ءَانَسۡتُ نَارٗا سَـَٔاتِيكُم
مِّنۡهَا بِخَبَرٍ أَوۡ ءَاتِيكُم بِشِهَابٖ قَبَسٖ لَّعَلَّكُمۡ تَصۡطَلُونَ ﴿٧﴾ فَلَمَّا جَآءَهَا
نُودِيَ أَنۢ بُورِكَ مَن فِي ٱلنَّارِ وَمَنۡ حَوۡلَهَا وَسُبۡحَٰنَ ٱللَّهِ رَبِّ
ٱلۡعَٰلَمِينَ ﴿٨﴾ يَٰمُوسَىٰٓ إِنَّهُۥٓ أَنَا ٱللَّهُ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿٩﴾ وَأَلۡقِ عَصَاكَۚ
فَلَمَّا رَءَاهَا تَهۡتَزُّ كَأَنَّهَا جَآنّٞ وَلَّىٰ مُدۡبِرٗا وَلَمۡ يُعَقِّبۡۚ يَٰمُوسَىٰ لَا تَخَفۡ
إِنِّي لَا يَخَافُ لَدَيَّ ٱلۡمُرۡسَلُونَ ﴿١٠﴾ إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسۡنَۢا بَعۡدَ
سُوٓءٖ فَإِنِّي غَفُورٞ رَّحِيمٞ ﴿١١﴾ وَأَدۡخِلۡ يَدَكَ فِي جَيۡبِكَ تَخۡرُجۡ بَيۡضَآءَ مِنۡ
غَيۡرِ سُوٓءٖۖ فِي تِسۡعِ ءَايَٰتٍ إِلَىٰ فِرۡعَوۡنَ وَقَوۡمِهِۦٓۚ إِنَّهُمۡ كَانُواْ قَوۡمٗا فَٰسِقِينَ
﴿١٢﴾ فَلَمَّا جَآءَتۡهُمۡ ءَايَٰتُنَا مُبۡصِرَةٗ قَالُواْ هَٰذَا سِحۡرٞ مُّبِينٞ ﴿١٣﴾

The Ant (Sūrah an-Naml)

Topic of the Sūrah:

It focuses on favouring the Prophet (peace be upon him) through the miracle of the Qur'ān, being grateful for it, and being patient in conveying it.

Explanation:

① Ta Sin. These are the verses of the Qur'ān and a clear book. The discussion on similar letters has passed in the beginning of Sūrah Al-Baqarah. These verses which are revealed to you are verses of the Qur'ān and a clear book in which there is no confusion. Whoever ponders upon it will know that it is from Allah.

② These verses guide to the truth and direct towards it, and give glad-tidings to those who bring faith in Allah and His Messengers.

③ Those who perform prayer in the most complete manner and give Zakat of their wealth by spending it on its recipients, and they are convinced of the reward and punishment in the afterlife.

④ The disbelievers who do not bring faith in the afterlife and the reward and punishment therein - I adorned their bad deeds for them so they continued in doing them, thus they are confused without finding their way towards what is right or guidance.

⑤ Such people will suffer in the worldly life through trials and humiliation and in the Hereafter they suffer the greatest loss, losing themselves and their families on the Day of Judgement and entering Hell forever.

⑥ O Messenger, you are receiving this Qur'ān which is being revealed to you from one who is Wise in His creating, managing and legislating, and Knowing, with nothing of the interests of His servants being hidden from Him.

⑦ Remember, O Messenger, when Moses said to his family: "I have seen a fire. I shall bring some news from it, from the person who lit it to guide us towards the path, or I shall I bring you a flame of fire taken from it, in the hope that you will light a fire from it to warm yourselves from the cold".

⑧ Then when he reached the place of the fire that he saw, Allah called unto him that the one in the fire and the angels surrounding it are blessed.

⑨ Allah said to him: "O Moses, it is I, Allah, the Mighty whom nobody can overpower, Wise in My creating, managing and legislating.

⑩ And throw down your staff". Moses obeyed. Then when Moses saw it moving and shaking like a snake, he fled turning his back to it and did not return. So Allah said to him: "Do not be scared of it. The Messengers do not fear snakes or anything else in my presence.

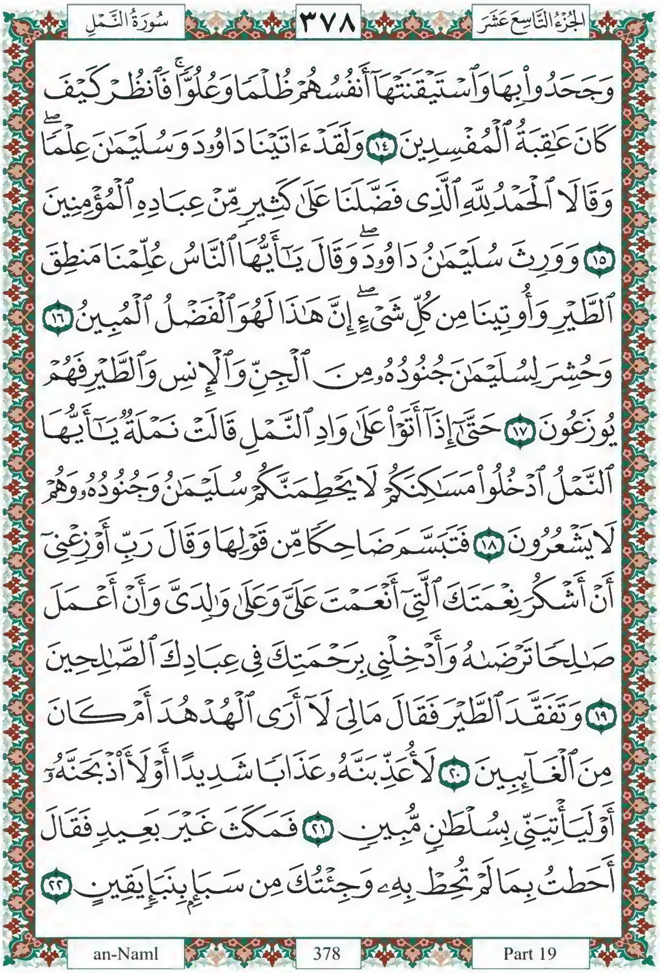
⑪ However, whoever wrongs himself by committing a sin, then repents after that, I am Forgiving to him, Merciful to him.

⑫ And put your hand in the opening of your shirt; it will come out after entering it white like snow without being due to leprosy, as part of nine signs which testify to your truthfulness. Along with the hand, they are: the staff, famine, loss of fruits, floods, locusts, lice, frogs, and blood, towards Pharaoh and his people. They were a people left the obedience of Allah by disbelieving in him.

⑬ So when these clear and apparent signs of Mine with which I aided Moses came to them, they said: "These signs which Moses has brought are clear magic".

Beneficial Points:

1. The Qur'ān is guidance and glad tidings for the believers.
2. Disbelief in Allah is a means of following false actions and statements, bewilderment and confusion.
3. Allah granted security and protected His Messengers from all evil.



وَجَحَدُواْ بِهَا وَٱسۡتَيۡقَنَتۡهَآ أَنفُسُهُمۡ ظُلۡمٗا وَعُلُوّٗاۚ فَٱنظُرۡ كَيۡفَ
كَانَ عَٰقِبَةُ ٱلۡمُفۡسِدِينَ (١٤) وَلَقَدۡ ءَاتَيۡنَا دَاوُۥدَ وَسُلَيۡمَٰنَ عِلۡمٗاۖ
وَقَالَا ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٖ مِّنۡ عِبَادِهِ ٱلۡمُؤۡمِنِينَ
(١٥) وَوَرِثَ سُلَيۡمَٰنُ دَاوُۥدَۖ وَقَالَ يَٰٓأَيُّهَا ٱلنَّاسُ عُلِّمۡنَا مَنطِقَ
ٱلطَّيۡرِ وَأُوتِينَا مِن كُلِّ شَيۡءٍۖ إِنَّ هَٰذَا لَهُوَ ٱلۡفَضۡلُ ٱلۡمُبِينُ (١٦)
وَحُشِرَ لِسُلَيۡمَٰنَ جُنُودُهُۥ مِنَ ٱلۡجِنِّ وَٱلۡإِنسِ وَٱلطَّيۡرِ فَهُمۡ
يُوزَعُونَ (١٧) حَتَّىٰٓ إِذَآ أَتَوۡاْ عَلَىٰ وَادِ ٱلنَّمۡلِ قَالَتۡ نَمۡلَةٞ يَٰٓأَيُّهَا
ٱلنَّمۡلُ ٱدۡخُلُواْ مَسَٰكِنَكُمۡ لَا يَحۡطِمَنَّكُمۡ سُلَيۡمَٰنُ وَجُنُودُهُۥ وَهُمۡ
لَا يَشۡعُرُونَ (١٨) فَتَبَسَّمَ ضَاحِكٗا مِّن قَوۡلِهَا وَقَالَ رَبِّ أَوۡزِعۡنِيٓ
أَنۡ أَشۡكُرَ نِعۡمَتَكَ ٱلَّتِيٓ أَنۡعَمۡتَ عَلَيَّ وَعَلَىٰ وَٰلِدَيَّ وَأَنۡ أَعۡمَلَ
صَٰلِحٗا تَرۡضَىٰهُ وَأَدۡخِلۡنِي بِرَحۡمَتِكَ فِي عِبَادِكَ ٱلصَّٰلِحِينَ
(١٩) وَتَفَقَّدَ ٱلطَّيۡرَ فَقَالَ مَالِيَ لَآ أَرَى ٱلۡهُدۡهُدَ أَمۡ كَانَ
مِنَ ٱلۡغَآئِبِينَ (٢٠) لَأُعَذِّبَنَّهُۥ عَذَابٗا شَدِيدًا أَوۡ لَأَاْذۡبَحَنَّهُۥٓ
أَوۡ لَيَأۡتِيَنِّي بِسُلۡطَٰنٖ مُّبِينٖ (٢١) فَمَكَثَ غَيۡرَ بَعِيدٖ فَقَالَ
أَحَطتُ بِمَا لَمۡ تُحِطۡ بِهِۦ وَجِئۡتُكَ مِن سَبَإِۭ بِنَبَإٖ يَقِينٍ (٢٢)

⑭ They disbelieved in these miracles and did not accept them, despite being convinced they are from Allah, due to their wrongdoing and their arrogance from the truth. So contemplate, O Messenger, how was the outcome of those who cause corruption on earth, due to their disbelief and disobedience; I destroyed them and eradicated all of them.

⑮ I granted David and his son Solomon knowledge, part of which was the language of birds. David and Solomon said, in gratitude to Allah: "All praise is for Allah who has given us virtue over many of his believing servants, through prophethood and subjugating the jinns".

⑯ And Solomon inherited from his father in prophethood, knowledge and kingdom, and he said, relating Allah's favour on him and his father: "O people, Allah has taught us the language of birds and given us of everything He gave to the prophets and kings. This which He has given us is the clear, apparent grace".

⑰ And for Solomon his armies of men, jinns and birds were gathered, and they were being led orderly.

⑱ They were being led until when they came to the valley of ants (a place in the Levant), one of the ants said: "O ants, enter your homes so that Solomon and his armies do not destroy you whilst they do not know of you, because if they know of you they will not trample you".

⑲ When Solomon heard it saying this, he smiled due to this statement of his and he said, calling unto his Lord: "O Lord, enable me and inspire me to be grateful for Your favour which You gave to me and My parents, and enable me to do good actions which please you, and enter me amongst Your righteous servants".

⑳ And Solomon took attendance of the birds but did not see the hoopoe, so he said: "What is with me that I do not see the hoopoe? Has something stopped me seeing it or is it from the absentees?"

㉑ He said when its absence became clear to him: "I shall punish it severely, or I shall slaughter it as a punishment for being absent, unless it brings a clear proof to prove its excuse for absence".

㉒ The hoopoe remained absent for a short while. Then when it came, it said to Solomon (peace be upon him): "I discovered what you did not discover, and I have brought to you from Sheba true news in which there is no doubt.

Beneficial Points:

1. Pride is a hindrance to being guided to the truth.
2. Being grateful for favours is the etiquette of the prophets and righteous with their Lord.
3. Advising the people with what will prevent them from destruction is the way of intelligent individuals.
4. One should make excuses for righteous people in their absence.
5. Smiling is the laughing of dignified people.
6. Citizens are managed by implementing punishment on those who deserve it and accepting the excuses of those who have a valid excuse.
7. Sometimes juniors have knowledge which seniors do not.

إِنِّي وَجَدتُّ ٱمۡرَأَةٗ تَمۡلِكُهُمۡ وَأُوتِيَتۡ مِن كُلِّ شَيۡءٖ وَلَهَا
عَرۡشٌ عَظِيمٞ ٢٣ وَجَدتُّهَا وَقَوۡمَهَا يَسۡجُدُونَ لِلشَّمۡسِ
مِن دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ أَعۡمَٰلَهُمۡ فَصَدَّهُمۡ عَنِ ٱلسَّبِيلِ
فَهُمۡ لَا يَهۡتَدُونَ ٢٤ أَلَّا يَسۡجُدُواْۤ لِلَّهِ ٱلَّذِي يُخۡرِجُ ٱلۡخَبۡءَ فِي
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَيَعۡلَمُ مَا تُخۡفُونَ وَمَا تُعۡلِنُونَ ٢٥ ٱللَّهُ
لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلۡعَرۡشِ ٱلۡعَظِيمِ۩ ٢٦ ۞قَالَ سَنَنظُرُ
أَصَدَقۡتَ أَمۡ كُنتَ مِنَ ٱلۡكَٰذِبِينَ ٢٧ ٱذۡهَب بِّكِتَٰبِي هَٰذَا
فَأَلۡقِهۡ إِلَيۡهِمۡ ثُمَّ تَوَلَّ عَنۡهُمۡ فَٱنظُرۡ مَاذَا يَرۡجِعُونَ ٢٨ قَالَتۡ يَٰٓأَيُّهَا
ٱلۡمَلَؤُاْ إِنِّيٓ أُلۡقِيَ إِلَيَّ كِتَٰبٞ كَرِيمٌ ٢٩ إِنَّهُۥ مِن سُلَيۡمَٰنَ وَإِنَّهُۥ
بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٣٠ أَلَّا تَعۡلُواْ عَلَيَّ وَأۡتُونِي مُسۡلِمِينَ ٣١
قَالَتۡ يَٰٓأَيُّهَا ٱلۡمَلَؤُاْ أَفۡتُونِي فِيٓ أَمۡرِي مَا كُنتُ قَاطِعَةً أَمۡرًا حَتَّىٰ
تَشۡهَدُونِ ٣٢ قَالُواْ نَحۡنُ أُوْلُواْ قُوَّةٖ وَأُوْلُواْ بَأۡسٖ شَدِيدٖ وَٱلۡأَمۡرُ
إِلَيۡكِ فَٱنظُرِي مَاذَا تَأۡمُرِينَ ٣٣ قَالَتۡ إِنَّ ٱلۡمُلُوكَ إِذَا دَخَلُواْ قَرۡيَةً
أَفۡسَدُوهَا وَجَعَلُوٓاْ أَعِزَّةَ أَهۡلِهَآ أَذِلَّةٗۚ وَكَذَٰلِكَ يَفۡعَلُونَ ٣٤
وَإِنِّي مُرۡسِلَةٌ إِلَيۡهِم بِهَدِيَّةٖ فَنَاظِرَةُۢ بِمَ يَرۡجِعُ ٱلۡمُرۡسَلُونَ ٣٥

سَجۡدَة
ثلاثة أرباع الحزب
٣٨

㉓ Indeed, I found [there] a woman ruling them, and she has been given of all things, and she has a great throne.
I found a woman who rules them, and this woman has been given of all means of strength and kingdom, and she has a large throne on which she manages the affairs of her people.
㉔ I found her and her people prostrating to the sun instead of Allah, and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided.
I found this woman and I found her people prostrating to the sun instead of Allah, and Satan has beautified for them the actions of idolatry and sins they are on, so he has turned them away from the path of truth, and thus they are not guided to Him.
㉕ [And] so they do not prostrate to Allah, who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare.
Satan has beautified for them their actions of idolatry and sins, so that they do not prostrate to Allah alone, who brings the rain which He has hidden in the skies and the plants in the earth, and He knows the actions you hide and those you make apparent, none of this being hidden from Him.
㉖ Allah - there is no deity except Him, Lord of the Great Throne. Allah - there is no true Allah besides, Lord of the Great Throne". ㉗ [Solomon] said, "I will see whether you were truthful or were of the liars. Solomon (peace be upon him) said to the hoopoe: "I shall see if you are truthful in what you claim or were you amongst the liars". ㉘ Take this letter of mine and deliver it to them. Then leave them and see what [answer] they will return." So Solomon wrote a letter and handed it to the hoopoe, and said to it: "Take this letter of mine, and give it to the people of Saba and hand it over to them, and step aside from them so you can hear what they say discuss regarding it". ㉙ She said, "O eminent ones, indeed, to me has been delivered a noble letter. The queen received the letter and said: "O noble ones, a noble magnificent letter has been given to me. ㉚ Indeed, it is from Solomon, and Indeed, it reads: 'In the name of Allah, the Gracious, the Merciful. The content of this letter which has been sent by Solomon and which begins with: "In the name of Allah, the Gracious, the Merciful." is: ㉛ Be not haughty with me but come to me in submission [as Muslims].' " Do not be arrogant, and come to me obediently and submitting to what I call you towards, namely declaring Allah's Oneness and leaving associating partners with Him which you are involved in, as you worshipped the sun alongside Him". ㉜ She said, "O eminent ones, advise me in my affair. I would not decide a matter until you witness [for] me." The queen said: "O noble ones and leaders, explain to me the right course in my matter. I am not going to decide a matter until you come to me and present your opinions regarding it". ㉝ They said, "we are men of strength and of great military might, but the command is yours, so see what you will command." The nobles from her people said: "We are people of great power and strong might in warfare, but the opinion is what you think, so see what you will command us to do; we are able to carry it out". ㉞ She said, "Indeed, kings - when they enter a city, they ruin it and render the honored of its people humbled. And thus do they do. The queen said: "When kings enter any city, they ruin it by the killing, seizing and looting they carry out, and they make its leaders and nobles disgraced, after the honour and protection they enjoyed. And this is how kings always behave when they conquer the people of a city, to plant the seeds of fear and awe in the hearts of the masses." ㉟ But indeed, I will send to them a gift and see with what [reply] the Messengers will return." I am sending a gift to the sender of the letter and his people, and I shall see what the messengers bring after sending this gift".

Beneficial Points:

1. The hoopoe's criticism of the people of Sheba for their idolatry and disbelief is a proof that faith is natural amongst the creation. 2. It is necessary to investigate the one being accused and to verify his proofs. 3. It is permissible to investigate the affairs of the enemies. 4. Part of the etiquette of letters is to begin them with the name of Allah. 5. Expressing the honour of a believer in the presence of the people of falsehood is a desired matter.

فَلَمَّا جَآءَ سُلَيۡمَٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٖ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيۡرٞ مِّمَّآ
ءَاتَىٰكُمۚ بَلۡ أَنتُم بِهَدِيَّتِكُمۡ تَفۡرَحُونَ ٣٦ ٱرۡجِعۡ إِلَيۡهِمۡ فَلَنَأۡتِيَنَّهُم
بِجُنُودٖ لَّا قِبَلَ لَهُم بِهَا وَلَنُخۡرِجَنَّهُم مِّنۡهَآ أَذِلَّةٗ وَهُمۡ صَٰغِرُونَ ٣٧
قَالَ يَٰٓأَيُّهَا ٱلۡمَلَؤُاْ أَيُّكُمۡ يَأۡتِينِي بِعَرۡشِهَا قَبۡلَ أَن يَأۡتُونِي مُسۡلِمِينَ
٣٨ قَالَ عِفۡرِيتٞ مِّنَ ٱلۡجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبۡلَ أَن تَقُومَ مِن مَّقَامِكَۖ
وَإِنِّي عَلَيۡهِ لَقَوِيٌّ أَمِينٞ ٣٩ قَالَ ٱلَّذِي عِندَهُۥ عِلۡمٞ مِّنَ ٱلۡكِتَٰبِ أَنَا۠
ءَاتِيكَ بِهِۦ قَبۡلَ أَن يَرۡتَدَّ إِلَيۡكَ طَرۡفُكَۚ فَلَمَّا رَءَاهُ مُسۡتَقِرًّا عِندَهُۥ
قَالَ هَٰذَا مِن فَضۡلِ رَبِّي لِيَبۡلُوَنِيٓ ءَأَشۡكُرُ أَمۡ أَكۡفُرُۖ وَمَن شَكَرَ فَإِنَّمَا
يَشۡكُرُ لِنَفۡسِهِۦۖ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيّٞ كَرِيمٞ ٤٠ قَالَ نَكِّرُواْ لَهَا
عَرۡشَهَا نَنظُرۡ أَتَهۡتَدِيٓ أَمۡ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهۡتَدُونَ ٤١ فَلَمَّا
جَآءَتۡ قِيلَ أَهَٰكَذَا عَرۡشُكِۖ قَالَتۡ كَأَنَّهُۥ هُوَۚ وَأُوتِينَا ٱلۡعِلۡمَ مِن قَبۡلِهَا
وَكُنَّا مُسۡلِمِينَ ٤٢ وَصَدَّهَا مَا كَانَت تَّعۡبُدُ مِن دُونِ ٱللَّهِۖ إِنَّهَا كَانَتۡ مِن
قَوۡمٖ كَٰفِرِينَ ٤٣ قِيلَ لَهَا ٱدۡخُلِي ٱلصَّرۡحَۖ فَلَمَّا رَأَتۡهُ حَسِبَتۡهُ لُجَّةٗ
وَكَشَفَتۡ عَن سَاقَيۡهَاۚ قَالَ إِنَّهُۥ صَرۡحٞ مُّمَرَّدٞ مِّن قَوَارِيرَۗ قَالَتۡ رَبِّ
إِنِّي ظَلَمۡتُ نَفۡسِي وَأَسۡلَمۡتُ مَعَ سُلَيۡمَٰنَ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٤٤

㊱ So when her messenger and his helpers who were with him came carrying the present to Solomon, he criticised them for sending the present, saying: “Are you providing me with wealth to turn me away from you? The prophethood, kingdom and wealth Allah has given me is better than what He has given you. In fact, it is you who are rejoicing on the short-term riches of the world you have been given”.

㊲ Solomon (peace be upon him) said to her messenger: “Return to them with the present you brought, for we will come to her and her people with armies they will not have the power to face, and we will remove them from Sheba disgracefully after the honour they were in, if they do not come to me obediently”.

㊳ Solomon (peace be upon him) said, addressing the prominent people of his kingdom: “O eminent ones, which one of you will bring me her royal throne before they come to me obediently?”

㊴ A rebellious jinn replied saying: “I shall bring her throne to you before you stand from the gathering you are in. I am strong enough to carry it, and can be trusted on what it contains, so I will not take anything of it”.

㊵ A pious knowledgeable man in the presence of Solomon who had knowledge of the scripture, part of which was the greatest name of Allah which Allah accepts prayers when supplicated through, said: “I shall bring her throne to you before your glance returns to you, by praying to Allah to bring it”. So he prayed, and Allah answered his prayer. When Solomon saw her throne placed before him, he said: “This is from the grace of my Lord, to test me whether I am grateful for his favours or ungrateful? Whoever is grateful to Allah, the benefit of his gratefulness will only return to him, because Allah is self sufficient, in no need of anything, is not benefitted or harmed by the gratefulness of His servants. And whoever rejects the favours of Allah and does not thank Him for them, my Lord is self-sufficient, in no need of being shown gratitude, and Generous. Part of His generosity is granting those who deny them”.

㊶ Solomon (peace be upon him) said: “Change her royal throne from its original form: we shall see: is she guided to recognising it is her throne or will she be from those who are not guided to recognising their own things?”

㊷ So when the queen of Sheba came to Solomon, it was said to her to test her: “Is this how your throne is?” She answered according to the question: “It is as though it was that”. Allah has granted us knowledge before her and we were submitting to Allah’s order and obeying Him.

㊸ And she was turned away from the Oneness of Allah by what she used to worship besides Allah, in following her people and blindly imitating them. She was amongst the people who disbelieve in Allah, so she was a disbeliever like them.

㊹ It was said to her: “Enter the palace” which was like a plane surface. When she entered it, she thought it was water and uncovered her shins to enter it. Solomon (peace be upon him) said: “It is a palace which has been made smooth with glass”. He called her to Islam, so she accepted what he called her towards, saying: “O Lord, I wronged myself by worshipping others besides You, and I have submitted with Solomon to Allah, Lord of all created things”.

Beneficial Points:

1. The honour of faith protects a believer from being affected by the short-term riches of this world.
2. Being happy with materialistic things and inclining towards them is a quality of the disbelievers.
3. Supernatural acts are miracles for the pious and deception for the transgressors.
4. A believer’s has an awakened realisation of Allah’s favors.
5. Testing the intelligence of the opponent is so that he can be dealt with appropriately.
6. Showing one’s superiority over the opponent is to affect him.

وَلَقَدۡ أَرۡسَلۡنَآ إِلَىٰ ثَمُودَ أَخَاهُمۡ صَٰلِحًا أَنِ ٱعۡبُدُواْ ٱللَّهَ
فَإِذَا هُمۡ فَرِيقَانِ يَخۡتَصِمُونَ (٤٥) قَالَ يَٰقَوۡمِ لِمَ تَسۡتَعۡجِلُونَ
بِٱلسَّيِّئَةِ قَبۡلَ ٱلۡحَسَنَةِۖ لَوۡلَا تَسۡتَغۡفِرُونَ ٱللَّهَ لَعَلَّكُمۡ
تُرۡحَمُونَ (٤٦) قَالُواْ ٱطَّيَّرۡنَا بِكَ وَبِمَن مَّعَكَۚ قَالَ طَٰٓئِرُكُمۡ
عِندَ ٱللَّهِۖ بَلۡ أَنتُمۡ قَوۡمٞ تُفۡتَنُونَ (٤٧) وَكَانَ فِي ٱلۡمَدِينَةِ
تِسۡعَةُ رَهۡطٖ يُفۡسِدُونَ فِي ٱلۡأَرۡضِ وَلَا يُصۡلِحُونَ (٤٨)
قَالُواْ تَقَاسَمُواْ بِٱللَّهِ لَنُبَيِّتَنَّهُۥ وَأَهۡلَهُۥ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِۦ
مَا شَهِدۡنَا مَهۡلِكَ أَهۡلِهِۦ وَإِنَّا لَصَٰدِقُونَ (٤٩) وَمَكَرُواْ
مَكۡرٗا وَمَكَرۡنَا مَكۡرٗا وَهُمۡ لَا يَشۡعُرُونَ (٥٠) فَٱنظُرۡ
كَيۡفَ كَانَ عَٰقِبَةُ مَكۡرِهِمۡ أَنَّا دَمَّرۡنَٰهُمۡ وَقَوۡمَهُمۡ
أَجۡمَعِينَ (٥١) فَتِلۡكَ بُيُوتُهُمۡ خَاوِيَةَۢ بِمَا ظَلَمُوٓاْۚ إِنَّ
فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَعۡلَمُونَ (٥٢) وَأَنجَيۡنَا ٱلَّذِينَ ءَامَنُواْ
وَكَانُواْ يَتَّقُونَ (٥٣) وَلُوطًا إِذۡ قَالَ لِقَوۡمِهِۦٓ أَتَأۡتُونَ
ٱلۡفَٰحِشَةَ وَأَنتُمۡ تُبۡصِرُونَ (٥٤) أَئِنَّكُمۡ لَتَأۡتُونَ ٱلرِّجَالَ
شَهۡوَةٗ مِّن دُونِ ٱلنِّسَآءِۚ بَلۡ أَنتُمۡ قَوۡمٞ تَجۡهَلُونَ (٥٥)

㊺ And I sent to Thamud their brother in lineage Salih (peace be upon him) saying “Worship Allah alone”, but they became two groups after his calling them: a believing group and the other disbelieving, arguing over who is on the truth.
㊻ Salih (peace be upon him) said: “why do you seek to hasten the punishment instead of seeking Allah’s mercy? Why do you not seek forgiveness from Allah for your sins, in the hope that he will forgive you?”
㊼ His people said to him, in stubbornness from the truth: “I consider you and the believers with you a bad omen”. Salih (peace be upon him) said: “The birds that you drive away due to the difficulties that which has afflicted you from what you dislike and you attribute as a bad omen is actually decreed from Allah and He has knowledge of that.
㊽ And in the city of Hijr there were nine men who would cause corruption on earth through disbelief and sins, and they would not reform in it through faith and good actions.
㊾ They said to one another: “Each one of you should swear by Allah that we will go to him and the believers with him at night, then we will kill them and then say to the one responsible for avenging his blood: ‘We were not present at the murder of Salih or the murder of his followers, and we are truthful in what we have said’”.
㊿ And they secretly made a plan to destroy Salih and his followers amongst the believers, and I also made a plan to help him, save him from their plan and to destroy the disbelievers from his people, whilst they did not know that.
(51) So contemplate, O Messenger, what was the outcome and end of their planning and scheming; did they achieve what they were intending? No. In fact, I totally uprooted them with a punishment from Myself so they were all destroyed.
(52) So those are their homes whose walls have fallen on their roofs, and they have remained empty of inhabitants, due to their wrongdoing. In the punishment which has afflicted them due to their wrongdoing is a lesson for people who believe, as they are the ones who take lessons from the signs.
(53) And I saved those who believed from the people of Salih (peace be upon him), and they used to be mindful of Allah by carrying out His orders and refraining from His prohibitions.
(54) O Messenger, remember Lot when he said to his people, reprimanding them and criticising them: “Do you come to the indecent act, which is sodomy in your meetings, openly watching one another?
(55) Do you come to men lustfully, leaving the women, not intending chastity or children but only to fulfil animalistic lust? But rather you are a people ignorant of what is necessary upon you, namely faith, purity and staying far from sins”.

Beneficial Points:

1. Seeking forgiveness from sins is a means of Allah’s mercy.
2. Taking bad omen from people and things is not from the qualities of the believers.
3. The outcome of uniting upon evil and scheming against the people of truth is bad.
4. Oppression is a cause of punishment descending on earth.
5. Faith and piety are the means to salvation from Allah’s punishment.
6. Openly committing evil is worse than doing it secretly.
7. To condemn the people of vice and transgression is necessary.

الجزء ٢٠
الحزب ٣٩

۞ فَمَا كَانَ جَوَابَ قَوۡمِهِۦٓ إِلَّآ أَن قَالُوٓاْ أَخۡرِجُوٓاْ ءَالَ
لُوطٖ مِّن قَرۡيَتِكُمۡۖ إِنَّهُمۡ أُنَاسٞ يَتَطَهَّرُونَ ٥٦ فَأَنجَيۡنَٰهُ
وَأَهۡلَهُۥٓ إِلَّا ٱمۡرَأَتَهُۥ قَدَّرۡنَٰهَا مِنَ ٱلۡغَٰبِرِينَ ٥٧ وَأَمۡطَرۡنَا
عَلَيۡهِم مَّطَرٗاۖ فَسَآءَ مَطَرُ ٱلۡمُنذَرِينَ ٥٨ قُلِ ٱلۡحَمۡدُ لِلَّهِ
وَسَلَٰمٌ عَلَىٰ عِبَادِهِ ٱلَّذِينَ ٱصۡطَفَىٰٓۗ ءَآللَّهُ خَيۡرٌ أَمَّا يُشۡرِكُونَ
٥٩ أَمَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ
مَآءٗ فَأَنۢبَتۡنَا بِهِۦ حَدَآئِقَ ذَاتَ بَهۡجَةٖ مَّا كَانَ لَكُمۡ أَن
تُنۢبِتُواْ شَجَرَهَآۗ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ بَلۡ هُمۡ قَوۡمٞ يَعۡدِلُونَ ٦٠
أَمَّن جَعَلَ ٱلۡأَرۡضَ قَرَارٗا وَجَعَلَ خِلَٰلَهَآ أَنۡهَٰرٗا وَجَعَلَ
لَهَا رَوَٰسِيَ وَجَعَلَ بَيۡنَ ٱلۡبَحۡرَيۡنِ حَاجِزًاۗ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ
بَلۡ أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ ٦١ أَمَّن يُجِيبُ ٱلۡمُضۡطَرَّ إِذَا
دَعَاهُ وَيَكۡشِفُ ٱلسُّوٓءَ وَيَجۡعَلُكُمۡ خُلَفَآءَ ٱلۡأَرۡضِۗ
أَءِلَٰهٞ مَّعَ ٱللَّهِۚ قَلِيلٗا مَّا تَذَكَّرُونَ ٦٢ أَمَّن يَهۡدِيكُمۡ فِي
ظُلُمَٰتِ ٱلۡبَرِّ وَٱلۡبَحۡرِ وَمَن يُرۡسِلُ ٱلرِّيَٰحَ بُشۡرَۢا بَيۡنَ يَدَيۡ
رَحۡمَتِهِۦٓۗ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ تَعَٰلَى ٱللَّهُ عَمَّا يُشۡرِكُونَ ٦٣

(56) But his people did not have an answer besides their saying: "Remove the family of Lot from your city. They are a people who want to stay pure from dirt and impurity". They said this to mock the family of Lot who would not join them in the immoral acts they used to commit, but rather they would condemn them for committing them.

(57) So we saved him and his family, except for his wife, who was decreed to be from those who remained behind for the punishment, so she may be from those who were destroyed.

(58) And I rained stones of baked clay on the people of Lot. Dreadful is the rain of those who have been warned such as the people of Lot who did not respond to him, and in fact remained on their disbelief, misguidance and committing immorality.

(59) O Messenger, say: "All praise is for Allah for his favours, and peace from him on His Messengers whom He chose to convey His religion". Is Allah, the true Allah in whose Hand is the kingdom of everything, better or the Allahs which the idolaters worship, which do not possess benefit or harm?

(60) Is He not best who created the heavens and the earth without any precedent, and He sent down for you, O people, rainwater from the sky, then He grew for you gardens of beauty? It was not for you to grow the trees of these gardens, due to your being unable to do that. So it is Allah who grew them. Is there any true Allah alongside Allah? No, but rather they are a people who turn away from the truth, so they unjustly make the creation equal with the Creator.

(61) Is He not best who made the earth firm and still, without it shaking those on it, and made within it rivers that flow, and made for it firm mountains, and made between two seas, salty and sweet, a barrier which stops the salty mixing with the sweet so that it does not spoil it and then making it unsuitable for drinking? Is there a true Allah alongside Allah who can make all that happen? No, but most of them do not know. Had they known, they would not have associated any of Allah's creation with Him as a partner.

(62) Is He not best who responds to the call of the distressed when he calls upon Him, seeking for his harm to be removed, and who removes what the human finds bad such as illness and poverty, and who makes you deputies on earth, succeeding one another generation after generation? Is there a true Allah alongside Allah who makes all that happen? No. Little do you take heed and consider.

(63) Is He not best who guides you in the darkness of the land and the darkness of the sea through the signs and stars He fixes for you, and who sends winds to give good news of close rainfall through which He will have mercy on His servants? Is there a true Allah alongside Allah who makes all that happen and decrees it? Allah is purified and far removed from the partners the creation associate with Him

Beneficial Points:

1. The people of falsehood take refuge in violence when they are cornered with proofs.
2. The relationship of marriage without faith will not benefit in the afterlife.
3. The belief in Allah's Oneness is made firm through reminding of Allah's favours.
4. Being distressed is one of the means of acceptance of prayers.

أَمَّن يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥ وَمَن يَرۡزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِۗ
أَءِلَٰهٞ مَّعَ ٱللَّهِۚ قُلۡ هَاتُواْ بُرۡهَٰنَكُمۡ إِن كُنتُمۡ صَٰدِقِينَ (٦٤) قُل
لَّا يَعۡلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ ٱلۡغَيۡبَ إِلَّا ٱللَّهُۚ وَمَا يَشۡعُرُونَ
أَيَّانَ يُبۡعَثُونَ (٦٥) بَلِ ٱدَّٰرَكَ عِلۡمُهُمۡ فِي ٱلۡأٓخِرَةِۚ بَلۡ هُمۡ فِي
شَكّٖ مِّنۡهَاۖ بَلۡ هُم مِّنۡهَا عَمُونَ (٦٦) وَقَالَ ٱلَّذِينَ كَفَرُوٓاْ أَءِذَا
كُنَّا تُرَٰبٗا وَءَابَآؤُنَآ أَئِنَّا لَمُخۡرَجُونَ (٦٧) لَقَدۡ وُعِدۡنَا هَٰذَا
نَحۡنُ وَءَابَآؤُنَا مِن قَبۡلُ إِنۡ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلۡأَوَّلِينَ (٦٨)
قُلۡ سِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُجۡرِمِينَ
(٦٩) وَلَا تَحۡزَنۡ عَلَيۡهِمۡ وَلَا تَكُن فِي ضَيۡقٖ مِّمَّا يَمۡكُرُونَ (٧٠)
وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ صَٰدِقِينَ (٧١) قُلۡ عَسَىٰٓ
أَن يَكُونَ رَدِفَ لَكُم بَعۡضُ ٱلَّذِي تَسۡتَعۡجِلُونَ (٧٢) وَإِنَّ رَبَّكَ
لَذُو فَضۡلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَشۡكُرُونَ (٧٣) وَإِنَّ
رَبَّكَ لَيَعۡلَمُ مَا تُكِنُّ صُدُورُهُمۡ وَمَا يُعۡلِنُونَ (٧٤) وَمَا مِنۡ غَآئِبَةٖ
فِي ٱلسَّمَآءِ وَٱلۡأَرۡضِ إِلَّا فِي كِتَٰبٖ مُّبِينٍ (٧٥) إِنَّ هَٰذَا ٱلۡقُرۡءَانَ
يَقُصُّ عَلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ أَكۡثَرَ ٱلَّذِي هُمۡ فِيهِ يَخۡتَلِفُونَ (٧٦)

(64) Is He not best who begins the creation in the wombs, stage after stage, then He will restore it after He gives it death, and who provides you from the sky with water that descends from its direction, and who provides you from the earth with plants He makes grow therein? Is there a true Allah alongside Allah who makes all that happen and decrees it? Say - O Messenger, to these idolaters: "Bring your proofs for the idolatry you are on, if you are true in your claim that you are on the truth".

(65) O Messenger, say: The Ghaib is not known by the angels in the heavens or the people on earth. However Allah alone is the one who knows it. And nobody in the heavens or the earth knows when they will be raised for recompense besides Allah.

(66) But rather their knowledge in the afterlife will become complete, due to their seeing it with their own eyes after the Messengers used to inform them of it when it was unseen, but they used to deny it because they had not seen it. And they were in doubt and confusion regarding the afterlife in their worldly life, for their eyes and hearts had become blind towards it.

(67) Those who disbelieved said denyingly: "When we die and become dust, is it possible we will be raised alive?

(68) We were promised and our fathers were promised before that we will all be raised, but we have not seen that promise come true. This promise we were all made is nothing but lies of the former people who recorded them in their books".

(69) O Messenger! Say to these deniers of the resurrection: "Travel in any direction on earth, then ponder over what was the outcome of the evildoers who denied the resurrection; I destroyed them due to their denying it".

(70) Do not grieve due to the idolaters turning away from your call nor should your bosom become tight or should you worry due to their scheming against you, for Allah is with you and He will help you against them.

(71) The disbelievers amongst your people who deny the resurrection say: "When will the punishment you and the believers promise us occur, if you are true in what you claim of that?"

(72) O Messenger, say to them: "Perhaps some of the punishment you are hastily seeking has already come near".

(73) And your Lord, O Messenger, is graceful towards the people, as He is leaving punishing them quickly despite the disbelief and sins they are upon. However, most people do not thank Allah for the favours He gives them.

(74) And your Lord knows what the hearts of His servants hide and what they make apparent. None of that is hidden from Him.

(75) And there is nothing hidden from the people in the sky nor anything hidden from them on earth except that it is in a clear book, which is the Preserved Tablet.

(76) This Qur'ān which was revealed to Muhammad (peace be upon him) relates to the Israelites most of what they differ in, and it exposes their deviances.

Beneficial Points:

1. The knowledge of the Ghaib is specifically for Allah. Making a claim to it is disbelief.
2. Taking heed from the previous nations, with respect to their outcome and conditions, is the way to salvation.
3. The Messenger (peace be upon him) was consoled and made firm in the face of the scheming of the idolaters.
4. Allah's knowledge encompasses the actions of His servants.
5. The Qur'ān corrects the deviances of the Israelites and their tampering of their books.

وَإِنَّهُۥ لَهُدٗى وَرَحۡمَةٞ لِّلۡمُؤۡمِنِينَ ٧٧ إِنَّ رَبَّكَ يَقۡضِي بَيۡنَهُم
بِحُكۡمِهِۦۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡعَلِيمُ ٧٨ فَتَوَكَّلۡ عَلَى ٱللَّهِۖ إِنَّكَ عَلَى
ٱلۡحَقِّ ٱلۡمُبِينِ ٧٩ إِنَّكَ لَا تُسۡمِعُ ٱلۡمَوۡتَىٰ وَلَا تُسۡمِعُ ٱلصُّمَّ ٱلدُّعَآءَ
إِذَا وَلَّوۡاْ مُدۡبِرِينَ ٨٠ وَمَآ أَنتَ بِهَٰدِي ٱلۡعُمۡيِ عَن ضَلَٰلَتِهِمۡۖ إِن
تُسۡمِعُ إِلَّا مَن يُؤۡمِنُ بِـَٔايَٰتِنَا فَهُم مُّسۡلِمُونَ ٨١ ۞ وَإِذَا وَقَعَ الحزب ٣٩
ٱلۡقَوۡلُ عَلَيۡهِمۡ أَخۡرَجۡنَا لَهُمۡ دَآبَّةٗ مِّنَ ٱلۡأَرۡضِ تُكَلِّمُهُمۡ أَنَّ
ٱلنَّاسَ كَانُواْ بِـَٔايَٰتِنَا لَا يُوقِنُونَ ٨٢ وَيَوۡمَ نَحۡشُرُ مِن كُلِّ أُمَّةٖ
فَوۡجٗا مِّمَّن يُكَذِّبُ بِـَٔايَٰتِنَا فَهُمۡ يُوزَعُونَ ٨٣ حَتَّىٰٓ إِذَا جَآءُو قَالَ
أَكَذَّبۡتُم بِـَٔايَٰتِي وَلَمۡ تُحِيطُواْ بِهَا عِلۡمًا أَمَّاذَا كُنتُمۡ تَعۡمَلُونَ
٨٤ وَوَقَعَ ٱلۡقَوۡلُ عَلَيۡهِم بِمَا ظَلَمُواْ فَهُمۡ لَا يَنطِقُونَ ٨٥ أَلَمۡ
يَرَوۡاْ أَنَّا جَعَلۡنَا ٱلَّيۡلَ لِيَسۡكُنُواْ فِيهِ وَٱلنَّهَارَ مُبۡصِرًاۚ إِنَّ فِي
ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يُؤۡمِنُونَ ٨٦ وَيَوۡمَ يُنفَخُ فِي ٱلصُّورِ فَفَزِعَ مَن
فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلۡأَرۡضِ إِلَّا مَن شَآءَ ٱللَّهُۚ وَكُلٌّ أَتَوۡهُ
دَٰخِرِينَ ٨٧ وَتَرَى ٱلۡجِبَالَ تَحۡسَبُهَا جَامِدَةٗ وَهِيَ تَمُرُّ مَرَّ ٱلسَّحَابِۚ
صُنۡعَ ٱللَّهِ ٱلَّذِيٓ أَتۡقَنَ كُلَّ شَيۡءٍۚ إِنَّهُۥ خَبِيرُۢ بِمَا تَفۡعَلُونَ ٨٨

(77) And it is a guidance and mercy for the believers who practice what it has brought.

(78) O Messenger, your Lord will decide between the people, believers and disbelievers, on the day of judgment through His just judgment. He will have mercy on the believer and punish the disbeliever, and He is the Mighty who will take retribution from His enemies, with nobody to overpower Him, the Knowing to whom the truthful is not unclear from the liar.

(79) So trust in Allah, and rely on Him in all your affairs. You are on the clear truth.

(80) O Messenger, you cannot make the dead whose hearts have died to their disbelief in Allah hear, nor can you make those who have lost their hearing hear what you are calling them towards when they return turning away from you.

(81) And you are not one to guide those whose eyes are blind to the truth, so do not grieve over them and tire yourself. Only those will listen to your call who believe in our verses, because they submit to the orders of Allah.

(82) When the punishment becomes binding and established for them, due to their disbelief and sins, and the worst of people remain, I shall take out for them near to the Final Hour one of its greatest signs, which is a creature from the earth which will speak to them with what they understand that the people did not believe My verses which were revealed to My Prophet.

(83) O Messenger, remember the day I shall gather from each of the nations a group from amongst them the leaders who used to disbelieve in our ayaat, so they can precede their followers to the fire...the first group will be held until the last group of leaders are gathered and then they will be led to the reckoning.

(84) And their being led will continue until when they come to the place of their reckoning, Allah will say to them rebukingly: “Did you deny my signs which proved my Oneness and which comprised my sacred law, whilst you did not have proper knowledge to judge them to be false and disbelieve in them, or what was it that you were doing: believing or denying?”

(85) And the punishment will befall them due to their disbelieving in Allah and denying His ayahs. They will not speak to defend themselves due to their inability and the falsity of their proofs.

As they used to deny the resurrection, Allah drew their attention to what proves it in their own lives, which is their sleeping that is like death and their waking up that is like the resurrection, and so He said:

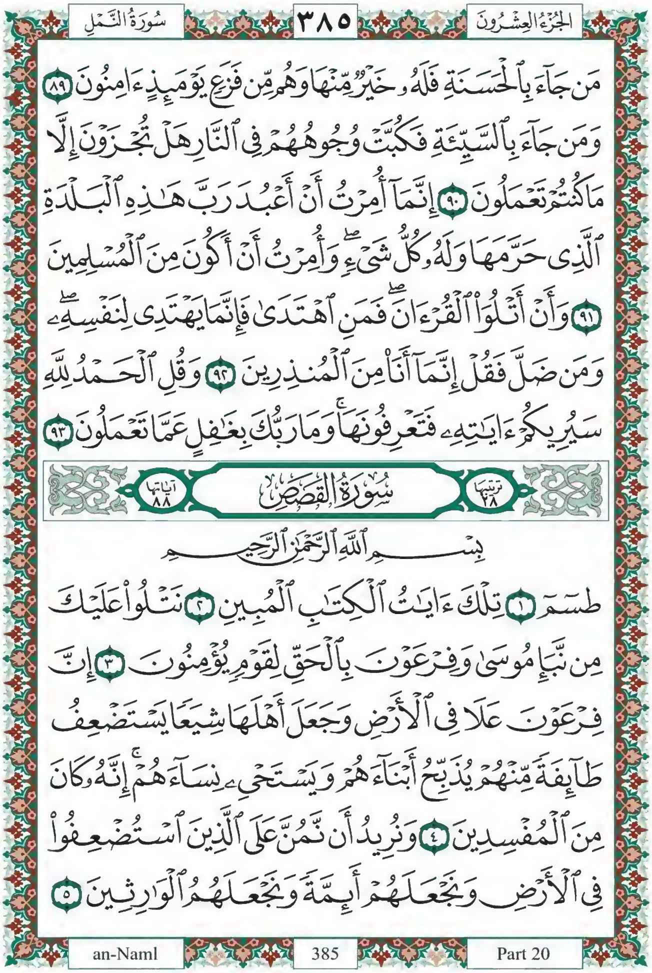
(86) Do these deniers of the resurrection not see that I made the night so that they can rest in it through sleep, and I made the day bright for them so that they can see therein and then hasten towards their work? In that repeated death and the rising after it are proofs for the resurrection after death.

(87) O Messenger, remember: the day in which the angel appointed to blow the trumpet a second time will blow, then everyone in the heavens and everyone on earth will be terrified except whom Allah has excluded from being terrified, as a grace from Him. And all the creation of Allah will come to him on that day, in obedience and with humility.

(88) And you will see mountains on that day thinking them to be firm without moving, but they will in fact move like clouds move. It is the doing of Allah, for He is the one who makes them move. He is Aware of what you do. None of your actions are hidden from Him and He shall reward you for them.

Beneficial Points:

1. The importance of putting one’s trust in Allah. 2. The Prophet (peace be upon him) was commended by stating he was on the clear truth. 3. Placing guidance in the hearts is in Allah’s hands alone, not in the hands of the Messenger (peace be upon him). 4. Sleep is a sign and reminder for death and the awakening from sleep is a sign and reminder for the resurrection.



مَن جَآءَ بِٱلۡحَسَنَةِ فَلَهُۥ خَيۡرٞ مِّنۡهَا وَهُم مِّن فَزَعٖ يَوۡمَئِذٍ ءَامِنُونَ (٨٩)
وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتۡ وُجُوهُهُمۡ فِي ٱلنَّارِ هَلۡ تُجۡزَوۡنَ إِلَّا
مَا كُنتُمۡ تَعۡمَلُونَ (٩٠) إِنَّمَآ أُمِرۡتُ أَنۡ أَعۡبُدَ رَبَّ هَٰذِهِ ٱلۡبَلۡدَةِ
ٱلَّذِي حَرَّمَهَا وَلَهُۥ كُلُّ شَيۡءٖۖ وَأُمِرۡتُ أَنۡ أَكُونَ مِنَ ٱلۡمُسۡلِمِينَ
(٩١) وَأَنۡ أَتۡلُوَاْ ٱلۡقُرۡءَانَۖ فَمَنِ ٱهۡتَدَىٰ فَإِنَّمَا يَهۡتَدِي لِنَفۡسِهِۦۖ
وَمَن ضَلَّ فَقُلۡ إِنَّمَآ أَنَا۠ مِنَ ٱلۡمُنذِرِينَ (٩٢) وَقُلِ ٱلۡحَمۡدُ لِلَّهِ
سَيُرِيكُمۡ ءَايَٰتِهِۦ فَتَعۡرِفُونَهَاۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ (٩٣)

ترتيبها ٢٨ سُورَةُ القَصَصِ آياتها ٨٨

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

طسٓمٓ (١) تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡمُبِينِ (٢) نَتۡلُواْ عَلَيۡكَ
مِن نَّبَإِ مُوسَىٰ وَفِرۡعَوۡنَ بِٱلۡحَقِّ لِقَوۡمٖ يُؤۡمِنُونَ (٣) إِنَّ
فِرۡعَوۡنَ عَلَا فِي ٱلۡأَرۡضِ وَجَعَلَ أَهۡلَهَا شِيَعٗا يَسۡتَضۡعِفُ
طَآئِفَةٗ مِّنۡهُمۡ يُذَبِّحُ أَبۡنَآءَهُمۡ وَيَسۡتَحۡيِۦ نِسَآءَهُمۡۚ إِنَّهُۥ كَانَ
مِنَ ٱلۡمُفۡسِدِينَ (٤) وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسۡتُضۡعِفُواْ
فِي ٱلۡأَرۡضِ وَنَجۡعَلَهُمۡ أَئِمَّةٗ وَنَجۡعَلَهُمُ ٱلۡوَٰرِثِينَ (٥)

(89) On the Day of Judgement, whoever brings faith and good deeds will gain paradise and will be safe from the horrors of that day due to Allah granting them that safety.

(90) And whoever comes with disbelief and sins, for them will be the hellfire in which they will be thrown face first. It will be said to them by way of rebuke and humiliation: "Are you being requited except for the disbelief and the sins you used to commit?"

(91) O Messenger! Say to them: "I have only been commanded to worship the Lord of this city (Makkah) which He has sanctified, so no blood should be shed in it, nor should anyone be oppressed in it, nor should its game be hunted or trees cut. And to Him belongs the authority over everything. I have also been commanded to be from those who submit to Allah in obedience to Him."

(92) And I have been commanded to recite the Qur'ān to people; whoever is guided by it and implements its teachings, his guidance will benefit him. But whoever deviates from its teachings, rejects them and does not implement them, say to him: "I am only one of the warners; I warn you of the punishment of Allah. and your guidance is not in my hands."

(93) Say - O Messenger: "All praise belongs to Allah for His innumerable blessings. He will show you His signs in the horizons and in yourselves; you will recognise them such that they will lead you to submitting to the truth. And your Lord is not neglectful of your actions; He is watching over them, none of them are hidden from Him and He will requite you for them."

The Stories (Sūrah Al-Qaṣaṣ)

Themes of the Sūrah:

Emphasis is made on the importance of setting true measures of strength and values, through the manifestation of the power of Allah and divine custom in helping the weak and destroying the arrogant.

Explanation:

① Ṭā Sīn Mīm The discussion on similar letters has already passed in Sūrah Al-Baqarah.

② These are the verses of a clear Qur'ān.

③ We recite upon you with truth, the story of Moses and Pharoah for the peopleof faith as they are the ones who will take lessons and benefit from it.

④ Indeed Pharaoh ruled over Egypt, acting tyranically therein. He divided its people into groups and oppressing a certain group - which were the Children of Israel - killing their male children and letting the females live, to exploit and humiliate them. Indeed he was one who caused corruption on Earth through oppression, tyranny and arrogance.

⑤ And I wanted to bestow a favour upon the Israelites who had been oppressed by the Pharaoh in Egypt, by destroying their enemy, liberating them from the oppression, making them leaders, to be followed by those who seek the truth, and making them inheritors of Pharaoh's kingdom in Egypt after I drowned him and his armies.

Beneficial Points:

1. Faith and good deeds are the means to achieving salvation from the horrors of the Day of Judgement.
2. Disbelief and sins lead to entry into hellfire.
3. It is forbidden to kill, oppress and hunt in the Haram sanctuary.
4. Destruction is the ultimate outcome of the arrogant tyrants.
5. Help of Allah and authority are the ultimate outcomes of the believers.

وَنُمَكِّنَ لَهُمۡ فِي ٱلۡأَرۡضِ وَنُرِيَ فِرۡعَوۡنَ وَهَٰمَٰنَ وَجُنُودَهُمَا
مِنۡهُم مَّا كَانُواْ يَحۡذَرُونَ ٦ وَأَوۡحَيۡنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ
أَنۡ أَرۡضِعِيهِۖ فَإِذَا خِفۡتِ عَلَيۡهِ فَأَلۡقِيهِ فِي ٱلۡيَمِّ وَلَا تَخَافِي
وَلَا تَحۡزَنِيٓۖ إِنَّا رَآدُّوهُ إِلَيۡكِ وَجَاعِلُوهُ مِنَ ٱلۡمُرۡسَلِينَ ٧
فَٱلۡتَقَطَهُۥٓ ءَالُ فِرۡعَوۡنَ لِيَكُونَ لَهُمۡ عَدُوّٗا وَحَزَنًاۗ إِنَّ
فِرۡعَوۡنَ وَهَٰمَٰنَ وَجُنُودَهُمَا كَانُواْ خَٰطِـِٔينَ ٨
وَقَالَتِ ٱمۡرَأَتُ فِرۡعَوۡنَ قُرَّتُ عَيۡنٖ لِّي وَلَكَۖ لَا تَقۡتُلُوهُ
عَسَىٰٓ أَن يَنفَعَنَآ أَوۡ نَتَّخِذَهُۥ وَلَدٗا وَهُمۡ لَا يَشۡعُرُونَ ٩
وَأَصۡبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًاۖ إِن كَادَتۡ لَتُبۡدِي بِهِۦ لَوۡلَآ
أَن رَّبَطۡنَا عَلَىٰ قَلۡبِهَا لِتَكُونَ مِنَ ٱلۡمُؤۡمِنِينَ ١٠ وَقَالَتۡ
لِأُخۡتِهِۦ قُصِّيهِۖ فَبَصُرَتۡ بِهِۦ عَن جُنُبٖ وَهُمۡ لَا يَشۡعُرُونَ
نصف الحزب ٣٩ ١١ ۞ وَحَرَّمۡنَا عَلَيۡهِ ٱلۡمَرَاضِعَ مِن قَبۡلُ فَقَالَتۡ هَلۡ أَدُلُّكُمۡ
عَلَىٰٓ أَهۡلِ بَيۡتٖ يَكۡفُلُونَهُۥ لَكُمۡ وَهُمۡ لَهُۥ نَٰصِحُونَ
١٢ فَرَدَدۡنَٰهُ إِلَىٰٓ أُمِّهِۦ كَيۡ تَقَرَّ عَيۡنُهَا وَلَا تَحۡزَنَ وَلِتَعۡلَمَ
أَنَّ وَعۡدَ ٱللَّهِ حَقّٞ وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ١٣

⑥ I wanted to grant them authority on the land of Egypt by making them dominate and rule over it, showing Pharaoh and his biggest supporters - Hāmān and their armies who helped them in their rule - what they feared most, which was the loss of their kingdom at the hands of a male child from the Israelites.

After Allah mentioned the imminent outcome of the kingdom of Pharaoh and what He would honour Moses and his people with, He mentions the upbringing of Moses until he was sent as a Messenger by Allah. He says,

⑦ I inspired the mother of Moses (peace be upon him) to breastfeed him until she feared that Pharaoh and his people would kill him, and when that time came, to place him in a box, cast it into the sea and not fear him drowning, being harmed by Pharaoh or even having to separate from him, as I would return him to her alive and make him one of My Messengers I send to My creation.

⑧ So she acted upon whatever I inspired her with, placing him in a box and casting it into the sea. The family of Pharaoh found him and took him in, so that Allah's plan for Moses to become an enemy to Pharaoh by having his kingdom taken away from him and bringing him grief at his hands, comes to fruition. Indeed, Pharaoh, his minister Hāmān and their aides were sinful due to their disbelief, oppression and corruption on Earth.

⑨ And when Pharaoh intended to kill him, his wife said to him: "This child could be a source of happiness for me and you; do not kill him, perhaps he will benefit is by serving us, or we could adopt him as our child." They did not know how their kingdom would end at his hands.

⑩ The heart of Moses's mother forgot every worldly matter and became preoccupied with the matter of Moses, barely able to bear patience so much so that she almost expressed that it was her son, due to the immense attachment she had with him. It was only because of My strengthening her heart and granting her the ability to bear patience, that she became one of those believers who fully thrust their Lord and are patient upon what He decrees for them.

⑪ And after she had cast him into the sea, Moses's mother said to his sister, "Follow him so that you know what happens to him", and so she observed him from a distance so that she was not implicated. Pharaoh and his people were not aware that she was his sister and that she was keeping an eye on him.

⑫ By the decree of Allah, Moses refused to feed from the women. When his sister saw their eagerness to feed him, she said to them, "Shall I tell you of a household who shall feed him and look after him, who will also treat him with goodwill?"

⑬ So we returned Moses to his mother, for her eyes, after seeing what they longed for, called become joyful and rest, so that she would not be grieved by separation from him, and that she would realise the promise of Allah to return him to her to have been undoubtedly true. However, many people were unaware of this promise; no one knew she was his mother.

Beneficial Points:

1. Allah decrees for His pious servants things which save them from the plots of their enemies.
2. The plot of an oppressor leads to his own destruction.
3. The strength of the affection of mothers towards their children is great.
4. Taking precaution from enemies by hiding objectives and connections.
5. Permissibility of using legal strategies to save oneself from the oppression of the oppressor.
6. The promise of Allah will be fulfilled inevitably.

وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسۡتَوَىٰٓ ءَاتَيۡنَٰهُ حُكۡمٗا وَعِلۡمٗاۚ وَكَذَٰلِكَ نَجۡزِي
ٱلۡمُحۡسِنِينَ ١٤ وَدَخَلَ ٱلۡمَدِينَةَ عَلَىٰ حِينِ غَفۡلَةٖ مِّنۡ أَهۡلِهَا
فَوَجَدَ فِيهَا رَجُلَيۡنِ يَقۡتَتِلَانِ هَٰذَا مِن شِيعَتِهِۦ وَهَٰذَا مِنۡ عَدُوِّهِۦۖ
فَٱسۡتَغَٰثَهُ ٱلَّذِي مِن شِيعَتِهِۦ عَلَى ٱلَّذِي مِنۡ عَدُوِّهِۦ فَوَكَزَهُۥ
مُوسَىٰ فَقَضَىٰ عَلَيۡهِۖ قَالَ هَٰذَا مِنۡ عَمَلِ ٱلشَّيۡطَٰنِۖ إِنَّهُۥ عَدُوّٞ مُّضِلّٞ
مُّبِينٞ ١٥ قَالَ رَبِّ إِنِّي ظَلَمۡتُ نَفۡسِي فَٱغۡفِرۡ لِي فَغَفَرَ لَهُۥٓۚ إِنَّهُۥ
هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ ١٦ قَالَ رَبِّ بِمَآ أَنۡعَمۡتَ عَلَيَّ فَلَنۡ أَكُونَ
ظَهِيرٗا لِّلۡمُجۡرِمِينَ ١٧ فَأَصۡبَحَ فِي ٱلۡمَدِينَةِ خَآئِفٗا يَتَرَقَّبُ فَإِذَا
ٱلَّذِي ٱسۡتَنصَرَهُۥ بِٱلۡأَمۡسِ يَسۡتَصۡرِخُهُۥۚ قَالَ لَهُۥ مُوسَىٰٓ إِنَّكَ لَغَوِيّٞ
مُّبِينٞ ١٨ فَلَمَّآ أَنۡ أَرَادَ أَن يَبۡطِشَ بِٱلَّذِي هُوَ عَدُوّٞ لَّهُمَا قَالَ
يَٰمُوسَىٰٓ أَتُرِيدُ أَن تَقۡتُلَنِي كَمَا قَتَلۡتَ نَفۡسَۢا بِٱلۡأَمۡسِۖ إِن تُرِيدُ
إِلَّآ أَن تَكُونَ جَبَّارٗا فِي ٱلۡأَرۡضِ وَمَا تُرِيدُ أَن تَكُونَ مِنَ ٱلۡمُصۡلِحِينَ
١٩ وَجَآءَ رَجُلٞ مِّنۡ أَقۡصَا ٱلۡمَدِينَةِ يَسۡعَىٰ قَالَ يَٰمُوسَىٰٓ إِنَّ ٱلۡمَلَأَ
يَأۡتَمِرُونَ بِكَ لِيَقۡتُلُوكَ فَٱخۡرُجۡ إِنِّي لَكَ مِنَ ٱلنَّٰصِحِينَ ٢٠
فَخَرَجَ مِنۡهَا خَآئِفٗا يَتَرَقَّبُۖ قَالَ رَبِّ نَجِّنِي مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ٢١

After Allah mentioned the childhood of Moses, He then mentioned his youth, saying:

⑭ When body and vigour grew stronger and peaked, completing the phase of youth, I granted him knowledge and understanding in religion. Just as I rewarded Moses for his obedience, likewise I reward those who do good in every era and place.

⑮ Moses entered the city at a time when its inhabitants were unaware, and saw two men arguing and brawling. One was from the Israelites: Moses's tribe, while the other was a Copt: Pharaoh's people, who were Moses's enemies. The one who was from the Israelites sought assistance from Moses against the Copt, so Moses struck him with a punch and because of his power, it killed him. Moses said, "This is from the adornment and deception of Satan. Indeed, Satan is a deceiving enemy of whoever follows him; he is open in his enmity. Whatever has happened here is due to his enmity and deception; he wants me to err."

⑯ Beseeching his Lord and acknowledging his action, Moses said, "O my Lord! I have wronged myself by killing this Copt, so forgive my sin." So Allah forgave him; indeed He Forgiving to whoever repents from His servants and merciful towards them.

⑰ Moses said, "O my Lord! Due to your blessing me with the ability to repent, among other blessings, I shall never assist any criminal in their crime."

⑱ After the incident of killing the Copt, Moses awoke in the morning anxious as to what may happen. Suddenly, the very same person who had sought his aid and assistance against an enemy Copt the previous day, was now seeking his assistance against another Copt. Moses said to him, "Indeed, you are misguided and a clear inciter!"

⑲ So when Moses (peace be upon him) intended to strike the Copt who was his and the caller's enemy, the Copt said: "Do you intend to kill me just like you killed another yesterday? You only wish to become a tyrant on Earth by killing people and oppressing them; you have no desire to be one of those who reconcile between those who dispute!"

⑳ A man came rushing from the far end of the city, fearing persecution against Moses. He said, "O Moses! Indeed, the leaders of the people of Pharaoh are holding counsel regarding your killing, so leave the city. I am one of those who wish well for you and I fear that they may seize and kill you."

㉑ So Moses acted according to the instruction of the well-wishing man and left the city in fear and anxiety over what may happen. He said, beseeching his Lord, "O my Lord! save me from the oppressive nation, so that they cannot harm me."

Beneficial Points:

1. Acknowledging one's sin is from the etiquettes of beseeching Allah.
2. Praiseworthy gratitude is the gratitude that spurs a servant into obeying his Lord and distancing himself from His disobedience.
3. The importance of hastening towards offering advice, especially if it means saving a believer from destruction.
4. The obligation of adopting means to safety and seeking refuge in Allah through beseeching Him.

وَلَمَّا تَوَجَّهَ تِلۡقَآءَ مَدۡيَنَ قَالَ عَسَىٰ رَبِّيٓ أَن يَهۡدِيَنِي سَوَآءَ
ٱلسَّبِيلِ ٢٢ وَلَمَّا وَرَدَ مَآءَ مَدۡيَنَ وَجَدَ عَلَيۡهِ أُمَّةٗ مِّنَ
ٱلنَّاسِ يَسۡقُونَ وَوَجَدَ مِن دُونِهِمُ ٱمۡرَأَتَيۡنِ تَذُودَانِۖ قَالَ
مَا خَطۡبُكُمَاۖ قَالَتَا لَا نَسۡقِي حَتَّىٰ يُصۡدِرَ ٱلرِّعَآءُۖ وَأَبُونَا
شَيۡخٞ كَبِيرٞ ٢٣ فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ
رَبِّ إِنِّي لِمَآ أَنزَلۡتَ إِلَيَّ مِنۡ خَيۡرٖ فَقِيرٞ ٢٤ فَجَآءَتۡهُ إِحۡدَىٰهُمَا
تَمۡشِي عَلَى ٱسۡتِحۡيَآءٖ قَالَتۡ إِنَّ أَبِي يَدۡعُوكَ لِيَجۡزِيَكَ
أَجۡرَ مَا سَقَيۡتَ لَنَاۚ فَلَمَّا جَآءَهُۥ وَقَصَّ عَلَيۡهِ ٱلۡقَصَصَ قَالَ
لَا تَخَفۡۖ نَجَوۡتَ مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ٢٥ قَالَتۡ إِحۡدَىٰهُمَا
يَٰٓأَبَتِ ٱسۡتَـٔۡجِرۡهُۖ إِنَّ خَيۡرَ مَنِ ٱسۡتَـٔۡجَرۡتَ ٱلۡقَوِيُّ ٱلۡأَمِينُ
٢٦ قَالَ إِنِّيٓ أُرِيدُ أَنۡ أُنكِحَكَ إِحۡدَى ٱبۡنَتَيَّ هَٰتَيۡنِ عَلَىٰٓ أَن
تَأۡجُرَنِي ثَمَٰنِيَ حِجَجٖۖ فَإِنۡ أَتۡمَمۡتَ عَشۡرٗا فَمِنۡ عِندِكَۖ
وَمَآ أُرِيدُ أَنۡ أَشُقَّ عَلَيۡكَۚ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ
ٱلصَّٰلِحِينَ ٢٧ قَالَ ذَٰلِكَ بَيۡنِي وَبَيۡنَكَۖ أَيَّمَا ٱلۡأَجَلَيۡنِ
قَضَيۡتُ فَلَا عُدۡوَٰنَ عَلَيَّۖ وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٞ ٢٨

㉒ And when he walked heading towards Madyan, he said, “I hope in my Lord that He guides me towards the best path from which I do not stray.”

㉓ When he reached the waterhole of Madyan he found a group of people watering their livestock. He also found two women a little distance away, stopping their livestock from the water until the rest of the people finished. Moses asked them: “Why is it that you do not water your livestock along with the rest of the people?” They said to him, “It is our habit that we arrive but do not water until the shepherds disperse, fearing mixing in with them. Our father is an aged man; he cannot water the livestock, so we are compelled to do it ourselves.”

㉔ So he felt pity for them and watered their livestock for them. He then took shelter in the shade and rested there, beseeching Allah and presenting his need to him, saying, “O my Lord! Indeed I am for any and every goodness you send down to me in dire need for and it is my only recourse.”

㉕ When they went back, they informed their father of Moses, so he sent one of them to him, inviting him. She approached him walking modestly, saying, “Indeed, my father is inviting you to meet him, intending to reward you for watering our livestock for us.” When Moses came to their father and told him of his situation, he reassuringly told him, “Do not fear, for you have escaped from an oppressive nation: Pharaoh and his crowd. They have no authority over Madyan, so they will not be able to harm you.”

㉖ One of his two daughters said, “O my father! Hire him to shepherd our livestock for us, because he is worthy of being hired by you. He possesses strength and is trustworthy; through his strength he will be able to fulfil his responsibility, and with his trustworthiness he will safeguard whatever he is entrusted with.”

㉗ Addressing Moses, their father said, “Indeed, I wish to marry you to one of these two daughters of mine, on the condition that their dowry is your shepherding our livestock for eight years. If you extend the period to ten years, it would be a favour on your part and not obligatory upon you, because the agreement is only for eight years, so whatever exceeds that is optional. I do not wish to impose upon you anything that would put you in difficulty; Allah-willing, you will find me one of the pious ones who fulfils their promises and doesnot break their agreements.”

㉘ Moses (peace be upon him) said, “The agreement between us is as we agreed; whichever of the two periods I work for you, eight years or ten, I would have fulfilled my end of the deal, so do not ask me for anything above that; Allah is a witness and a guardian over what we say.

Beneficial Points:

1. Seeking refuge with Allah is the path to salvation in the world and afterlife.
2. The modesty of a Muslim woman leads to her nobility and elevated rank.
3. Their is no sin in the conversing of two unrelated people of the opposite gender as long as their is a need and the conversation would not arise suspicion.
4. The permissibility of a woman working if she is compelled to due to there being no one providing for her, provided there is no intermingling with males.
5. Consulting daughters for their opinions and relying on them if their opinions are valid, is praiseworthy.
6. Strength and trustworthiness are two qualities found within a successful employee.
7. One should endeavour to remain chaste.
8. It is permissible for dowry to be a service, as opposed to a tangible item.

ثلاثة أرباع الحزب ٣٩

۞ فَلَمَّا قَضَىٰ مُوسَى ٱلۡأَجَلَ وَسَارَ بِأَهۡلِهِۦٓ ءَانَسَ مِن جَانِبِ
ٱلطُّورِ نَارٗاۖ قَالَ لِأَهۡلِهِ ٱمۡكُثُوٓاْ إِنِّيٓ ءَانَسۡتُ نَارٗا لَّعَلِّيٓ ءَاتِيكُم
مِّنۡهَا بِخَبَرٍ أَوۡ جَذۡوَةٖ مِّنَ ٱلنَّارِ لَعَلَّكُمۡ تَصۡطَلُونَ ٢٩
فَلَمَّآ أَتَىٰهَا نُودِيَ مِن شَٰطِيِٕ ٱلۡوَادِ ٱلۡأَيۡمَنِ فِي ٱلۡبُقۡعَةِ
ٱلۡمُبَٰرَكَةِ مِنَ ٱلشَّجَرَةِ أَن يَٰمُوسَىٰٓ إِنِّيٓ أَنَا ٱللَّهُ رَبُّ
ٱلۡعَٰلَمِينَ ٣٠ وَأَنۡ أَلۡقِ عَصَاكَۚ فَلَمَّا رَءَاهَا تَهۡتَزُّ كَأَنَّهَا
جَآنّٞ وَلَّىٰ مُدۡبِرٗا وَلَمۡ يُعَقِّبۡۚ يَٰمُوسَىٰٓ أَقۡبِلۡ وَلَا تَخَفۡۖ
إِنَّكَ مِنَ ٱلۡأٓمِنِينَ ٣١ ٱسۡلُكۡ يَدَكَ فِي جَيۡبِكَ تَخۡرُجۡ
بَيۡضَآءَ مِنۡ غَيۡرِ سُوٓءٖ وَٱضۡمُمۡ إِلَيۡكَ جَنَاحَكَ مِنَ ٱلرَّهۡبِۖ
فَذَٰنِكَ بُرۡهَٰنَانِ مِن رَّبِّكَ إِلَىٰ فِرۡعَوۡنَ وَمَلَإِيْهِۦٓۚ إِنَّهُمۡ
كَانُواْ قَوۡمٗا فَٰسِقِينَ ٣٢ قَالَ رَبِّ إِنِّي قَتَلۡتُ مِنۡهُمۡ نَفۡسٗا
فَأَخَافُ أَن يَقۡتُلُونِ ٣٣ وَأَخِي هَٰرُونُ هُوَ أَفۡصَحُ مِنِّي لِسَانٗا
فَأَرۡسِلۡهُ مَعِيَ رِدۡءٗا يُصَدِّقُنِيٓۖ إِنِّيٓ أَخَافُ أَن يُكَذِّبُونِ ٣٤
قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجۡعَلُ لَكُمَا سُلۡطَٰنٗا فَلَا
يَصِلُونَ إِلَيۡكُمَا بِـَٔايَٰتِنَآۚ أَنتُمَا وَمَنِ ٱتَّبَعَكُمَا ٱلۡغَٰلِبُونَ ٣٥

㉙ So when Moses completed the agreed duration - either eight or ten years - and was returning with his family from Madyan to Egypt, he saw a fire towards the side of Mount Sinai. He said to his family, “Stay here. I have noticed a fire, perhaps I can bring some news to you from it, or a torch of fire with which we can light one for ourselves and get some warmth from the cold.”

㉚ So when Moses came to the fire which he had noticed, his Lord, may He be glorified, called out to him from the right of where Moses (peace be upon him) was standing, on the blessed spot near the tree: “O Moses! Indeed, I am Allah, the Lord of all creation.

㉛ “And throw down your staff.” So Moses threw it down, fulfilling the command of his Lord. When he saw it move and slither as if it were a snake, he turned, fleeing in fear of it and did not return. His Lord then called him: “O Moses! Come forward and do not fear it, because you one of those who are safe from it and other things you may fear.”

㉜ “Enter your right hand into your shirt collar, it will turn white upon you taking it out without any ailment.” So Moses placed it into his collar and removed it, with it having turned white like snow. “and draw your arm to your side” so Moses pressed it against his side and his fear subsided. So these two things that have been mentioned:
the staff and the hand, are two proofs sent from your Lord to Pharaoh and the leaders from his people. Indeed, they were a nation who left the obedience of Allah by disbelief and sin.

㉝ Moses said, pleading to his Lord, “Indeed, I have killed a man from amongst them: the Copt that a man from my tribe sought my help against, and so I fear that if I was to go to convey to them the message I have been sent with, they will kill me in return.”

㉞ And my brother Aaron speaks with more clarity than I do, so send him with me as my aide. I fear Pharaoh and his people will reject me, just as it is common for nations passed to reject the Messengers that were sent to them.

㉟ Allah said in response to Moses’s supplication, “O Moses! I shall strengthen you by sending your brother with you as a Messenger and aide to you, and give you the upper hand over your enemy. They shall not be able to harm you with anything you dislike. By our ayaat (signs), you and those believers who follow you, will be victorious over Pharoah and his people.”

Beneficial Points:

1. Fulfilling promises and agreements are qualities of the believers.
2. Allah spoke to Moses directly.
3. A caller to Allah sometimes needs people who support him.
4. Eloquence is important for those who invite to Allah.
5. The truth always prevailing is a divine custom.

فَلَمَّا جَآءَهُم مُّوسَىٰ بِـَٔايَٰتِنَا بَيِّنَٰتٖ قَالُواْ مَا هَٰذَآ إِلَّا سِحۡرٞ
مُّفۡتَرٗى وَمَا سَمِعۡنَا بِهَٰذَا فِيٓ ءَابَآئِنَا ٱلۡأَوَّلِينَ ﴿٣٦﴾
وَقَالَ مُوسَىٰ رَبِّيٓ أَعۡلَمُ بِمَن جَآءَ بِٱلۡهُدَىٰ مِنۡ عِندِهِۦ وَمَن
تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِۚ إِنَّهُۥ لَا يُفۡلِحُ ٱلظَّٰلِمُونَ ﴿٣٧﴾
وَقَالَ فِرۡعَوۡنُ يَٰٓأَيُّهَا ٱلۡمَلَأُ مَا عَلِمۡتُ لَكُم مِّنۡ إِلَٰهٍ
غَيۡرِي فَأَوۡقِدۡ لِي يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ فَٱجۡعَل لِّي صَرۡحٗا لَّعَلِّيٓ
أَطَّلِعُ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُۥ مِنَ ٱلۡكَٰذِبِينَ ﴿٣٨﴾
وَٱسۡتَكۡبَرَ هُوَ وَجُنُودُهُۥ فِي ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّ وَظَنُّوٓاْ
أَنَّهُمۡ إِلَيۡنَا لَا يُرۡجَعُونَ ﴿٣٩﴾ فَأَخَذۡنَٰهُ وَجُنُودَهُۥ فَنَبَذۡنَٰهُمۡ
فِي ٱلۡيَمِّۖ فَٱنظُرۡ كَيۡفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٤٠﴾
وَجَعَلۡنَٰهُمۡ أَئِمَّةٗ يَدۡعُونَ إِلَى ٱلنَّارِۖ وَيَوۡمَ ٱلۡقِيَٰمَةِ
لَا يُنصَرُونَ ﴿٤١﴾ وَأَتۡبَعۡنَٰهُمۡ فِي هَٰذِهِ ٱلدُّنۡيَا لَعۡنَةٗۖ
وَيَوۡمَ ٱلۡقِيَٰمَةِ هُم مِّنَ ٱلۡمَقۡبُوحِينَ ﴿٤٢﴾ وَلَقَدۡ ءَاتَيۡنَا
مُوسَى ٱلۡكِتَٰبَ مِنۢ بَعۡدِ مَآ أَهۡلَكۡنَا ٱلۡقُرُونَ ٱلۡأُولَىٰ
بَصَآئِرَ لِلنَّاسِ وَهُدٗى وَرَحۡمَةٗ لَّعَلَّهُمۡ يَتَذَكَّرُونَ ﴿٤٣﴾

㊱ When Moses (peace be upon him) brought My clear signs to them, they said, “This is nothing but a lie that Moses has fabricated; we have not heard anything like it from our forefathers. If it had been true, we would have heard something of the sort among the nations that have passed before us.”

㊲ And Moses, addressing Pharaoh, said, “My Lord knows of the truthful one who has brought the guidance from Him, may He be glorified; He also knows who will face a praiseworthy outcome in the afterlife. The oppressors will never succeed in achieving their motives and acquiring safety from their fears.”

㊳ Addressing the leaders from his people, Pharaoh said, “O Leaders! I do not know of any deity for you except myself, so O Haman, bake some bricks and build a tall structure for me so that I can look at the deity of Moses and acquaint myself with Him. We believe Moses to be lying in his claim to have been sent as a Messenger for Allah, to me and my people.”

㊴ Pharaoh and his armies became arrogant and sought to remain dominant in Egypt without any right. They denied the resurrection and thought they would not return to Me on the Day of Judgement for accountability and requital.

㊵ So I seized him and his armies, and threw them into the sea, destroying them by drowning them all. O Messenger! Ponder over what the outcome and ending of the oppressors was: it was destruction.

㊶ I made Pharoah and his people leaders/predecessors for the tyrants and misguided after them, by spreading to their disbelief and misguidance they are calling to the fire. And on the of judgement, they will not be helped by being saved from the punishment; rather, the punishment will be multiplied for them because of the evil example of calling towards deviation they set. The consequences of their evil deeds and those of whoever followed them, shall be decreed against them.

㊷ And I followed their punishment up with another, which was humiliation and exile in the worldly life. And then on the Day of Judgement they will be distanced from My mercy and detested by Me and My believing servants.

㊸ Verily I gave Moses the Torah after I had sent My Messengers to the previous nations who were destroyed because they disbelieved. In this Torah were clear evidences and teachings showing people that which would benefit them and that which would lead to their harm. Therein was instruction towards goodness and mercy leading you to the good of both this world and the Hearafter. Perhaps then they would contemplate over the bounties of Allah upon them, showing gratitude and believing in Him.

Beneficial Points:

1. Tyrants and oppressors have a habit of rejecting the truth with specious arguments.
2. Oppression is a means to loss.
3. Arrogance prevents following the truth.
4. Ostentatious people suffering a bad outcome is from the customs of the Lord of the worlds.
5. Falsehood has its leaders, callers, different guises and manifestations.

وَمَا كُنتَ بِجَانِبِ ٱلۡغَرۡبِيِّ إِذۡ قَضَيۡنَآ إِلَىٰ مُوسَى ٱلۡأَمۡرَ وَمَا كُنتَ
مِنَ ٱلشَّٰهِدِينَ (٤٤) وَلَٰكِنَّآ أَنشَأۡنَا قُرُونٗا فَتَطَاوَلَ عَلَيۡهِمُ
ٱلۡعُمُرُۚ وَمَا كُنتَ ثَاوِيٗا فِيٓ أَهۡلِ مَدۡيَنَ تَتۡلُواْ عَلَيۡهِمۡ
ءَايَٰتِنَا وَلَٰكِنَّا كُنَّا مُرۡسِلِينَ (٤٥) وَمَا كُنتَ بِجَانِبِ
ٱلطُّورِ إِذۡ نَادَيۡنَا وَلَٰكِن رَّحۡمَةٗ مِّن رَّبِّكَ لِتُنذِرَ قَوۡمٗا
مَّآ أَتَىٰهُم مِّن نَّذِيرٖ مِّن قَبۡلِكَ لَعَلَّهُمۡ يَتَذَكَّرُونَ (٤٦)
وَلَوۡلَآ أَن تُصِيبَهُم مُّصِيبَةُۢ بِمَا قَدَّمَتۡ أَيۡدِيهِمۡ فَيَقُولُواْ
رَبَّنَا لَوۡلَآ أَرۡسَلۡتَ إِلَيۡنَا رَسُولٗا فَنَتَّبِعَ ءَايَٰتِكَ وَنَكُونَ
مِنَ ٱلۡمُؤۡمِنِينَ (٤٧) فَلَمَّا جَآءَهُمُ ٱلۡحَقُّ مِنۡ عِندِنَا قَالُواْ
لَوۡلَآ أُوتِيَ مِثۡلَ مَآ أُوتِيَ مُوسَىٰٓۚ أَوَلَمۡ يَكۡفُرُواْ بِمَآ أُوتِيَ
مُوسَىٰ مِن قَبۡلُۖ قَالُواْ سِحۡرَانِ تَظَٰهَرَا وَقَالُوٓاْ إِنَّا بِكُلّٖ كَٰفِرُونَ
(٤٨) قُلۡ فَأۡتُواْ بِكِتَٰبٖ مِّنۡ عِندِ ٱللَّهِ هُوَ أَهۡدَىٰ مِنۡهُمَآ أَتَّبِعۡهُ
إِن كُنتُمۡ صَٰدِقِينَ (٤٩) فَإِن لَّمۡ يَسۡتَجِيبُواْ لَكَ فَٱعۡلَمۡ
أَنَّمَا يَتَّبِعُونَ أَهۡوَآءَهُمۡۚ وَمَنۡ أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيۡرِ
هُدٗى مِّنَ ٱللَّهِۚ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ (٥٠)

㊹ O Messenger! You were not present on the western side of the mountain from Moses's perspective, when I completed the matter of sending Moses as a Messenger to Pharaoh and his people. You were not present to know of that incident so you could relate it to people, so what you do relate to them is only due to Allah's revelation to you.

㊺ However, I created nations and other creations after Moses and a long time passed due to which they forgot the covenants of Allah. You were not a resident of Madyan reciting My verses before them; but I sent you as a Messenger of My own accord and revealed the incident of Moses and his residing in Madyan to you, which you then related to the people.

㊻ Neither were you present at the side of mount Sinai when I called out to Moses and revealed whatever I revealed to him, so that you could relate that to the people either. Rather, I sent you as a mercy from your Lord to the people and revealed that incident to you, so that you could warn a nation to whom no Messenger had come prior to yourself, perhaps they would take heed and believe in whatever was brought to them from Allah, may He be glorified.

㊼ And if a divine punishment were to afflict them due to the sins and disbelief they were upon, they would have argued: "why did you not send a messenger to us, so we could have followed your ayaat and acted upon them, and have been from the true believers who follow your commandments. If it was not for that we would have hastened the punishment. However, we delayed it so that we may be excused by sending a messenger to them."

㊽ So when Muhammad came to them as a Messenger, they said: "Why has Muhammad not been given miracles proving his messengership, similar to what Moses was given in the Hand, Staff and the Torah which was revealed at once?" O Messenger! Say to them, refuting them: "Did the Jews not reject what Moses was given previously, and they said regarding the Torah and the Qur'ān, "Both are sorcery, each supporting the other!" and they also said, "I reject both the Torah and the Qur'ān!"?

㊾ O Messenger! Say to these people: "If indeed you are truthful in your claim that the Torah and Qur'ān are sorcery, bring a book revealed by Allah which is better in guidance than the two. If you bring forth one, I shall follow it."

㊿ And if they do not take up your challenge to bring a book better guiding than the Torah and Qur'ān, know for certain that their rejection of the two is not based on any proof; it is only a result of following their own desires. There is no one more deviant than the one who follows his desires without guidance from Allah, may He be glorified. Allah does not grant a nation who wrongs itself through disbelief in Allah, opposing His Messengers and countering the truth that comes to them from Allah with falsehood, the ability to be guided.

Beneficial Points:

1. The messenger of Allah (peace be upon him) does not know the unseen (ghayb) except that which Allah has informed him of.
2. Knowledge erodes over a long period of time.
3. The people of falsehood have no legitimate excuse.
4. The Jews disbelieved in the Torah and the Qur'ān.
5. The disbelievers are challenged with bringing forth anything which is better in guidance than the revelation of Allah to His Messengers.
6. The disbelievers deviated due to following their desires, not due to following evidence.

الحِزْبُ ٤٠

۞ وَلَقَدْ وَصَّلْنَا لَهُمُ ٱلْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾ ٱلَّذِينَ
ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ مِن قَبْلِهِۦ هُم بِهِۦ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُتْلَىٰ
عَلَيْهِمْ قَالُوٓا۟ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِۦ
مُسْلِمِينَ ﴿٥٣﴾ أُو۟لَٰٓئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا۟ وَيَدْرَءُونَ
بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٥٤﴾ وَإِذَا سَمِعُوا۟
ٱللَّغْوَ أَعْرَضُوا۟ عَنْهُ وَقَالُوا۟ لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ سَلَٰمٌ
عَلَيْكُمْ لَا نَبْتَغِى ٱلْجَٰهِلِينَ ﴿٥٥﴾ إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ
وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ﴿٥٦﴾
وَقَالُوٓا۟ إِن نَّتَّبِعِ ٱلْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَآ ۚ أَوَلَمْ
نُمَكِّن لَّهُمْ حَرَمًا ءَامِنًا يُجْبَىٰٓ إِلَيْهِ ثَمَرَٰتُ كُلِّ شَىْءٍ رِّزْقًا
مِّن لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾ وَكَمْ أَهْلَكْنَا مِن
قَرْيَةٍۭ بَطِرَتْ مَعِيشَتَهَا ۖ فَتِلْكَ مَسَٰكِنُهُمْ لَمْ تُسْكَن مِّنۢ
بَعْدِهِمْ إِلَّا قَلِيلًا ۖ وَكُنَّا نَحْنُ ٱلْوَٰرِثِينَ ﴿٥٨﴾ وَمَا كَانَ رَبُّكَ
مُهْلِكَ ٱلْقُرَىٰ حَتَّىٰ يَبْعَثَ فِىٓ أُمِّهَا رَسُولًا يَتْلُوا۟ عَلَيْهِمْ
ءَايَٰتِنَا ۚ وَمَا كُنَّا مُهْلِكِى ٱلْقُرَىٰٓ إِلَّا وَأَهْلُهَا ظَٰلِمُونَ ﴿٥٩﴾

(51) I continuously conveyed to the idolaters and the Jews amongst the People of the Book the word regarding the stories of the previous nations and the punishment I sent down on them when they denied My Messengers, in the hope that they will be reminded by this and then believe, so that they are not afflicted by what afflicted them.

(52) Those who were firm in believing the Torah before the Qur'ān was revealed believe in the Qur'ān, due to them finding it being informed of and described in their books.

(53) When it is recited to them they say: "We believe it is the truth in which there is no doubt and which is revealed from our Lord. We were Muslims before this Qur'ān was revealed, due to our faith in what the Messengers before him brought".

(54) Those who have been described as mentioned will be given the reward of their actions by Allah twice, due to their persevering in faith in their own book and due to their faith in Muhammad (peace be upon him) when he was sent. They repel through the good of their righteous actions the sins they earned, and from what I have provided them they spend in the avenues of good.

(55) When these believers hear any false speech from the People of the Book, they turn away from it without paying attention it, and they say addressing those who say such: "For us is the reward of our actions and for you is the reward of your actions. You are safe from us swearing and causing harm. I do not seek to accompany ignorant people, due to the damage and harm it contains for one's religion and worldly life".

(56) O Messenger, you do not guide whomever you love, such as Abu Talib and others, by enabling him to bring faith, but rather Allah alone is the one who enables whomever He wants to be guided. And He knows better regarding whom it has already passed in His knowledge that he will be amongst those guided to the straight path.

(57) The idolaters amongst the people of Makkah said, excusing themselves from following Islam and bringing faith in it: "If we follow this Islam which you brought, our enemies will quickly snatch us from our land". Did I not establish these idolaters in a safe sanctuary in which bloodshed and oppression are unlawful, and in which they are safe from others attacking them, with fruits of everything being brought to them as sustenance from Me which I draw towards them?" However, most of them do not know what Allah has blessed them with that they should be grateful to Him.

(58) And how many a city were there which were ungrateful for Allah's blessings on them, then they exceeded the bounds in sins and disobedience, so I sent a punishment to them and destroyed them through it. So these are their dwellings in ruins, with people passing by them. They were not inhabited after those who lived in them, except for a few travellers. And it is I who will inherit the heavens, the earth and everyone in them.

(59) O Messenger, your Lord did not destroy the cities until he had given opportunity to their inhabitants by sending Messengers to their main cities, just as He sent you to the Mother of Cities. And I was not one to destroy the people of the cities when they were firm on the truth. I only destroy them when they are unjust through disbelief and committing sins.

Beneficial Points:

1. There is virtue for a person from the People of the Book who brings faith on Muhammad (peace be upon him) and he is rewarded twice.
2. Enabling a person to accept guidance is in Allah's hands, not in the hands of anyone else such as Messengers and others.
3. Following the truth is a means of peace, not a cause for fear as the idolaters claim.
4. Extravagance is dangerous for the individual and society.
5. It is from Allah's mercy that He does not destroy people except after giving them an opportunity by sending Messengers.

وَمَآ أُوتِيتُم مِّن شَيۡءٖ فَمَتَٰعُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَزِينَتُهَاۚ وَمَا عِندَ
ٱللَّهِ خَيۡرٞ وَأَبۡقَىٰٓۚ أَفَلَا تَعۡقِلُونَ ٦٠ أَفَمَن وَعَدۡنَٰهُ وَعۡدًا حَسَنٗا
فَهُوَ لَٰقِيهِ كَمَن مَّتَّعۡنَٰهُ مَتَٰعَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا ثُمَّ هُوَ يَوۡمَ ٱلۡقِيَٰمَةِ
مِنَ ٱلۡمُحۡضَرِينَ ٦١ وَيَوۡمَ يُنَادِيهِمۡ فَيَقُولُ أَيۡنَ شُرَكَآءِيَ
ٱلَّذِينَ كُنتُمۡ تَزۡعُمُونَ ٦٢ قَالَ ٱلَّذِينَ حَقَّ عَلَيۡهِمُ ٱلۡقَوۡلُ رَبَّنَا
هَٰٓؤُلَآءِ ٱلَّذِينَ أَغۡوَيۡنَآ أَغۡوَيۡنَٰهُمۡ كَمَا غَوَيۡنَاۖ تَبَرَّأۡنَآ إِلَيۡكَۖ
مَا كَانُوٓاْ إِيَّانَا يَعۡبُدُونَ ٦٣ وَقِيلَ ٱدۡعُواْ شُرَكَآءَكُمۡ فَدَعَوۡهُمۡ
فَلَمۡ يَسۡتَجِيبُواْ لَهُمۡ وَرَأَوُاْ ٱلۡعَذَابَۚ لَوۡ أَنَّهُمۡ كَانُواْ يَهۡتَدُونَ
٦٤ وَيَوۡمَ يُنَادِيهِمۡ فَيَقُولُ مَاذَآ أَجَبۡتُمُ ٱلۡمُرۡسَلِينَ ٦٥
فَعَمِيَتۡ عَلَيۡهِمُ ٱلۡأَنۢبَآءُ يَوۡمَئِذٖ فَهُمۡ لَا يَتَسَآءَلُونَ ٦٦ فَأَمَّا
مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحٗا فَعَسَىٰٓ أَن يَكُونَ مِنَ ٱلۡمُفۡلِحِينَ
٦٧ وَرَبُّكَ يَخۡلُقُ مَا يَشَآءُ وَيَخۡتَارُۗ مَا كَانَ لَهُمُ ٱلۡخِيَرَةُۚ سُبۡحَٰنَ
ٱللَّهِ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ٦٨ وَرَبُّكَ يَعۡلَمُ مَا تُكِنُّ
صُدُورُهُمۡ وَمَا يُعۡلِنُونَ ٦٩ وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَۖ لَهُ
ٱلۡحَمۡدُ فِي ٱلۡأُولَىٰ وَٱلۡأٓخِرَةِۖ وَلَهُ ٱلۡحُكۡمُ وَإِلَيۡهِ تُرۡجَعُونَ ٧٠

When the idolaters made excuses from following the truth, due to the difficulties encountered, such as the turmoil of war and cutting off of trade, Allah answered them by saying:

(60) Whatever your Lord has given you, it is of what you enjoy and adorn yourselves with in this worldly life, then it will finish. And the great reward which is with Allah in the afterlife is better and more lasting than the enjoyment and adornment in this world. Do you not understand that so that you prefer what is everlasting over what is going to finish?

(61) Is the one I have promised paradise in the afterlife and the everlasting pleasure it contains like the one I have given wealth and adornment to enjoy in the worldly life, then he will be on the day of judgment amongst those who will be presented to the fire of hell?

(62) On the day their Lord will call them saying: “Where are My partners you used to worship besides me and whom you claimed were My partners?”

(63) The callers towards disbelief for whom the punishment will become binding will say: “Our Lord, these are the ones I misguided just as I became misguided. I disassociate ourselves from them to You. They never used to worship us, but they only used to worship the satans”.

(64) It will be said to them: “Call upon your partners so they can save you from the disgrace you are in”. They will then call their partners, but they will not respond to their call, and they will see the punishment prepared for them. If they had been amongst those guided to the truth, they would not have fallen into the punishment.

(65) On the day their Lord will call them saying: “What answer did you give My Messengers I sent to you?”

(66) So that which they can argue with will become hidden to them and they will not mention anything. They will not ask one another, due to the frightening shock they will be in, because they will know for sure they are heading towards the punishment.

(67) As for one amongst these idolaters who repents from his disbelief, brings faith in Allah and His Messengers, and does good actions, perhaps he will be amongst those who are successful in attaining what they seek and who are saved from what they fear.

(68) O Messenger, your Lord creates what He wishes to create, and He chooses whoever he wants for His obedience and prophethood. The idolaters have no choice that they should object to Allah. Pure and holy is Allah from the partners they worship with Him.

(69) And your Lord knows what their chests hide and make apparent. Nothing of this is hidden from Him and He shall reward them for it.

(70) And He is Allah besides whom there is no true deity. For Him alone is praise in this world and for Him is praise in the afterlife. For Him is the decree which is implemented and which nothing can repel. And to Him alone you will be returned on the day of judgment for reckoning and recompense.

Beneficial Points:

1. The intelligent person is one who prefers the everlasting over the finite.
2. The oppressors will disassociate themselves from one another on the day of judgment.
3. Repentance cancels everything before it.
4. The choice lies with Allah, not with His servants, so His servants have no right to object to Him.
5. Allah’s knowledge encompasses whatever is apparent and hidden from the actions of His servants.

قُلۡ أَرَءَيۡتُمۡ إِن جَعَلَ ٱللَّهُ عَلَيۡكُمُ ٱلَّيۡلَ سَرۡمَدًا إِلَىٰ يَوۡمِ
ٱلۡقِيَٰمَةِ مَنۡ إِلَٰهٌ غَيۡرُ ٱللَّهِ يَأۡتِيكُم بِضِيَآءٍۚ أَفَلَا تَسۡمَعُونَ
٧١ قُلۡ أَرَءَيۡتُمۡ إِن جَعَلَ ٱللَّهُ عَلَيۡكُمُ ٱلنَّهَارَ سَرۡمَدًا إِلَىٰ
يَوۡمِ ٱلۡقِيَٰمَةِ مَنۡ إِلَٰهٌ غَيۡرُ ٱللَّهِ يَأۡتِيكُم بِلَيۡلٖ تَسۡكُنُونَ
فِيهِۚ أَفَلَا تُبۡصِرُونَ ٧٢ وَمِن رَّحۡمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيۡلَ
وَٱلنَّهَارَ لِتَسۡكُنُواْ فِيهِ وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ
تَشۡكُرُونَ ٧٣ وَيَوۡمَ يُنَادِيهِمۡ فَيَقُولُ أَيۡنَ شُرَكَآءِيَ ٱلَّذِينَ
كُنتُمۡ تَزۡعُمُونَ ٧٤ وَنَزَعۡنَا مِن كُلِّ أُمَّةٖ شَهِيدٗا فَقُلۡنَا
هَاتُواْ بُرۡهَٰنَكُمۡ فَعَلِمُوٓاْ أَنَّ ٱلۡحَقَّ لِلَّهِ وَضَلَّ عَنۡهُم
رُبُع الحِزۡب ٤٠ مَّا كَانُواْ يَفۡتَرُونَ ٧٥ ۞إِنَّ قَٰرُونَ كَانَ مِن قَوۡمِ مُوسَىٰ
فَبَغَىٰ عَلَيۡهِمۡۖ وَءَاتَيۡنَٰهُ مِنَ ٱلۡكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ
بِٱلۡعُصۡبَةِ أُوْلِي ٱلۡقُوَّةِ إِذۡ قَالَ لَهُۥ قَوۡمُهُۥ لَا تَفۡرَحۡۖ إِنَّ ٱللَّهَ
لَا يُحِبُّ ٱلۡفَرِحِينَ ٧٦ وَٱبۡتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلۡأٓخِرَةَۖ
وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنۡيَاۖ وَأَحۡسِن كَمَآ أَحۡسَنَ ٱللَّهُ إِلَيۡكَۖ
وَلَا تَبۡغِ ٱلۡفَسَادَ فِي ٱلۡأَرۡضِۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡمُفۡسِدِينَ ٧٧

(71) Say - O Messenger, to these idolaters: Tell me if Allah were to make the light last continuously for you, without any break until the Day of Judgment, which Allah besides Allah can bring you light like that of day? Do you not hear these proofs and know that there is no Allah besides Allah who can bring that to you?

(72) O Messenger! Say to them: Tell me if Allah were to make the day last continuously for you until the Day of Judgment, which Allah besides Allah can bring you night in which you can rest to be relieved of the tiredness of working in the day? Do you not see these signs and know that there is no Allah besides Allah who can bring any of that to you?

(73) And it is from His mercy, O people, that He has made the night dark for you, so you can rest in it after you have become tired through working in the day, and He has made the day bright for you, so you can strive to earn sustenance in it, and so that you can be grateful for Allah's blessings on you and not be ungrateful for them.

(74) On the day their Lord will call them saying: "Where are My partners you used to worship besides Me and claim they are My partners?"

(75) I shall bring from every nation its prophet to testify against them their disbelief and denial, then I will say to these nations: "Bring your proofs and evidences for the disbelief and denial you were in". So their pretexts will run out and they will be convinced that the truth in which there is no doubt is for Allah, and the partners they used to invent for Him will disappear from him.

After Allah mentioned that Pharaoh exalted himself on earth due to authority, He mentioned the transgression of Qarun due to wealth, saying:

(76) Qarun was from the people of Moses (peace be upon him), but he was arrogant over them. And I granted him such treasures of wealth, that the keys to his treasuries would be heavy to carry for even a strong group. When his people said to him: "Do not rejoice arrogantly, for Allah does not love those who rejoice arrogantly, but rather he despises them and will punish them for that.

(77) And seek by the wealth Allah has given you the reward of the abode of the afterlife, by spending it in avenues of good. Do not forget your share of food, drink, clothes, and so forth amongst the blessings, without excessiveness or pride. And deal well with your Lord and with His servants, just as Allah has been good to you. Do not seek corruption on earth by committing sins and leaving obedience. Allah does not love those who cause corruption on earth through that. In fact, he despises them".

Beneficial Points:

1. The succession of day and night is one of the blessings of Allah for which one must thank Him.
2. The night is for rest and the day is for work.
3. Transgression can be due to wealth, just as it can be through leadership and kingdom.
4. Wealth is a blessing, but it can turn into an affliction if it is not utilised in what pleases Allah.
5. Rejoicing arrogantly is a sin which Allah hates.
6. It is important to sincerely advise a person whom we fear will be tempted.
7. Allah dislikes those who cause corruption on earth.

قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلۡمٍ عِندِيٓۚ أَوَلَمۡ يَعۡلَمۡ أَنَّ ٱللَّهَ قَدۡ أَهۡلَكَ
مِن قَبۡلِهِۦ مِنَ ٱلۡقُرُونِ مَنۡ هُوَ أَشَدُّ مِنۡهُ قُوَّةٗ وَأَكۡثَرُ جَمۡعٗاۚ
وَلَا يُسۡـَٔلُ عَن ذُنُوبِهِمُ ٱلۡمُجۡرِمُونَ ٧٨ فَخَرَجَ عَلَىٰ قَوۡمِهِۦ
فِي زِينَتِهِۦۖ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا يَٰلَيۡتَ لَنَا
مِثۡلَ مَآ أُوتِيَ قَٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٖ ٧٩ وَقَالَ ٱلَّذِينَ
أُوتُواْ ٱلۡعِلۡمَ وَيۡلَكُمۡ ثَوَابُ ٱللَّهِ خَيۡرٞ لِّمَنۡ ءَامَنَ وَعَمِلَ
صَٰلِحٗاۚ وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّٰبِرُونَ ٨٠ فَخَسَفۡنَا بِهِۦ
وَبِدَارِهِ ٱلۡأَرۡضَ فَمَا كَانَ لَهُۥ مِن فِئَةٖ يَنصُرُونَهُۥ مِن دُونِ
ٱللَّهِ وَمَا كَانَ مِنَ ٱلۡمُنتَصِرِينَ ٨١ وَأَصۡبَحَ ٱلَّذِينَ تَمَنَّوۡاْ
مَكَانَهُۥ بِٱلۡأَمۡسِ يَقُولُونَ وَيۡكَأَنَّ ٱللَّهَ يَبۡسُطُ ٱلرِّزۡقَ لِمَن
يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُۖ لَوۡلَآ أَن مَّنَّ ٱللَّهُ عَلَيۡنَا لَخَسَفَ بِنَاۖ
وَيۡكَأَنَّهُۥ لَا يُفۡلِحُ ٱلۡكَٰفِرُونَ ٨٢ تِلۡكَ ٱلدَّارُ ٱلۡأٓخِرَةُ نَجۡعَلُهَا
لِلَّذِينَ لَا يُرِيدُونَ عُلُوّٗا فِي ٱلۡأَرۡضِ وَلَا فَسَادٗاۚ وَٱلۡعَٰقِبَةُ لِلۡمُتَّقِينَ
٨٣ مَن جَآءَ بِٱلۡحَسَنَةِ فَلَهُۥ خَيۡرٞ مِّنۡهَاۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا
يُجۡزَى ٱلَّذِينَ عَمِلُواْ ٱلسَّيِّـَٔاتِ إِلَّا مَا كَانُواْ يَعۡمَلُونَ ٨٤

(78) Qarun said: “I have only been given this wealth because of the knowledge and power I have, so I am deserving of that”. Did Qarun not know that Allah had destroyed nations before him who were stronger and who had gathered more wealth? But there power or wealth did not benefit them. On the Day of Judgment, the wrongdoers will not be interrogated about their sins due to Allah’s complete knowledge of them and any questioning they will face is for reprimand and censure.

(79) Qarun came out in his adornment, showing off his wealth and status. Those amongst Qarun’s companions who were desirous of the adornment of the worldly life said: “If only we were given worldly adornment like Qarun has been given. Indeed he has been given a great share of everything!”.

(80) Those given knowledge said when they saw Qarun in his adornment and when they heard what his companions wished for: “Woe unto you! The reward of Allah in the afterlife and the pleasure He has prepared for those who bring faith and do good deeds is better than the worldly splendour given to Qarun”. And none are granted the ability to say this statement and act accordingly except the patient who persevere in preferring the reward with Allah over the temporary enjoyment of this world.

(81) Then I made the earth swallow him and his house, along with all in it, in retribution for his transgression. He had no group to help him against Allah nor was he amongst those who can help themselves.

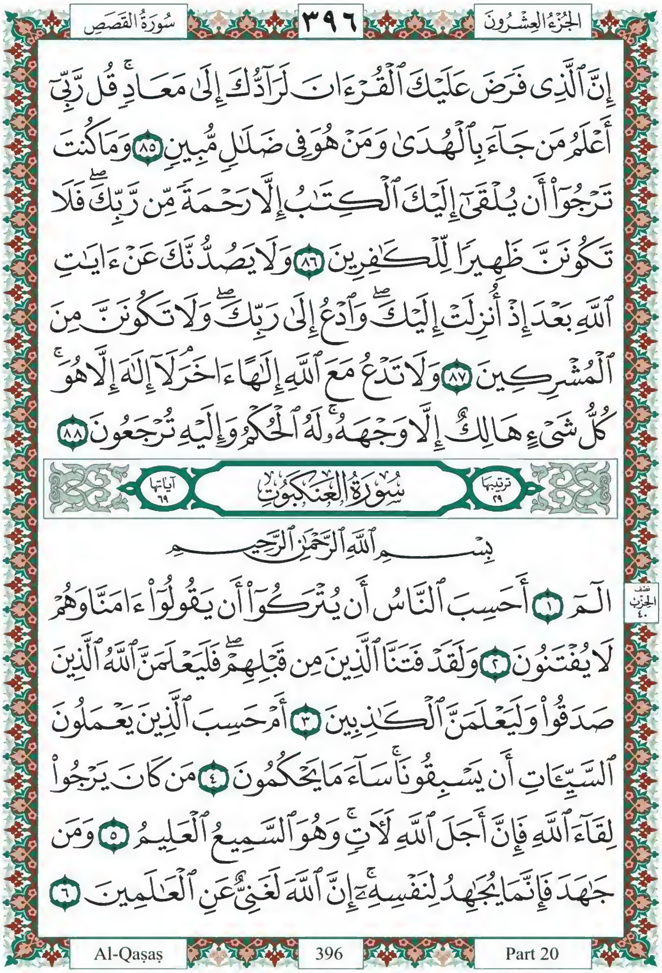
(82) Those who wished for the wealth and adornment he had before being swallowed up began saying heedfully: “Did we not know that Allah extends sustenance for whom He wishes amongst His servants and restricts it for whomever He wishes amongst them? Had Allah not favoured us by not punishing us for what we said, He would have made the earth swallow us as He did with Qarun. The disbelievers are not successful, neither in this life or the afterlife, but rather their return and outcome is loss in both”.

(83) That is the abode of the afterlife which I shall make an abode of pleasure and honour for those who do not seek to be arrogant on earth by turning away from faith in the truth and its followers, nor do they want corruption in it. And the praiseworthy outcome, in the form of the enjoyment of paradise and the pleasure of Allah therein, is for those who are mindful of their Lord by carrying out His commands and refraining from His prohibitions.

(84) Whoever brings a good deed on the Day of Judgment, such as prayer, Zakat, fasting and so forth, for him is a good reward for that good deed, where the good deed will be multiplied to ten the like thereof. And whoever brings a bad deed on the Day of Judgment, such as disbelief, consuming interest, adultery and so forth, then those who did bad deeds will not be rewarded except as much as they did, without any increase.

Beneficial Points:

1. Every good and blessing in man is from the creation and decree of Allah.
2. It is necessary upon the intelligent human to take heed from the conditions of those before him.
3. The people of worldly pursuits are the quickest to be deceived by it and to fall into temptation.
4. The people of knowledge are the people of wisdom and salvation from temptations, because knowledge directs a person toward what is correct.
5. The outcome of haughtiness and arrogance on earth and spreading corruption is destruction and loss.
6. The vastness of Allah’s mercy and His justice is through multiplying good deeds for the believer and not multiplying bad deeds for the disbeliever.



إِنَّ ٱلَّذِي فَرَضَ عَلَيۡكَ ٱلۡقُرۡءَانَ لَرَآدُّكَ إِلَىٰ مَعَادٖۚ قُل رَّبِّيٓ
أَعۡلَمُ مَن جَآءَ بِٱلۡهُدَىٰ وَمَنۡ هُوَ فِي ضَلَٰلٖ مُّبِينٖ ٨٥ وَمَا كُنتَ
تَرۡجُوٓاْ أَن يُلۡقَىٰٓ إِلَيۡكَ ٱلۡكِتَٰبُ إِلَّا رَحۡمَةٗ مِّن رَّبِّكَۖ فَلَا
تَكُونَنَّ ظَهِيرٗا لِّلۡكَٰفِرِينَ ٨٦ وَلَا يَصُدُّنَّكَ عَنۡ ءَايَٰتِ
ٱللَّهِ بَعۡدَ إِذۡ أُنزِلَتۡ إِلَيۡكَۖ وَٱدۡعُ إِلَىٰ رَبِّكَۖ وَلَا تَكُونَنَّ مِنَ
ٱلۡمُشۡرِكِينَ ٨٧ وَلَا تَدۡعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَۘ لَآ إِلَٰهَ إِلَّا هُوَۚ
كُلُّ شَيۡءٍ هَالِكٌ إِلَّا وَجۡهَهُۥۚ لَهُ ٱلۡحُكۡمُ وَإِلَيۡهِ تُرۡجَعُونَ ٨٨

ترتيبها ٢٩

سُورَةُ العَنكَبُوتِ

آياتها ٦٩

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

نصف الحزب ٤٠
الٓمٓ ١ أَحَسِبَ ٱلنَّاسُ أَن يُتۡرَكُوٓاْ أَن يَقُولُوٓاْ ءَامَنَّا وَهُمۡ
لَا يُفۡتَنُونَ ٢ وَلَقَدۡ فَتَنَّا ٱلَّذِينَ مِن قَبۡلِهِمۡۖ فَلَيَعۡلَمَنَّ ٱللَّهُ ٱلَّذِينَ
صَدَقُواْ وَلَيَعۡلَمَنَّ ٱلۡكَٰذِبِينَ ٣ أَمۡ حَسِبَ ٱلَّذِينَ يَعۡمَلُونَ
ٱلسَّيِّـَٔاتِ أَن يَسۡبِقُونَاۚ سَآءَ مَا يَحۡكُمُونَ ٤ مَن كَانَ يَرۡجُواْ
لِقَآءَ ٱللَّهِ فَإِنَّ أَجَلَ ٱللَّهِ لَأٓتٖۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ٥ وَمَن
جَٰهَدَ فَإِنَّمَا يُجَٰهِدُ لِنَفۡسِهِۦٓۚ إِنَّ ٱللَّهَ لَغَنِيٌّ عَنِ ٱلۡعَٰلَمِينَ ٦

(85) The One who revealed the Qur'ān to you and made it compulsory upon you to convey it and act upon it is going to return you to Makkah victoriously. O Messenger, say to the idolaters: "My Lord knows best who has brought guidance and who is clearly astray from guidance and truth".

(86) O Messenger, you did not expect, before prophethood, that the Qur'ān would be revealed to you, as revelation from Allah. However, His mercy required it to be revealed to you, so do not be a helper to the disbelievers in the misguidance they are upon.

(87) These idolaters should not turn you away from the verses of Allah after they have been revealed to you, making you leave reciting and conveying them. And call people towards faith in Allah, declaring His Oneness, and acting on His sacred law. And do not become from the idolaters who worship others besides Allah, but rather be from those who declare Allah's Oneness and only worship Allah alone.

(88) And do not worship alongside Allah any Allah besides Him. There is no true Allah besides Him. Everything will perish besides His Face. For Him alone is the judgment; He judges as He wishes. And to Him alone you will be returned on the day of judgment to be reckoned and rewarded.

The Spider (Sūrah Al-Ankabut)

Themes of the Sūrah:

This sūrah focuses on steadfastness and patience during affliction and trials, and its outcome.

Explanation:

① Alif Lam Meem. The discussion on similar letters has already passed at the beginning of Sūrah Al-Baqarah.

② Did the people think that by saying: "I brought faith in Allah", they will be left without any test to clarify the reality of what they said: are they true believers? The matter is not as they thought.

③ I tested those before them, so Allah will make clear and disclose to you the truth of those who were true in their faith and the lie of those who were dishonest therein.

④ Or did those who commit sins such as idolatry and so forth think they will escape us and be saved from My punishment? Bad is the judgment they make, for they will not be able to make Allah powerless nor will they be saved from His punishment if they die on their disbelief.

⑤ Whoever is hopeful of meeting Allah on the day of judgment so He can reward him should know that the time Allah has appointed for that is coming soon. And He is Hearing of the statements of His servants, Knowing of their actions. Nothing of their actions are hidden from Him and He shall reward them accordingly.

⑥ And whoever exerts himself by motivating it to guidance and staying far from disobedience, and whoever strives in the way of Allah, he is only doing so for his own benefit. Allah is Self-Sufficient and in no need of all the creation. Their obedience does not increase Him nor does their disobedience decrease Him.

Beneficial Points:

1. Helping the people of misguidance is forbidden.
2. Holding firm to the Oneness of Allah and staying far from idolatry have been commanded.
3. Afflicting the believers and testing them is Allah's custom.
4. Allah is Self sufficient, not in need and does not take benefit from the obedience of His servants.

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَنُكَفِّرَنَّ عَنۡهُمۡ سَيِّـَٔاتِهِمۡ
وَلَنَجۡزِيَنَّهُمۡ أَحۡسَنَ ٱلَّذِي كَانُواْ يَعۡمَلُونَ (٧) وَوَصَّيۡنَا ٱلۡإِنسَٰنَ
بِوَٰلِدَيۡهِ حُسۡنٗاۖ وَإِن جَٰهَدَاكَ لِتُشۡرِكَ بِي مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٞ
فَلَا تُطِعۡهُمَآۚ إِلَيَّ مَرۡجِعُكُمۡ فَأُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ (٨)
وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَنُدۡخِلَنَّهُمۡ فِي ٱلصَّٰلِحِينَ
(٩) وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ فَإِذَآ أُوذِيَ فِي ٱللَّهِ جَعَلَ
فِتۡنَةَ ٱلنَّاسِ كَعَذَابِ ٱللَّهِۖ وَلَئِن جَآءَ نَصۡرٞ مِّن رَّبِّكَ لَيَقُولُنَّ
إِنَّا كُنَّا مَعَكُمۡۚ أَوَلَيۡسَ ٱللَّهُ بِأَعۡلَمَ بِمَا فِي صُدُورِ ٱلۡعَٰلَمِينَ
(١٠) وَلَيَعۡلَمَنَّ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَلَيَعۡلَمَنَّ ٱلۡمُنَٰفِقِينَ
(١١) وَقَالَ ٱلَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ ٱتَّبِعُواْ سَبِيلَنَا
وَلۡنَحۡمِلۡ خَطَٰيَٰكُمۡ وَمَا هُم بِحَٰمِلِينَ مِنۡ خَطَٰيَٰهُم مِّن
شَيۡءٍۖ إِنَّهُمۡ لَكَٰذِبُونَ (١٢) وَلَيَحۡمِلُنَّ أَثۡقَالَهُمۡ وَأَثۡقَالٗا مَّعَ
أَثۡقَالِهِمۡۖ وَلَيُسۡـَٔلُنَّ يَوۡمَ ٱلۡقِيَٰمَةِ عَمَّا كَانُواْ يَفۡتَرُونَ
(١٣) وَلَقَدۡ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦ فَلَبِثَ فِيهِمۡ أَلۡفَ سَنَةٍ
إِلَّا خَمۡسِينَ عَامٗا فَأَخَذَهُمُ ٱلطُّوفَانُ وَهُمۡ ظَٰلِمُونَ (١٤)

⑦ Those who brought faith and were patient on our testing them, and who did good actions, I shall wipe out their sins due to the good actions they did, and I shall reward them in the afterlife with the best of what they used to do in this world.

⑧ And I enjoined upon humankind that they be righteous and good with their parents. O man, if your parents force you to associate with Me that whose association you have no knowledge of - as occurred with Sa'd ibn Abi Waqqas from his mother - do not obey them in that, because there is no obedience to the creation in disobedience to the Creator. To Me alone is your return on the Day of Judgment, then I shall inform you of what you used to do in the world and I shall reward you for it.

⑨ And those who brought faith and did good actions, I shall enter them on the day of judgment amongst the righteous, thus I will raise them with them and grant them their reward.

⑩ Amongst people is he who says: "I brought faith in Allah". But when the disbelievers afflict him with harm due to his faith, he considers their torture the punishment of Allah, hence he renounces faith to conform with the disbelievers. And if you achieve help from your Lord, O Messenger, they will say: "We are with you in faith, O believers". Does Allah not know best what is in the hearts of people, nothing of disbelief and faith they contain being hidden from Him? So how do you inform Allah of what is in their hearts when He knows better than them what they contain?

⑪ And surely Allah will make clear to His servants those who truly brought faith and He will make clear those who display faith but hide disbelief.

⑫ And the disbelievers said to those who brought faith in Allah alone: "Follow our religion and what we are on, and we will carry your sins for you and we take responsibility for them". They will not carry any of their sins, and they are lying in this statement of theirs.

As it may be understood through negating their lifting the sins of others that the disbelievers who call towards their misguidance will not incur any extra sin due to that, this ambiguity was lifted by His saying:

⑬ And I shall burden these idolaters who call towards their falsehood with the sins they committed and I shall burden them with the sins of those who followed their call, without any of the sins of their followers being decreased. And they will be questioned on the day of judgment regarding the falsehood they used to invent in this world.

⑭ And I sent Noah as a Messenger to his people, then he stayed amongst them for a period of nine hundred and fifty years, calling them to the Oneness of Allah. But they denied him and remained on their disbelief, so the flood seized them whilst they were wrongdoers due to their disbelief in Allah and their denial of the Messengers, thus they were destroyed through drowning.

Beneficial Points:

1. Allah wipes out sins through good deeds.
2. The emphasis on the obligation of being kind to one's parents.
3. Obedience to Allah comes before obedience to one's parents.
4. Faith in Allah demands patience upon being harmed in His way.
5. Whoever establishes a bad practice, on him is its burden and the burden of those who practice it, without any of their burden decreasing.

فَأَنجَيۡنَٰهُ وَأَصۡحَٰبَ ٱلسَّفِينَةِ وَجَعَلۡنَٰهَآ ءَايَةٗ لِّلۡعَٰلَمِينَ
١٥ وَإِبۡرَٰهِيمَ إِذۡ قَالَ لِقَوۡمِهِ ٱعۡبُدُواْ ٱللَّهَ وَٱتَّقُوهُۖ ذَٰلِكُمۡ
خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ١٦ إِنَّمَا تَعۡبُدُونَ مِن
دُونِ ٱللَّهِ أَوۡثَٰنٗا وَتَخۡلُقُونَ إِفۡكًاۚ إِنَّ ٱلَّذِينَ تَعۡبُدُونَ مِن
دُونِ ٱللَّهِ لَا يَمۡلِكُونَ لَكُمۡ رِزۡقٗا فَٱبۡتَغُواْ عِندَ ٱللَّهِ ٱلرِّزۡقَ
وَٱعۡبُدُوهُ وَٱشۡكُرُواْ لَهُۥٓۖ إِلَيۡهِ تُرۡجَعُونَ ١٧ وَإِن تُكَذِّبُواْ
فَقَدۡ كَذَّبَ أُمَمٞ مِّن قَبۡلِكُمۡۖ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلۡبَلَٰغُ
ٱلۡمُبِينُ ١٨ أَوَلَمۡ يَرَوۡاْ كَيۡفَ يُبۡدِئُ ٱللَّهُ ٱلۡخَلۡقَ ثُمَّ
يُعِيدُهُۥٓۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ ١٩ قُلۡ سِيرُواْ فِي ٱلۡأَرۡضِ
فَٱنظُرُواْ كَيۡفَ بَدَأَ ٱلۡخَلۡقَۚ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشۡأَةَ ٱلۡأٓخِرَةَۚ
إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٢٠ يُعَذِّبُ مَن يَشَآءُ وَيَرۡحَمُ
مَن يَشَآءُۖ وَإِلَيۡهِ تُقۡلَبُونَ ٢١ وَمَآ أَنتُم بِمُعۡجِزِينَ فِي
ٱلۡأَرۡضِ وَلَا فِي ٱلسَّمَآءِۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن
وَلِيّٖ وَلَا نَصِيرٖ ٢٢ وَٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ ٱللَّهِ وَلِقَآئِهِۦٓ
أُوْلَٰٓئِكَ يَئِسُواْ مِن رَّحۡمَتِي وَأُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ أَلِيمٞ ٢٣

⑮ So I saved Noah and the believers with him in the ark from being destroyed through drowning, and I made the ark a sign for people to take heed from.

⑯ O Messenger, remember the story of Abraham when he said to his people: “Worship Allah alone, and fear His punishment by carrying out His commands and refraining from His prohibitions. That which is being ordered that is better for you if you really want to know what is better for you.

⑰ O idolaters, you are only worshipping idols which do not benefit or harm, and you are inventing a lie when you claim they are worthy of worship. Those whom you worship besides Allah do not have the ability to provide for you that they should provide you. Seek provision from Allah alone, as He is the Provider, worship Him alone, and thank Him for the provision He has blessed you with. To Him alone you will be returned on the day of judgment to be reckoned and rewarded, not to Your idols”.

⑱ O idolaters, if you deny what Muhammad (peace be upon him) brought, then nations before you also denied, such as the nation of Noah, and Aad and Thamud. It is only upon the Messenger to clearly convey, and he has conveyed what his Lord ordered him to convey to you.

⑲ Do these deniers not see how Allah created the creation initially, then He shall restore it after it has finished? This is easy for Allah, as He is Powerful with nothing is beyond His ability.

⑳ O Messenger, say to these deniers of the resurrection: “Travel through the land and think how Allah began the creation. Then Allah will restore people after their death to the second life for the resurrection and reckoning. Allah is Powerful over everything; nothing is outside His ability, so He is able to resurrect people just as He created them in the first place”.

㉑ He punishes whom He wishes from His creation through His justice, and He has mercy on whom He wishes amongst His creation through His grace.

㉒ You are not going to escape your Lord, nor can you flee from His punishment on earth or in the heavens. You do not have besides Allah any helper to take care of your affairs nor do you have any assistant to lift His punishment from you.

㉓ Those who disbelieved in the verses of Allah and meeting Him on the Day of Judgment, those have lost hope in My mercy, so they will never enter paradise due to their disbelief, and those will have a painful punishment that will await them in the afterlife.

Beneficial Points:

1. Idols do not have the ability to provide, so they do not deserve worship.
2. Provision is only to be sought from Allah who possesses the power to provide.
3. The beginning of creation is a proof to the resurrection.
4. Entering paradise is forbidden for one who dies in his disbelief.

فَمَا كَانَ جَوَابَ قَوۡمِهِۦٓ إِلَّآ أَن قَالُواْ ٱقۡتُلُوهُ أَوۡ حَرِّقُوهُ
فَأَنجَىٰهُ ٱللَّهُ مِنَ ٱلنَّارِۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يُؤۡمِنُونَ
٢٤ وَقَالَ إِنَّمَا ٱتَّخَذۡتُم مِّن دُونِ ٱللَّهِ أَوۡثَٰنٗا مَّوَدَّةَ بَيۡنِكُمۡ
فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ ثُمَّ يَوۡمَ ٱلۡقِيَٰمَةِ يَكۡفُرُ بَعۡضُكُم
بِبَعۡضٖ وَيَلۡعَنُ بَعۡضُكُم بَعۡضٗا وَمَأۡوَىٰكُمُ ٱلنَّارُ
وَمَا لَكُم مِّن نَّٰصِرِينَ ٢٥ ۞ فَـَٔامَنَ لَهُۥ لُوطٞۘ وَقَالَ ثلاثة أرباع الحزب ٤٠
إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّيٓۖ إِنَّهُۥ هُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٢٦
وَوَهَبۡنَا لَهُۥٓ إِسۡحَٰقَ وَيَعۡقُوبَ وَجَعَلۡنَا فِي ذُرِّيَّتِهِ
ٱلنُّبُوَّةَ وَٱلۡكِتَٰبَ وَءَاتَيۡنَٰهُ أَجۡرَهُۥ فِي ٱلدُّنۡيَاۖ وَإِنَّهُۥ
فِي ٱلۡأٓخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ٢٧ وَلُوطًا إِذۡ قَالَ لِقَوۡمِهِۦٓ
إِنَّكُمۡ لَتَأۡتُونَ ٱلۡفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنۡ أَحَدٖ
مِّنَ ٱلۡعَٰلَمِينَ ٢٨ أَئِنَّكُمۡ لَتَأۡتُونَ ٱلرِّجَالَ وَتَقۡطَعُونَ
ٱلسَّبِيلَ وَتَأۡتُونَ فِي نَادِيكُمُ ٱلۡمُنكَرَۖ فَمَا كَانَ جَوَابَ
قَوۡمِهِۦٓ إِلَّآ أَن قَالُواْ ٱئۡتِنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ
ٱلصَّٰدِقِينَ ٢٩ قَالَ رَبِّ ٱنصُرۡنِي عَلَى ٱلۡقَوۡمِ ٱلۡمُفۡسِدِينَ ٣٠

㉔ The only answer Abraham's people gave to him - after he had instructed them to worship Allah alone and to give up the worship of idols - was that they said: Kill him or throw him into the fire in defence of your Allahs. But Allah saved him from the Fire. In his being saved from the fire after having been thrown into it there truly are lessons for people who have faith, because they are the one who benefit from such lessons.

㉕ Abraham (peace be upon him) said to his people: You have only taken idols as Allahs whom you worship for your mutual recognition and affection for their worship in the present life. Then, on the Day of Judgement, this mutual affection between you will end and you will disown and curse one another when you see the punishment. The fire will be the place you resort to and no one will help and protect you against Allah's punishment, not the idols that you used to worship besides Allah and nor anyone else.

㉖ Lot (peace be upon him) believed in him and Abraham said: I will emigrate to my Lord, to the blessed land of Levant. He is the Mighty that cannot be challenged and the one who migrates to Him will never be humiliated. He is the Wise in His planning and estimation.

㉗ I gave Abraham Isaac and his son, Jacob. I placed prophethood and revealed scriptures from Allah among his offspring. I gave him the rewards of his steadfastness on the truth in this world, and in the life to come he will be given the reward of the righteous. What he was given in the world will not reduce the noble reward that has been prepared for him in the afterlife.

㉘ O Messenger, remember the story of Lot when he said to his people: You are committing a terrible sin that was not perpetrated before you by anyone in the whole world. You are the first to innovate this sin that goes against the sound nature of man.

㉙ Do you approach men from their backsides to satisfy your lust, cut off the way for travellers who cannot pass by you for fear of the obscene sin that you perpetrate, commit evil acts in your gatherings such as nudity and harm those who pass by with words and actions? But the only response from his people after he prohibited them from doing evil acts was that they said to him: Bring upon us Allah's punishment that you threaten us with, if you are truthful in your claim.

㉚ Lot (peace be upon him) prayed to His Lord after his people were obstinate and had disparagingly demanded that the punishment be sent down on them: O my Lord! Help me against these people who spread corruption on earth by the disbelief and shameful sins that they promulgate.

Beneficial Points:

1. Allah's care for His righteous servants as He saves them from the plot of their enemies.
2. The friendship of disbelievers will be severed in the afterlife and will turn into enmity.
3. The virtue of migration to Allah.
4. The greatness of the rank of Abraham and his family in Allah's sight.
5. Our prophet (peace be upon him) was definitely from the progeny of Abraham.
6. Being given some reward in the world does not mean the reward in the afterlife will be diminished.
7. The obscene act of homosexuality is one of the major sins.
8. The evil of committing wrong acts in public gatherings.

وَلَمَّا جَآءَتۡ رُسُلُنَآ إِبۡرَٰهِيمَ بِٱلۡبُشۡرَىٰ قَالُوٓاْ إِنَّا مُهۡلِكُوٓاْ
أَهۡلِ هَٰذِهِ ٱلۡقَرۡيَةِۖ إِنَّ أَهۡلَهَا كَانُواْ ظَٰلِمِينَ ٣١
قَالَ إِنَّ فِيهَا لُوطٗاۚ قَالُواْ نَحۡنُ أَعۡلَمُ بِمَن فِيهَاۖ لَنُنَجِّيَنَّهُۥ
وَأَهۡلَهُۥٓ إِلَّا ٱمۡرَأَتَهُۥ كَانَتۡ مِنَ ٱلۡغَٰبِرِينَ ٣٢ وَلَمَّآ
أَن جَآءَتۡ رُسُلُنَا لُوطٗا سِيٓءَ بِهِمۡ وَضَاقَ بِهِمۡ ذَرۡعٗاۖ
وَقَالُواْ لَا تَخَفۡ وَلَا تَحۡزَنۡ إِنَّا مُنَجُّوكَ وَأَهۡلَكَ إِلَّا
ٱمۡرَأَتَكَ كَانَتۡ مِنَ ٱلۡغَٰبِرِينَ ٣٣ إِنَّا مُنزِلُونَ عَلَىٰٓ أَهۡلِ
هَٰذِهِ ٱلۡقَرۡيَةِ رِجۡزٗا مِّنَ ٱلسَّمَآءِ بِمَا كَانُواْ يَفۡسُقُونَ
٣٤ وَلَقَد تَّرَكۡنَا مِنۡهَآ ءَايَةَۢ بَيِّنَةٗ لِّقَوۡمٖ يَعۡقِلُونَ
٣٥ وَإِلَىٰ مَدۡيَنَ أَخَاهُمۡ شُعَيۡبٗا فَقَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ
وَٱرۡجُواْ ٱلۡيَوۡمَ ٱلۡأٓخِرَ وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ مُفۡسِدِينَ
٣٦ فَكَذَّبُوهُ فَأَخَذَتۡهُمُ ٱلرَّجۡفَةُ فَأَصۡبَحُواْ فِي دَارِهِمۡ
جَٰثِمِينَ ٣٧ وَعَادٗا وَثَمُودَاْ وَقَد تَّبَيَّنَ لَكُم
مِّن مَّسَٰكِنِهِمۡۖ وَزَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ أَعۡمَٰلَهُمۡ
فَصَدَّهُمۡ عَنِ ٱلسَّبِيلِ وَكَانُواْ مُسۡتَبۡصِرِينَ ٣٨

㉛ When the angels whom I had sent came to give good news to Abraham of Isaac and after him his son, Jacob, they said to him: We are going to destroy the people of the town of Sodom, the town of the people of Lot. Its people were wrongdoers because of the obscene act that they were doing.

㉜ Abraham (peace be upon him) said to the angels: But Lot is in that town whose people you wish to destroy and he is not one of the wrongdoers. The angels said: I know very well who is there. I will save him and his household from the destruction that will be sent down on the people of the town, except for his wife. She will be one of those who will be left behind, and we will destroy her with the rest of them.

㉝ When the angels whom I sent to destroy the people of Lot came to Lot, he was troubled and distressed by their coming, fearing for them the evil of his people, as the Messengers had come to him in the form of men and his people lusted after men instead of women. The angels said to him: Do not fear, for your people will not be able to harm you and do not grieve over the news of their destruction that I give you. I will certainly save you and your household from destruction, except for your wife. She will be one of those who will be left behind, and we will destroy her with the rest of them.

㉞ I will send a punishment from the sky down on the people of this town that used to do obscene acts, which is stones of baked clay, as a punishment for their leaving out following Allah by the perpetration of that evil and immoral act, which was satisfaction of lust with men instead of women.

㉟ I left some of this town that I destroyed as a clear sign for those who use their intellect for sound reasoning, because they are the ones who take a lesson from the signs.

㊱ I sent to the people of Madyan their brother in lineage, Shu'ayb (peace be upon him). He said: My people, worship Allah alone, and have hope by your worshipping Him for reward on the Last Day. Do not spread corruption on earth by committing and spreading sins.

㊲ His people rejected him and so the earthquake struck them. When morning came, they were laying dead in their homes, and they were motionless.

㊳ I also destroyed the tribe of 'Ad, the people of Hud, and the Thamud, the people of Salih. Signs of their destruction are clear to you - O people of Makkah - by what is left of their dwelling by Hijr (towards the Levant) and Shihr (near Hadramut). Their empty dwellings are evidence of that. Satan made their deeds of disbelief and other sins seem good to them and diverted them from the right path. They were capable of seeing truth from deviation and guidance from misguidance as their Messengers had taught them, but they chose to follow their desires instead of following guidance.

Beneficial Points:

1. Oppression is a means that leads to destruction.
2. Following the truth is a means that leads to salvation from destruction.
3. Human relations are only of benefit if they are accompanied by faith.
4. Concern for the safety and security of guests from being assaulted.
5. The homes of those who were destroyed by the punishment is a lesson for those who wish to take lesson.
6. Knowing the truth is of no benefit when one follows his desires and gives preference to it over guidance.

وَقَٰرُونَ وَفِرۡعَوۡنَ وَهَٰمَٰنَۖ وَلَقَدۡ جَآءَهُم مُّوسَىٰ بِٱلۡبَيِّنَٰتِ
فَٱسۡتَكۡبَرُواْ فِي ٱلۡأَرۡضِ وَمَا كَانُواْ سَٰبِقِينَ ٣٩
فَكُلًّا أَخَذۡنَا بِذَنۢبِهِۦۖ فَمِنۡهُم مَّنۡ أَرۡسَلۡنَا عَلَيۡهِ حَاصِبٗا
وَمِنۡهُم مَّنۡ أَخَذَتۡهُ ٱلصَّيۡحَةُ وَمِنۡهُم مَّنۡ خَسَفۡنَا بِهِ
ٱلۡأَرۡضَ وَمِنۡهُم مَّنۡ أَغۡرَقۡنَاۚ وَمَا كَانَ ٱللَّهُ لِيَظۡلِمَهُمۡ
وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ ٤٠ مَثَلُ ٱلَّذِينَ
ٱتَّخَذُواْ مِن دُونِ ٱللَّهِ أَوۡلِيَآءَ كَمَثَلِ ٱلۡعَنكَبُوتِ
ٱتَّخَذَتۡ بَيۡتٗاۖ وَإِنَّ أَوۡهَنَ ٱلۡبُيُوتِ لَبَيۡتُ ٱلۡعَنكَبُوتِۚ
لَوۡ كَانُواْ يَعۡلَمُونَ ٤١ إِنَّ ٱللَّهَ يَعۡلَمُ مَا يَدۡعُونَ مِن
دُونِهِۦ مِن شَيۡءٖۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٤٢ وَتِلۡكَ
ٱلۡأَمۡثَٰلُ نَضۡرِبُهَا لِلنَّاسِۖ وَمَا يَعۡقِلُهَآ إِلَّا ٱلۡعَٰلِمُونَ
٤٣ خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ إِنَّ فِي ذَٰلِكَ
لَأٓيَةٗ لِّلۡمُؤۡمِنِينَ ٤٤ ٱتۡلُ مَآ أُوحِيَ إِلَيۡكَ مِنَ ٱلۡكِتَٰبِ
وَأَقِمِ ٱلصَّلَوٰةَۖ إِنَّ ٱلصَّلَوٰةَ تَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ
وَٱلۡمُنكَرِۗ وَلَذِكۡرُ ٱللَّهِ أَكۡبَرُۗ وَٱللَّهُ يَعۡلَمُ مَا تَصۡنَعُونَ ٤٥

㊴ I destroyed Qarun when he oppressed the people of Moses, by sinking him together with his property into the ground. I destroyed Pharaoh and his minister, Haman, by drowning them in the sea. Moses had brought them clear miracles indicating his truthfulness, but they behaved arrogantly in the land of Egypt and were too proud to have faith in him. They could not be saved from My punishment by escaping from Me.

㊵ So I seized each one of those mentioned above with My destructive punishment. Amongst them were the people of Lot on whom I sent down stones of baked clay. Amongst them were the people of Salih and the people of Shuaib who were overcome by a sudden blast. Amongst them was Qarun whom I sunk into the earth together with his property. Amongst them were the people of Noah and Pharaoh and Haman whom I destroyed by drowning. It was not Allah who wronged them by destroying them for no sin; but they wronged themselves by committing sin and thus were deserving of the punishment.

㊶ The example of the idolaters who took idols whom they worshipped other than Allah in the hope that they will benefit them or intercede for them is like that of a spider that builds a house to protect it from heat and cold and from an assault against it. The frailest of all houses is the spider's as it does not ward off any cold nor prevent any heat. Similarly, their idols will not benefit nor harm nor intercede. If the idolaters knew that, they would not have taken idols that they worship besides Allah.

㊷ Allah, may He be glorified, knows what they worship besides Him. Nothing of that is hidden from Him. He is the Mighty Who cannot be challenged and the Wise in His creation, estimation and planning.

㊸ These examples that I draw for people, to awaken them and make them see the truth and guide them to it, can only be grasped in the desired manner by those who have knowledge of Allah's law and rule.

㊹ Allah, may He be glorified, created the heavens and He created the earth with truth. He did not create them with falsehood and He did not create them in vain. In that creation there is clear indication of Allah's Power for those who have faith, because they are the ones who will use Allah's creation as evidence for the Creator, may He be glorified. The disbelievers however pass by the signs in the horizons and the signs within themselves without their attention being drawn to the greatness and power of the Creator, may He be glorified.

㊺ Read - O Messenger - to people what Allah has revealed to you of the Qur'ān and do the prayer in the most perfect manner. Prayer that is discharged perfectly restrains the doer from falling into sins and wrong, because it creates a light in the heart that prevents the perpetration of sins and guides the person to doing righteous deeds. The remembrance of Allah is greater than and superior to every thing. Allah knows everything you are doing. None of your actions are hidden from him and He will recompense you for them. If they are good the recompense will be good and if they are evil the recompense will be evil.

Beneficial Points:

1. The various forms of punishment in the world.
2. Allah is free of committing oppression.
3. Attaching oneself to other than Allah is to attach oneself to the weakest means.
4. The virtue of knowledge.
5. The importance of prayer in setting right the behaviour of a believer.
6. The virtue of the remembrance of Allah.

۞ وَلَا تُجَٰدِلُوٓاْ أَهۡلَ ٱلۡكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ إِلَّا
ٱلَّذِينَ ظَلَمُواْ مِنۡهُمۡۖ وَقُولُوٓاْ ءَامَنَّا بِٱلَّذِيٓ أُنزِلَ إِلَيۡنَا وَأُنزِلَ
إِلَيۡكُمۡ وَإِلَٰهُنَا وَإِلَٰهُكُمۡ وَٰحِدٞ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ
٤٦ وَكَذَٰلِكَ أَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَۚ فَٱلَّذِينَ ءَاتَيۡنَٰهُمُ
ٱلۡكِتَٰبَ يُؤۡمِنُونَ بِهِۦۖ وَمِنۡ هَٰٓؤُلَآءِ مَن يُؤۡمِنُ بِهِۦۚ وَمَا
يَجۡحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلۡكَٰفِرُونَ ٤٧ وَمَا كُنتَ تَتۡلُواْ مِن
قَبۡلِهِۦ مِن كِتَٰبٖ وَلَا تَخُطُّهُۥ بِيَمِينِكَۖ إِذٗا لَّٱرۡتَابَ
ٱلۡمُبۡطِلُونَ ٤٨ بَلۡ هُوَ ءَايَٰتُۢ بَيِّنَٰتٞ فِي صُدُورِ ٱلَّذِينَ
أُوتُواْ ٱلۡعِلۡمَۚ وَمَا يَجۡحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ٤٩ وَقَالُواْ
لَوۡلَآ أُنزِلَ عَلَيۡهِ ءَايَٰتٞ مِّن رَّبِّهِۦۖ قُلۡ إِنَّمَا ٱلۡأٓيَٰتُ عِندَ ٱللَّهِ
وَإِنَّمَآ أَنَا۠ نَذِيرٞ مُّبِينٌ ٥٠ أَوَلَمۡ يَكۡفِهِمۡ أَنَّآ أَنزَلۡنَا عَلَيۡكَ
ٱلۡكِتَٰبَ يُتۡلَىٰ عَلَيۡهِمۡۚ إِنَّ فِي ذَٰلِكَ لَرَحۡمَةٗ وَذِكۡرَىٰ
لِقَوۡمٖ يُؤۡمِنُونَ ٥١ قُلۡ كَفَىٰ بِٱللَّهِ بَيۡنِي وَبَيۡنَكُمۡ
شَهِيدٗاۖ يَعۡلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ وَٱلَّذِينَ ءَامَنُواْ
بِٱلۡبَٰطِلِ وَكَفَرُواْ بِٱللَّهِ أُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ٥٢

㊻ O believers! Do not discuss and debate with the Jews and Christians to whom the divine books were revealed, except in the best of manners and most exemplary of ways: inviting them by exhortation and establishing clear proofs. As for those of them who oppress by showing stubbornness and arrogance, fight them until they submit, or pay the Jizyah with their own hands while subdued. And say to the Jews and the Christians: “I have believed in whatever Allah has revealed to us in the Qur’ān, and in the Torah and Gospel that was revealed to you. Our Lord is one and so is yours, He has no partner in His lordship, worship or perfection, and we submit and humble ourselves to Him alone.”
㊼ And just as I revealed the Books upon those before you, I revealed the Qur’ān upon you. Some of those who read the Torah, such as Abdullah ibn as Salam believe in the Qur’ān as well, because of what they find of its description in their books. And from among the idolaters are also those who believe in this Qur’ān. Only those who are habituated to rejection and denial disbelieve in My signs, despite their clarity.
㊽ O Messenger! You never read any book before the Qur’ān, nor did you write anything with your hand because you are unlettered and cannot read or write. Had you been able to read and write, the ignorant people would have doubted your messengership and used it as an excuse to say you were relating from the previous Books.
㊾ Nay, the Qur’ān that has been revealed to you consists of clear verses which are preserved within the hearts of those believers granted knowledge. Only those who wrong themselves by ascribing partners with Allah and rejecting Him, deny My verses.
㊿ The idolaters said, “Why have no miracles been given to Muhammad from his Lord, like those miracles given to the messengers before him?” O Messenger! say to them: “Miracles are only in the control of Allah, may He be glorified; He grants them whenever He wishes. It is not in my power to bring them; I am only a clear warner to you of the punishment of Allah.”
(51) O Messenger! Is it not sufficient for these people who propose miracles, that we have revealed the Qur’ān upon you which it recited to them? Indeed, in the Qur’ān is mercy and exhortation to believing people, because they are the ones who truly benefit from whatever it contains. Therefore, whatever has been revealed to them is better than that which they suggest should be sent down: similar to what was sent to Messengers previously.
(52) O Messenger! Say: “Allah, may He be glorified, is enough as a witness to my truthfulness in what I convey, and to your rejection of it. He knows everything that is in the heavens and everything that is on Earth; nothing is hidden from Him. As for those who bring faith upon falsehood in worshipping anything instead of Allah, whilst rejecting the being who alone is worthy of worship, they are the true losers because of them choosing disbelief over belief.

Beneficial Points:

1. Debating with the people of the Book should only be done in the best of ways.
2. It is a prerequisite of faith to believe in all Messengers without exception.
3. The noble Qur’ān is an everlasting miracle and sign of the truthfulness of the Prophet.

وَيَسۡتَعۡجِلُونَكَ بِٱلۡعَذَابِ وَلَوۡلَآ أَجَلٞ مُّسَمّٗى لَّجَآءَهُمُ ٱلۡعَذَابُۚ
وَلَيَأۡتِيَنَّهُم بَغۡتَةٗ وَهُمۡ لَا يَشۡعُرُونَ (٥٣) يَسۡتَعۡجِلُونَكَ بِٱلۡعَذَابِ
وَإِنَّ جَهَنَّمَ لَمُحِيطَةُۢ بِٱلۡكَٰفِرِينَ (٥٤) يَوۡمَ يَغۡشَىٰهُمُ ٱلۡعَذَابُ
مِن فَوۡقِهِمۡ وَمِن تَحۡتِ أَرۡجُلِهِمۡ وَيَقُولُ ذُوقُواْ مَا كُنتُمۡ تَعۡمَلُونَ
(٥٥) يَٰعِبَادِيَ ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ أَرۡضِي وَٰسِعَةٞ فَإِيَّٰيَ فَٱعۡبُدُونِ
(٥٦) كُلُّ نَفۡسٖ ذَآئِقَةُ ٱلۡمَوۡتِۖ ثُمَّ إِلَيۡنَا تُرۡجَعُونَ (٥٧) وَٱلَّذِينَ
ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَنُبَوِّئَنَّهُم مِّنَ ٱلۡجَنَّةِ غُرَفٗا تَجۡرِي
مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ نِعۡمَ أَجۡرُ ٱلۡعَٰمِلِينَ (٥٨) ٱلَّذِينَ
صَبَرُواْ وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ (٥٩) وَكَأَيِّن مِّن دَآبَّةٖ لَّا تَحۡمِلُ
رِزۡقَهَا ٱللَّهُ يَرۡزُقُهَا وَإِيَّاكُمۡۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ (٦٠) وَلَئِن
سَأَلۡتَهُم مَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَسَخَّرَ ٱلشَّمۡسَ وَٱلۡقَمَرَ
لَيَقُولُنَّ ٱللَّهُۖ فَأَنَّىٰ يُؤۡفَكُونَ (٦١) ٱللَّهُ يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ
عِبَادِهِۦ وَيَقۡدِرُ لَهُۥٓۚ إِنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ عَلِيمٞ (٦٢) وَلَئِن سَأَلۡتَهُم
مَّن نَّزَّلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَأَحۡيَا بِهِ ٱلۡأَرۡضَ مِنۢ بَعۡدِ مَوۡتِهَا
لَيَقُولُنَّ ٱللَّهُۚ قُلِ ٱلۡحَمۡدُ لِلَّهِۚ بَلۡ أَكۡثَرُهُمۡ لَا يَعۡقِلُونَ (٦٣)

(53) O Messenger! The idolaters want for you to bring quickly the punishment you warned them of. Had it not been for Allah already having decreed an unmovable time for their punishment, it would definitely have come upon them. And it will come upon them suddenly, when they do not expect it to.

(54) They want you to bring the punishment you warned them of quickly. Indeed, the hellfire Allah has warned the disbelievers of will surround them; they will not be able to escape its torment.

(55) On the day when the punishment will cover them from above and will be spread under their feet, Allah will say to them, rebuking them, “Taste the requital of the idolatry and sins you used to commit!”

(56) “O my servants! Emigrate from the land in which you are unable to worship Me. Indeed, My land is vast, so worship Me alone and do not ascribe anyone as partner to Me.”

(57) “Let not the fear of death prevent you from emigrating. Every soul shall taste death, and then to Me alone you shall return on the Day of Judgment to give account and be requited.”

(58) Those who have faith in Allah and perform good deeds through which they draw closer, I will accomodate them in raised dwellings under which rivers flow, wherein they shall reside forever. How great is this reward of those who live in obedience to Allah!

(59) How great is the reward of those who act in the obedience of Allah and remain steadfast on it while refraining from His disobedience, and upon Him alone do they rely in all their affairs.

(60) All creatures - despite their innumerability - that are incapable of storing their own provisions, Allah sustains them and you. Therefore not emigrating out of fear of starvation is not a valid excuse for you. He is the hearer of your statements and knower of your intentions and actions; none of them are hidden from Him, and He shall requite you for them.

(61) O Messenger! If you ask these idolaters, “Who created the heavens and the earth? Who put the sun and moon into orbit, such that they come after each other?” they will say, “Allah is the one who created the heavens and the earth, and put the sun and moon into constant orbit.” How then can they turn away from bringing faith in only Allah to the worship of deities instead of Him that do not bring benefit nor cause harm?

(62) Allah expands the sustenance for whoever He wishes from His servants and constricts it for whoever He wishes; this is due to wisdom only He is aware of. Indeed, Allah knows everything; no solution required for His servants is hidden from Him.

(63) And O Messenger! If you were to ask the idolaters, “Who is it that causes the rain to descend from the sky, and consequently causes the earth to grow after it became barren?” they would definitely say, “Allah is the one who causes the rain to fall from the sky and the earth to grow because of it.” O Messenger! Say: “All praise is for Allah who has made the evidence clear against you!” However, the crux of the matter is that the majority of them will not understand, because if they were to understand they would not worship idols that do not benefit or harm them.

Beneficial Points:

1. A disbeliever seeking the punishment early is proof of his foolishness.
2. The door for emigration to protect the practice of one’s religious rituals is open.
3. The virtue of patience and reliance on Allah.
4. Acknowledging the lordship of Allah without acknowledging His exclusive worship does not grant a person salvation and true faith.

وَمَا هَٰذِهِ ٱلۡحَيَوٰةُ ٱلدُّنۡيَآ إِلَّا لَهۡوٞ وَلَعِبٞۚ وَإِنَّ ٱلدَّارَ ٱلۡأٓخِرَةَ لَهِيَ
ٱلۡحَيَوَانُۚ لَوۡ كَانُواْ يَعۡلَمُونَ ٦٤ فَإِذَا رَكِبُواْ فِي ٱلۡفُلۡكِ دَعَوُاْ ٱللَّهَ
مُخۡلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمۡ إِلَى ٱلۡبَرِّ إِذَا هُمۡ يُشۡرِكُونَ ٦٥
لِيَكۡفُرُواْ بِمَآ ءَاتَيۡنَٰهُمۡ وَلِيَتَمَتَّعُواْۚ فَسَوۡفَ يَعۡلَمُونَ ٦٦
أَوَلَمۡ يَرَوۡاْ أَنَّا جَعَلۡنَا حَرَمًا ءَامِنٗا وَيُتَخَطَّفُ ٱلنَّاسُ مِنۡ
حَوۡلِهِمۡۚ أَفَبِٱلۡبَٰطِلِ يُؤۡمِنُونَ وَبِنِعۡمَةِ ٱللَّهِ يَكۡفُرُونَ ٦٧
وَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوۡ كَذَّبَ بِٱلۡحَقِّ لَمَّا جَآءَهُۥٓۚ
أَلَيۡسَ فِي جَهَنَّمَ مَثۡوٗى لِّلۡكَٰفِرِينَ ٦٨ وَٱلَّذِينَ جَٰهَدُواْ
فِينَا لَنَهۡدِيَنَّهُمۡ سُبُلَنَاۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلۡمُحۡسِنِينَ ٦٩

ترتيبها ٣٠ سُورَةُ الرُّومِ آياتها ٦٠

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الحزب ٤١
الٓمٓ ١ غُلِبَتِ ٱلرُّومُ ٢ فِيٓ أَدۡنَى ٱلۡأَرۡضِ وَهُم مِّنۢ
بَعۡدِ غَلَبِهِمۡ سَيَغۡلِبُونَ ٣ فِي بِضۡعِ سِنِينَۗ لِلَّهِ ٱلۡأَمۡرُ
مِن قَبۡلُ وَمِنۢ بَعۡدُۚ وَيَوۡمَئِذٖ يَفۡرَحُ ٱلۡمُؤۡمِنُونَ ٤
بِنَصۡرِ ٱللَّهِۚ يَنصُرُ مَن يَشَآءُۖ وَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ٥

(64) This worldly life with all its temptations and enjoyments, is only amusement and play for those who are attached to it; it will expire quickly. Indeed, the abode of the afterlife is the real life, due to it being eternal. If only they knew, they would not have given preference to that which is temporary, over that which is eternal.

After Allah established a contradiction against the idolaters by their belief in Allah's Lordship after they are asked with regards to who created the heavens and the earth, together with their disbelief in His being exclusively worthy of worship, He establishes another contradiction against them. That is, their sincerity in proclaiming the oneness of Allah when they are faced with drowning, but returning to idolatry when they are safe from it. He says, (65) When the idolaters board ships and sail the ocean, they call out to Allah alone, sincerely supplicating to Him to save them from drowning. After Allah saves them from drowning, they return to their idolatry, calling out to their idols together with Him.

(66) They return to their idolatry so that they can continue showing ingratitude for My favours upon them and so that they can carry on enjoying the beauty of the worldly life. They will soon know the evil punishment that awaits them when they die.

(67) Do these people who reject the blessings of Allah upon them not see another blessing of His after He saves them from drowning, that He made a sanctuary for them in which their lives and wealth are secure? This is while those around them are raided, killed, looted, and taken captive together with their wives and children. Do they still believe in their false deities and reject the bounties of Allah, not showing Him gratitude for them? (68) There is no one more oppressive than the one who fabricates a lie with regards to Allah by attributing a partner to Him, or by rejecting the truth that His Messenger has brought to him. Undoubtedly there is an abode in Hell for the disbelievers, and those like them. (69) And those who strive hard in My cause, seeking My pleasure, I will certainly grant them the ability to tread the straight path. Indeed, Allah is with those who do good by helping, assisting and guiding them.

Sūrah Ar-Rūm (Rome)

Themes of the Sūrah:

Concentration is placed on mentioning the reality of existence that full power to change affairs, circumstances and conditions belongs to Allah alone, as He has said, 'For Allah belongs the command, before and after.'

Explanation:

① Alif Lam Meem. The discussion on similar letters has already passed at the beginning of Sūrah Al-Baqarah.
② The Persians have defeated the Romans.
③ In the nearer lands of Levant. The Romans, after their defeat will be vitorious over them again. ④ Within a time period not before three years and not after ten. To Allah belongs the command, prior to the Roman's victory and after it. And on the day the Romans defeat the Persians, the believers will be happy. ⑤ They will be happy because of the help of Allah being with the Romans due to them being the people of the book. Allah helps whoever He wishes against whoever He wishes; He is the Almighty who cannot be overcome, the Merciful towards His believing servants.

Beneficial Points:

1. During times of severe difficulty the idol worshippers only seek refuge and help from Allah while forgetting their idols. When the difficulty is removed and ease comes they ascribe partners to Allah. This is a clear proof of their misguidance. 2. Striving in the path of Allah is a cause of being guided to the truth. 3. The detailed announcement of future events in the Qur'ān is clear evidence of this book being revealed from Allah.

وَعۡدَ ٱللَّهِۖ لَا يُخۡلِفُ ٱللَّهُ وَعۡدَهُۥ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ
٦ يَعۡلَمُونَ ظَٰهِرٗا مِّنَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَهُمۡ عَنِ ٱلۡأٓخِرَةِ هُمۡ
غَٰفِلُونَ ٧ أَوَلَمۡ يَتَفَكَّرُواْ فِيٓ أَنفُسِهِمۗ مَّا خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَآ إِلَّا بِٱلۡحَقِّ وَأَجَلٖ مُّسَمّٗىۗ وَإِنَّ كَثِيرٗا
مِّنَ ٱلنَّاسِ بِلِقَآيِٕ رَبِّهِمۡ لَكَٰفِرُونَ ٨ أَوَلَمۡ يَسِيرُواْ فِي
ٱلۡأَرۡضِ فَيَنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ كَانُوٓاْ
أَشَدَّ مِنۡهُمۡ قُوَّةٗ وَأَثَارُواْ ٱلۡأَرۡضَ وَعَمَرُوهَآ أَكۡثَرَ مِمَّا
عَمَرُوهَا وَجَآءَتۡهُمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِۖ فَمَا كَانَ ٱللَّهُ
لِيَظۡلِمَهُمۡ وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ ٩ ثُمَّ كَانَ
عَٰقِبَةَ ٱلَّذِينَ أَسَٰٓـُٔواْ ٱلسُّوٓأَىٰٓ أَن كَذَّبُواْ بِـَٔايَٰتِ ٱللَّهِ وَكَانُواْ
بِهَا يَسۡتَهۡزِءُونَ ١٠ ٱللَّهُ يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥ ثُمَّ إِلَيۡهِ تُرۡجَعُونَ
١١ وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ يُبۡلِسُ ٱلۡمُجۡرِمُونَ ١٢ وَلَمۡ يَكُن لَّهُم مِّن
شُرَكَآئِهِمۡ شُفَعَٰٓؤُاْ وَكَانُواْ بِشُرَكَآئِهِمۡ كَٰفِرِينَ
١٣ وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ يَوۡمَئِذٖ يَتَفَرَّقُونَ ١٤ فَأَمَّا ٱلَّذِينَ
ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَهُمۡ فِي رَوۡضَةٖ يُحۡبَرُونَ ١٥

⑥ This victory was a promise from Allah, and with its fulfilment, the believers will increase in their conviction of Allah's promise of victory being true. As for the majority of people, they do not understand this due to their disbelief.

⑦ They do not know faith and the rulings of the Shariah; they only know of the superficial matters of worldly life, related to earning a livelihood, whilst they turn away from the real life of the afterlife, not paying any attention to it.

⑧ Do these rejecting idolaters not ponder in themselves as to how Allah has created them and arranged them together in their most complete forms? Allah did not create the heavens and the earth except for a just cause; He did not create them in vain and He appointed a fixed time for their existence in the world. Indeed, many people reject the meeting of their Lord on the Day of Judgement, and that is why they are not prepared for the resurrection by doing good deeds which are acceptable to their Lord.

⑨ Do these people not travel the earth so that they can ponder over what the outcome of the nations who rejected Allah before them was? Those nations were much stronger than them; they adapted the land for farming and construction, and populated it much more than these people have. Their Messengers brought clear proofs and evidences for the oneness of Allah but they were rejected. So when Allah punished them, He was not oppressive, rather they themselves were oppressive by leading themselves to destruction by disbelief.

⑩ Then, the outcome of those who did evil deeds i.e. idolatry and sins, was an extremely evil outcome. It was because they rejected the signs of Allah and would mock at and make fun of them.

⑪ Allah starts the creation without any previous example, then He causes it to die, then will resurrect it. Then to Him alone will you return to be accounted for and requited on the Day of Judgement.

⑫ On the day when the hour arrives, the criminals shall lose hope in the mercy of Allah and their hopes in Allah's mercy will end just as their arguments/excuses will end.

⑬ They will not have anyone to intercede for them from those whom they used to worship besides Allah will not intercede for them, to save them from the punishment. Rather, they will reject one another. The idolaters will reject those they used to worship due to them forsakening them in their time of need; they are all equal in being doomed.

⑭ And on the day the hour arrives, the people will all be divided in requital according to their deeds in the world. Some will be elevated to the highest ranks, while others will be demoted to the lowest of the low.

⑮ As for those who have faith in Allah and did good deeds pleasing to Him, they will be in paradise, happy with whatever everlasting bounties they find within it.

Beneficial Points:

1. Knowledge of that which rectifies the world whilst being neglectful of what rectifies one's afterlife is of no benefit.
2. The signs of Allah in the horizon as well as within ourselves are enough of an evidence that He alone should be worshipped.
3. Oppression was the cause of the destruction of the previous nations.
4. The disbeliever will lose all hope on the Day of Judgement just as his excuses will end.
5. On the Day of Judgement, Allah shall elevate the believers and demote the disbelievers.

وَأَمَّا ٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَا وَلِقَآيِٕ ٱلۡأٓخِرَةِ
فَأُوْلَٰٓئِكَ فِي ٱلۡعَذَابِ مُحۡضَرُونَ (١٦) فَسُبۡحَٰنَ ٱللَّهِ حِينَ تُمۡسُونَ
وَحِينَ تُصۡبِحُونَ (١٧) وَلَهُ ٱلۡحَمۡدُ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ
وَعَشِيّٗا وَحِينَ تُظۡهِرُونَ (١٨) يُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَيُخۡرِجُ
ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّ وَيُحۡيِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَاۚ وَكَذَٰلِكَ تُخۡرَجُونَ
(١٩) وَمِنۡ ءَايَٰتِهِۦٓ أَنۡ خَلَقَكُم مِّن تُرَابٖ ثُمَّ إِذَآ أَنتُم بَشَرٞ
تَنتَشِرُونَ (٢٠) وَمِنۡ ءَايَٰتِهِۦٓ أَنۡ خَلَقَ لَكُم مِّنۡ أَنفُسِكُمۡ
أَزۡوَٰجٗا لِّتَسۡكُنُوٓاْ إِلَيۡهَا وَجَعَلَ بَيۡنَكُم مَّوَدَّةٗ وَرَحۡمَةًۚ
إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ (٢١) وَمِنۡ ءَايَٰتِهِۦ
خَلۡقُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَٱخۡتِلَٰفُ أَلۡسِنَتِكُمۡ وَأَلۡوَٰنِكُمۡۚ
إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّلۡعَٰلِمِينَ (٢٢) وَمِنۡ ءَايَٰتِهِۦ مَنَامُكُم
بِٱلَّيۡلِ وَٱلنَّهَارِ وَٱبۡتِغَآؤُكُم مِّن فَضۡلِهِۦٓۚ إِنَّ فِي ذَٰلِكَ
لَأٓيَٰتٖ لِّقَوۡمٖ يَسۡمَعُونَ (٢٣) وَمِنۡ ءَايَٰتِهِۦ يُرِيكُمُ ٱلۡبَرۡقَ
خَوۡفٗا وَطَمَعٗا وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءٗ فَيُحۡيِۦ بِهِ ٱلۡأَرۡضَ
بَعۡدَ مَوۡتِهَآۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ (٢٤)

⑯ As for those who disbelieve in Allah and reject His verses that were revealed to His Messengers, the resurrection and the accounting, they are the ones who will constantly punished.

⑰ So glorify Allah when you enter the night, the time of the two night prayers: Al-Maghrib and Al-‘Ishā, and also glorify Him when you enter the morning: the time of the Fajr prayer.

⑱ And for Allah, may He be glorified, is all praise; the angels praise Him in the heavens and His creations praise Him on Earth. And glorify Him when you enter the evening: the time of the ‘Asr prayer, together with glorifying Him at the time of Aẓ-Ẓuhr.

⑲ He extracts the living from the dead, like His extracting a human from a drop of semen and a chick from an egg. He also extracts the dead from the living, like His extracting a drop of semen from a human and an egg from a chicken. He revives the earth after it has become dry by sending down rain and regrowing it. Likewise you will be resurrected from your graves for accountability and requital.

⑳ From among the great signs of Allah which prove His power and oneness, is that He created you - O people! - from earth when He created your father from clay, then you soon became many humans increasing through reproduction, and spreading over the earth’s east and west.

㉑ From also from among the great signs of Allah which prove His power and oneness, is that He created for you - O men! - wives from among your species so that you may find contentment in them due to your special compatibility, and He put love and affection between you. Indeed, in the aforementioned are clear proofs and evidences for people who contemplate, because they are the ones who benefit by using their intellect.

㉒ From among His great signs which prove His power and oneness, is that He created the heavens and the earth, and your different languages and skin colours. Indeed, in the aforementioned are proofs and evidences for the people of knowledge and insight.

㉓ From among His great signs which prove His power and oneness, is your sleeping by night and wakefulness by day, so that you may rest from the tiredness of your work. And from among His signs is that He made the day so that you may disperse, seeking sustenance from your Lord. Indeed, in the aforementioned are proofs and evidences for people who listen attentively while contemplating and accepting.

㉔ From among His great signs which prove His power and oneness, is that He shows you the lightening in the sky, and combines within it fear of the thunderclaps and hope of rain. He also sends down rainwater for you from the heavens, and revives the earth by the regrowth of plants after it has dried up. Indeed, in that are clear proofs and evidences for understanding people, so that they may draw conclusions by it on resurrection after death for accountability and requital.

Beneficial Points:

1. A servant filling up his times with prayer and glorification of Allah is a sign of him facing a good outcome.
2. Conclusions can be drawn on resurrection by the continuity of life, in that Allah creates the living from the dead and vice versa.
3. No one takes heed from Allah’s signs in the bodies and horizons except those who use their physical and mental faculties granted to them by Allah.

وَمِنۡ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلۡأَرۡضُ بِأَمۡرِهِۦۚ ثُمَّ إِذَا دَعَاكُمۡ
دَعۡوَةٗ مِّنَ ٱلۡأَرۡضِ إِذَآ أَنتُمۡ تَخۡرُجُونَ (٢٥) وَلَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِۖ كُلّٞ لَّهُۥ قَٰنِتُونَ (٢٦) وَهُوَ ٱلَّذِي يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ
يُعِيدُهُۥ وَهُوَ أَهۡوَنُ عَلَيۡهِۚ وَلَهُ ٱلۡمَثَلُ ٱلۡأَعۡلَىٰ فِي ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ (٢٧) ضَرَبَ لَكُم مَّثَلٗا
مِّنۡ أَنفُسِكُمۡۖ هَل لَّكُم مِّن مَّا مَلَكَتۡ أَيۡمَٰنُكُم مِّن
شُرَكَآءَ فِي مَا رَزَقۡنَٰكُمۡ فَأَنتُمۡ فِيهِ سَوَآءٞ تَخَافُونَهُمۡ
كَخِيفَتِكُمۡ أَنفُسَكُمۡۚ كَذَٰلِكَ نُفَصِّلُ ٱلۡأٓيَٰتِ لِقَوۡمٖ
يَعۡقِلُونَ (٢٨) بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓاْ أَهۡوَآءَهُم بِغَيۡرِ عِلۡمٖۖ
فَمَن يَهۡدِي مَنۡ أَضَلَّ ٱللَّهُۖ وَمَا لَهُم مِّن نَّٰصِرِينَ (٢٩) فَأَقِمۡ
وَجۡهَكَ لِلدِّينِ حَنِيفٗاۚ فِطۡرَتَ ٱللَّهِ ٱلَّتِي فَطَرَ ٱلنَّاسَ عَلَيۡهَاۚ
لَا تَبۡدِيلَ لِخَلۡقِ ٱللَّهِۚ ذَٰلِكَ ٱلدِّينُ ٱلۡقَيِّمُ وَلَٰكِنَّ أَكۡثَرَ
ٱلنَّاسِ لَا يَعۡلَمُونَ (٣٠) ۞ مُنِيبِينَ إِلَيۡهِ وَٱتَّقُوهُ وَأَقِيمُواْ نصف الحزب ٤١
ٱلصَّلَوٰةَ وَلَا تَكُونُواْ مِنَ ٱلۡمُشۡرِكِينَ (٣١) مِنَ ٱلَّذِينَ فَرَّقُواْ
دِينَهُمۡ وَكَانُواْ شِيَعٗاۖ كُلُّ حِزۡبِۭ بِمَا لَدَيۡهِمۡ فَرِحُونَ (٣٢)

㉕ And from among the signs of Allah which prove His power and oneness, is the upstanding of the sky without it falling and the earth not falling apart due to His command. Then, when He will call you once from the earth by the angel blowing the trumpet, you will suddenly emerge from your graves to give account and be requited.

㉖ And to Allah alone belongs whoever is in heavens and the earth, Allah created them, owns them and has full control over them. Everyone of His creations in the heavens and the earth are obedient to Him and submissive to His command.

㉗ He is the one who initiates the creation without there being anything like it before, then he resurrects it after making it expire. Bringing it back is easier than initiating it, but both are easy for Him because whenever He intends something, He says "Be!" and it happens. For Him Mighty and Majestic is the highest of praise in whatever qualities of majesty and perfection he is praised with. He is the almighty who cannot be overcome, the Wise in His creation and decree.

㉘ O idolaters! Allah mentions an example for you of yourselves: do you have partners from your slaves who are equals to you in everything you own, such that you fear them just as you fear each other? Would you be happy for yourselves with your slaves being such? No doubt, you would not be happy with such an arrangement, so Allah is more worthy that He does not have a partner from His creation in His kingdom. Like that example and in other ways, Allah clearly explains different proofs and evidences for understanding people, because they are the ones who benefit from them.

㉙ Their deviance is not because of any deficiency in proofs, nor of them not being explained, it is only because of following desires and their forefathers. So who is there that is capable of guiding those whom Allah has caused to deviate? No one is capable of it. There will have no helpers to prevent the punishment from them.

㉚ O Messenger! Turn your face, you and those with you, directing it towards the True Religion which Allah has directed you, turning away from all other religions: the religion of Islam upon which Allah intrinsically created people. There is no changing the creation of Allah, it is the correct and upright religion in which there is no deviation, but the majority of people do not know this.

㉛ And return to Him, may He be glorified, by repenting from your sins, be mindful of Him by fulfilling His commands and refraining from His prohibitions, perform prayer with perfection, and do not be from the idolaters who go against nature and ascribe partners with Allah by worshipping them.

㉜ And do not be from those idolaters who changed their religion, believing in some of it and rejecting other parts of it. They split into groups and sects, each sect happy with whatever falsehood they were on, thinking that they alone were upon the truth and others were on falsehood.

Beneficial Points:

1. Each creation of Allah is submissive to Him, either optionally or by force.
2. The initial creation clearly proves resurrection.
3. Giving examples to clarify the truth and falsehood is desirable.
4. Following desires deviates and misleads.
5. The religion of Islam is the only religion accepted by those of sound disposition.

وَإِذَا مَسَّ ٱلنَّاسَ ضُرّٞ دَعَوۡاْ رَبَّهُم مُّنِيبِينَ إِلَيۡهِ ثُمَّ إِذَآ أَذَاقَهُم
مِّنۡهُ رَحۡمَةً إِذَا فَرِيقٞ مِّنۡهُم بِرَبِّهِمۡ يُشۡرِكُونَ ٣٣ لِيَكۡفُرُواْ بِمَآ
ءَاتَيۡنَٰهُمۡۚ فَتَمَتَّعُواْ فَسَوۡفَ تَعۡلَمُونَ ٣٤ أَمۡ أَنزَلۡنَا عَلَيۡهِمۡ
سُلۡطَٰنٗا فَهُوَ يَتَكَلَّمُ بِمَا كَانُواْ بِهِۦ يُشۡرِكُونَ ٣٥ وَإِذَآ أَذَقۡنَا
ٱلنَّاسَ رَحۡمَةٗ فَرِحُواْ بِهَاۖ وَإِن تُصِبۡهُمۡ سَيِّئَةُۢ بِمَا قَدَّمَتۡ أَيۡدِيهِمۡ
إِذَا هُمۡ يَقۡنَطُونَ ٣٦ أَوَلَمۡ يَرَوۡاْ أَنَّ ٱللَّهَ يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ
وَيَقۡدِرُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يُؤۡمِنُونَ ٣٧ فَـَٔاتِ ذَا ٱلۡقُرۡبَىٰ
حَقَّهُۥ وَٱلۡمِسۡكِينَ وَٱبۡنَ ٱلسَّبِيلِۚ ذَٰلِكَ خَيۡرٞ لِّلَّذِينَ يُرِيدُونَ
وَجۡهَ ٱللَّهِۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ٣٨ وَمَآ ءَاتَيۡتُم مِّن رِّبٗا
لِّيَرۡبُوَاْ فِيٓ أَمۡوَٰلِ ٱلنَّاسِ فَلَا يَرۡبُواْ عِندَ ٱللَّهِۖ وَمَآ ءَاتَيۡتُم مِّن
زَكَوٰةٖ تُرِيدُونَ وَجۡهَ ٱللَّهِ فَأُوْلَٰٓئِكَ هُمُ ٱلۡمُضۡعِفُونَ ٣٩
ٱللَّهُ ٱلَّذِي خَلَقَكُمۡ ثُمَّ رَزَقَكُمۡ ثُمَّ يُمِيتُكُمۡ ثُمَّ يُحۡيِيكُمۡۖ هَلۡ مِن
شُرَكَآئِكُم مَّن يَفۡعَلُ مِن ذَٰلِكُم مِّن شَيۡءٖۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ
عَمَّا يُشۡرِكُونَ ٤٠ ظَهَرَ ٱلۡفَسَادُ فِي ٱلۡبَرِّ وَٱلۡبَحۡرِ بِمَا كَسَبَتۡ
أَيۡدِي ٱلنَّاسِ لِيُذِيقَهُم بَعۡضَ ٱلَّذِي عَمِلُواْ لَعَلَّهُمۡ يَرۡجِعُونَ ٤١

㉝ When the idolaters are afflicted by a difficulty i.e. poverty, drought, they supplicate only to their Lord, may He be glorified, returning to Him humbling themselves and seeking refuge in Him to remove the affliction from them. Then, when He shows them mercy by removing whatever afflicted them, they return to their ways of idolatry by supplicating to others along with Him.

㉞ They do so to reject the bounties of Allah, from amongst them is removing their difficulty. So those who ascribe partners to Me should enjoy the ease they have in this life for surely they will come to know on the Day of Judgement that they were in clear misguidance.

㉟ What invited them to ascribing partners with Allah when they have no proof supporting it? I did not send any evidence to them in the form of any scripture which they could use as proof for their ascribing partners with Allah, nor do they have any scripture which talks in favour of their idolatry and upholds the validity of the disbelief they are on.

㊱ And when I give the people a taste of some of My bounties, i.e. health and wealth, they become happy with it; a happiness based on arrogance and pride. And if something that harms them reaches them, i.e. illness or poverty due to the sins they commit, they begin losing hope in the mercy of Allah and in the difficulty going away from them.

㊲ Do they not see that Allah expands the sustenance for whichever of His servants He wishes, testing them to see whether they show gratitude or ingratitude? And He constrains sustenance upon whomsoever He wishes, testing to see whether they are patience or become angry. Indeed, in the increasing of provision for some, and its constriction upon others, are proofs of the kindness and mercy of Allah.

㊳ O Muslim! Give the relative whatever goodness and kinship he deserves, give the needy whatever he can fulfil his need with and help the stranger whose path back home has been cut off. Giving in these causes is better for those who seek the pleasure of Allah; those who give priority to this kind of assistance and rights are the ones who succeed by achieving their objective of paradise, and being granted safety from the feared punishment.

After Allah mentioned actions through which one can gain closeness to Allah, He mentioned the opposite: those actions through which the cheap worldly objectives are sought, saying:

㊴ Whatever wealth you give to anyone with the expectation that they will.return it to you with an increase, that wealth does not grow with Allah. And whatever wealth you give to fulfil someone's need, desiring only the pleasure of Allah, and not praise or reward from the people, the reward of that deed shall be multiplied for you by Allah.

㊵ Allah Himself is the one who alone created you, then granted you sustenance, then will cause you to die, then revive you for the resurrection. Is there any of your idols which you worship that can do any of the above? He is far above and free of what the idolaters say and believe.

㊶ Corruption has appeared in the land and sea in the lives of people by their span becoming shorter, and in their bodies by way of diseases and illnesses, due to the sins they commit. It has become apparent so that Allah may give them a taste of some of their evil deeds in the worldly life, perhaps they repent to Him.

Beneficial Points:

1. The idolaters contradict themselves by sincerely worshipping Allah at times of severity, and ascribing partners to Him in times of ease.
2. The happiness based on arrogance at times of enjoying bounties, and losing hope in mercy at times of trials are two traits of the disbelievers.
3. Giving due rights to people is a cause of success.
4. Interest is eradicated and the reward of spending in the path of Allah is multiplied.
5. The effects of sins are evident in the spreading of plagues and spoiling of the environment.

قُلۡ سِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبۡلُۚ
كَانَ أَكۡثَرُهُم مُّشۡرِكِينَ ٤٢ فَأَقِمۡ وَجۡهَكَ لِلدِّينِ ٱلۡقَيِّمِ مِن
قَبۡلِ أَن يَأۡتِيَ يَوۡمٞ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِۖ يَوۡمَئِذٖ يَصَّدَّعُونَ ٤٣ مَن
كَفَرَ فَعَلَيۡهِ كُفۡرُهُۥۖ وَمَنۡ عَمِلَ صَٰلِحٗا فَلِأَنفُسِهِمۡ يَمۡهَدُونَ ٤٤
لِيَجۡزِيَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ مِن فَضۡلِهِۦٓۚ إِنَّهُۥ لَا يُحِبُّ
ٱلۡكَٰفِرِينَ ٤٥ وَمِنۡ ءَايَٰتِهِۦٓ أَن يُرۡسِلَ ٱلرِّيَاحَ مُبَشِّرَٰتٖ وَلِيُذِيقَكُم
مِّن رَّحۡمَتِهِۦ وَلِتَجۡرِيَ ٱلۡفُلۡكُ بِأَمۡرِهِۦ وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ
تَشۡكُرُونَ ٤٦ وَلَقَدۡ أَرۡسَلۡنَا مِن قَبۡلِكَ رُسُلًا إِلَىٰ قَوۡمِهِمۡ فَجَآءُوهُم
بِٱلۡبَيِّنَٰتِ فَٱنتَقَمۡنَا مِنَ ٱلَّذِينَ أَجۡرَمُواْۖ وَكَانَ حَقًّا عَلَيۡنَا نَصۡرُ
ٱلۡمُؤۡمِنِينَ ٤٧ ٱللَّهُ ٱلَّذِي يُرۡسِلُ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابٗا فَيَبۡسُطُهُۥ
فِي ٱلسَّمَآءِ كَيۡفَ يَشَآءُ وَيَجۡعَلُهُۥ كِسَفٗا فَتَرَى ٱلۡوَدۡقَ يَخۡرُجُ مِنۡ
خِلَٰلِهِۦۖ فَإِذَآ أَصَابَ بِهِۦ مَن يَشَآءُ مِنۡ عِبَادِهِۦٓ إِذَا هُمۡ يَسۡتَبۡشِرُونَ
٤٨ وَإِن كَانُواْ مِن قَبۡلِ أَن يُنَزَّلَ عَلَيۡهِم مِّن قَبۡلِهِۦ لَمُبۡلِسِينَ
٤٩ فَٱنظُرۡ إِلَىٰٓ ءَاثَٰرِ رَحۡمَتِ ٱللَّهِ كَيۡفَ يُحۡيِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَآۚ
إِنَّ ذَٰلِكَ لَمُحۡيِ ٱلۡمَوۡتَىٰۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٥٠

(42) Say - O Messenger, to these idolaters: "Travel the earth and ponder over what the outcome of the rejecting nations before you was. Their outcome was an evil one; the majority of them would ascribe partners with Allah, worshipping others with Him, and they were destroyed because of it."

(43) O Messenger! Turn your face in the direction of the correct religion of Islam in which there is no deviation, before the Day of Judgment comes. When it comes, there will be no one to prevent it, and on that day people will be divided: one group shall be pampered in paradise, while the other shall be punished in the hellfire.

(44) Whoever disbelieves in Allah, the harm of his disbelief - which is permanent residence in the hellfire - will reach only himself. As for those who do good deeds seeking Allah's pleasure through them, they are preparing for themselves entry into paradise and deriving enjoyment from whatever is within it, and they shall live in it forever.

(45) Allah will separate the people and divide them into two groups, so that He can reward those who have faith in Allah and perform good deeds that He is pleased with. Indeed, He does not love those who disbelieve in Him and His Messengers. Rather, He hates them severely and will punish them on the Day of Judgement.

(46) And from His great signs that prove His power and oneness is that He sends winds that give glad tidings of imminent rain to the servants, and so that He may give you - O people! - a taste of His mercy by the greenery and ease that follows the rainfall. And also so that the ships can sail the sea by His will and you can seek from His grace by trading across the ocean. Perhaps you will show gratitude upon the favours of Allah so He may increase you in them.

(47) O Messenger! Verily, I have sent many Messengers to their people before you, so they brought miracles proving their truthfulness but the people rejected whatever their Messengers brought to them. So, we took retribution from those committed evil and destroyed them with My punishment, saving the Messengers and those who brought faith in them from destruction. It is a right I have obligated upon myself to rescue the believers and help them.

(48) Allah, may He be glorified, is the one who sends the winds and drives them. Those winds gather and move the clouds, stretching them in the sky however He wishes, either little or large; He also makes them into pieces sometimes. O observer! You then see the rain coming from within it, so when the rain reaches whichever of His servants He wishes, they become happy with the mercy of Allah upon them in the form of rainfall that will cause the earth to grow that which they and their livestock need.

(49) While just previously, they had been losing hope in any rain falling upon them.

(50) O Messenger! Look at the effects of the rainfall that Allah sends out of mercy for His servants; how Allah revives the earth with the various plants that grow after it had dried up and become barren. Indeed, the being who revived that dry earth is the one who will resurrect the dead as living; He is capable of everything, nothing is beyond His power and ability.

Beneficial Points:

1. The people will be categorised on the Day of Judgment according to their deeds in the world, into either successful or wretched.
2. Sending winds and rain, and causing the ships to sail in the sea: are blessings which require gratitude to be expressed for them.
3. Destroying the criminals and saving the believers is a divine custom of Allah.
4. The earth growing after it has become barren is evidence of resurrection.

وَلَئِنۡ أَرۡسَلۡنَا رِيحٗا فَرَأَوۡهُ مُصۡفَرّٗا لَّظَلُّواْ مِنۢ بَعۡدِهِۦ يَكۡفُرُونَ
٥١ فَإِنَّكَ لَا تُسۡمِعُ ٱلۡمَوۡتَىٰ وَلَا تُسۡمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوۡاْ
مُدۡبِرِينَ ٥٢ وَمَآ أَنتَ بِهَٰدِ ٱلۡعُمۡيِ عَن ضَلَٰلَتِهِمۡۖ إِن تُسۡمِعُ إِلَّا
مَن يُؤۡمِنُ بِـَٔايَٰتِنَا فَهُم مُّسۡلِمُونَ ٥٣ ۞ٱللَّهُ ٱلَّذِي خَلَقَكُم
مِّن ضَعۡفٖ ثُمَّ جَعَلَ مِنۢ بَعۡدِ ضَعۡفٖ قُوَّةٗ ثُمَّ جَعَلَ مِنۢ بَعۡدِ
قُوَّةٖ ضَعۡفٗا وَشَيۡبَةٗۚ يَخۡلُقُ مَا يَشَآءُۖ وَهُوَ ٱلۡعَلِيمُ ٱلۡقَدِيرُ
٥٤ وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ يُقۡسِمُ ٱلۡمُجۡرِمُونَ مَا لَبِثُواْ غَيۡرَ
سَاعَةٖۚ كَذَٰلِكَ كَانُواْ يُؤۡفَكُونَ ٥٥ وَقَالَ ٱلَّذِينَ أُوتُواْ
ٱلۡعِلۡمَ وَٱلۡإِيمَٰنَ لَقَدۡ لَبِثۡتُمۡ فِي كِتَٰبِ ٱللَّهِ إِلَىٰ يَوۡمِ ٱلۡبَعۡثِۖ
فَهَٰذَا يَوۡمُ ٱلۡبَعۡثِ وَلَٰكِنَّكُمۡ كُنتُمۡ لَا تَعۡلَمُونَ ٥٦ فَيَوۡمَئِذٖ
لَّا يَنفَعُ ٱلَّذِينَ ظَلَمُواْ مَعۡذِرَتُهُمۡ وَلَا هُمۡ يُسۡتَعۡتَبُونَ
٥٧ وَلَقَدۡ ضَرَبۡنَا لِلنَّاسِ فِي هَٰذَا ٱلۡقُرۡءَانِ مِن كُلِّ مَثَلٖۚ
وَلَئِن جِئۡتَهُم بِـَٔايَةٖ لَّيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓاْ إِنۡ أَنتُمۡ إِلَّا
مُبۡطِلُونَ ٥٨ كَذَٰلِكَ يَطۡبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلَّذِينَ لَا يَعۡلَمُونَ
٥٩ فَٱصۡبِرۡ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞۖ وَلَا يَسۡتَخِفَّنَّكَ ٱلَّذِينَ لَا يُوقِنُونَ ٦٠

ثلاثة أرباع
الحزب
٤١

(51) If we were to send upon their farms and crops a wind which would spoil them, and they were to then see their crops yellow in colour after they had previously been green, they would then begin to show ingratitude to the numerous other bounties of Allah they were given before that.

(52) So just as you are incapable of making the dead and deaf hear, after they have distanced themselves from you to emphasise their inability to hear you, likewise you cannot guide those who are similar to them if they turn away and do not benefit.

(53) You are not able to guide those who have deviated from the straight path, onto treading the right path. Neither are you able to make anyone hear something beneficial to them, except those who believe in My Verses, because only they are the ones who will benefit from whatever you say; they are the ones submissive and accepting of My command.

(54) O people! Allah is the one who created you from a despised fluid, then He gave you the strength of manhood after the weakness of childhood, then gave you the weakness of old age after the strength of manhood. Allah creates whatever He wishes i.e. strength and weakness; He is he Knower of everything, nothing is hidden from Him; the Capable nothing is beyond His power and ability.

(55) On the day judgement shall occur, the criminals will swear that had not been in their graves except a very short period of time. Likewise they were deluded in the world by denying the truth.

(56) Those prophets and angels to whom Allah has granted knowledge will say, “You remained for as long as Allah decreed according to His infinite knowledge, until the day of your resurrection which you would deny, but you did not know that the resurrection was a reality and so you rejected it.”

(57) So on the day when Allah shall resurrect all creations to give account and be requited, all the excuses the wrongdoers made up will not benefit them, and it will not be asked of them to now please Allah by repenting, because of the time for it having expired.

(58) And verily, taking the people into consideration, I have mentioned every type of example for them in this Qur’ān, so that the truth becomes clearly distinguished to them from falsehood. O Messenger! If you were to bring to them a clear proof of your truthfulness, those who disbelieve in Allah would say, “You only bring futile things!”

(59) Allah seals and misguides the heart of those who purposely reject the signs you bring them. Likewise Allah seals the heart of every disbeliever of the truth.

(60) O Messenger! Bear patience on the rejection of your people of you. Indeed, Allah’s promise to you of help and establishment no doubt remains. Let not those who do not believe they are going to be resurrected, lead you to become hasty and impatient.

Beneficial Points:

1. The disbelievers despair of the mercy of Allah when a trial comes upon them.
2. Placing guidance in the hearts is in Allah’s hands alone, not in the hands of the Messenger (peace be upon him).
3. The stages of life are lessons for those who take heed.
4. Sins are the cause of hearts becoming sealed.

سُورَةُ لُقۡمَانَ

ترتيبها ٣١ — آياتها ٣٤

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الٓمٓ ١ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡحَكِيمِ ٢ هُدٗى وَرَحۡمَةٗ
لِّلۡمُحۡسِنِينَ ٣ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَهُم
بِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ٤ أُوْلَٰٓئِكَ عَلَىٰ هُدٗى مِّن رَّبِّهِمۡۖ وَأُوْلَٰٓئِكَ
هُمُ ٱلۡمُفۡلِحُونَ ٥ وَمِنَ ٱلنَّاسِ مَن يَشۡتَرِي لَهۡوَ ٱلۡحَدِيثِ
لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيۡرِ عِلۡمٖ وَيَتَّخِذَهَا هُزُوًاۚ أُوْلَٰٓئِكَ لَهُمۡ
عَذَابٞ مُّهِينٞ ٦ وَإِذَا تُتۡلَىٰ عَلَيۡهِ ءَايَٰتُنَا وَلَّىٰ مُسۡتَكۡبِرٗا
كَأَن لَّمۡ يَسۡمَعۡهَا كَأَنَّ فِيٓ أُذُنَيۡهِ وَقۡرٗاۖ فَبَشِّرۡهُ بِعَذَابٍ أَلِيمٍ ٧
إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُمۡ جَنَّٰتُ ٱلنَّعِيمِ ٨
خَٰلِدِينَ فِيهَاۖ وَعۡدَ ٱللَّهِ حَقّٗاۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٩ خَلَقَ
ٱلسَّمَٰوَٰتِ بِغَيۡرِ عَمَدٖ تَرَوۡنَهَاۖ وَأَلۡقَىٰ فِي ٱلۡأَرۡضِ رَوَٰسِيَ أَن تَمِيدَ
بِكُمۡ وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٖۚ وَأَنزَلۡنَا مِنَ ٱلسَّمَآءِ مَآءٗ فَأَنۢبَتۡنَا
فِيهَا مِن كُلِّ زَوۡجٖ كَرِيمٍ ١٠ هَٰذَا خَلۡقُ ٱللَّهِ فَأَرُونِي مَاذَا
خَلَقَ ٱلَّذِينَ مِن دُونِهِۦۚ بَلِ ٱلظَّٰلِمُونَ فِي ضَلَٰلٖ مُّبِينٖ ١١

Sūrah Luqman

Themes of the Sūrah:

Emphasis on the point of following the wisdom of Allah in the Qur'ān, and mention of the story of Luqman as an example.

Explanation:

① Alif Lam Meem. The discussion on similar letters has already passed at the beginning of Sūrah Al-Baqarah.

② O Messenger! These verses that have been revealed to you are verses of the book full of wisdom.

③ It is guidance and mercy for those who do good, by fulfilling the rights of their Lord and His servants.

④ Those who perform prayer in the most complete manner and give Zakat of their wealth, and they are convinced of the resurrection, account and reward in the afterlife.

⑤ Those who possess those characteristics are upon guidance from their Lord, and it is they who are successful by gaining whatever they seek and being distanced from what they fear.

After Allah mentioned the qualities of those who do good, He mentions the traits of the evildoers:

⑥ There are people - like An-Naḍr bin Al-Ḥārith - who take up stories to distract people away from the religion of Allah inconspicuously, and take the verses of Allah as a joke, mocking them. Those who possess these characteristics have a humiliating punishment awaiting them in the afterlife.

⑦ When you read My verses to him, he turns away in arrogance, as if he has not heard them; as if his ears are deaf to sounds. So O Messenger! Warn him of a painful punishment which awaits him!

⑧ Indeed, those who have faith and do good deeds will have gardens of bounties, in which they shall live in luxury among everything Allah has prepared for them.

⑨ They will remain therein. Allah has promised that to them, a true promise in which there is no doubt. He is the Almighty who no one can overcome; the Wise in His creation, decree and legislation.

⑩ Allah, may He be glorified, created the heavens which are raised without any pillars, pitched mountains on Earth firmly, so that they do not shake with you, dispersed animals over the earth, and sent down rainfall from the sky, causing the earth to grow all kinds of delightful plants, from which both the humans and animals benefit.

⑪ O idolaters! The aforementioned is all the creation of Allah, so show Me what those you worship other than Allah have created. Rather, the wrongdoers are in clear deviance from the truth, because they attribute such objects to Allah that cannot create anything, but are themselves created.

Beneficial Points:

1. Obedience to Allah leads to success in the world and the afterlife.
2. All speech and action that prevents from the straight path is forbidden.
3. Arrogance prevents following the truth.
4. Creation is an attribute solely belonging to Allah. He challenges the idolaters to show what their deities/Allahs have created.

وَلَقَدۡ ءَاتَيۡنَا لُقۡمَٰنَ ٱلۡحِكۡمَةَ أَنِ ٱشۡكُرۡ لِلَّهِۚ وَمَن يَشۡكُرۡ فَإِنَّمَا
يَشۡكُرُ لِنَفۡسِهِۦۖ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ حَمِيدٞ ١٢ وَإِذۡ قَالَ
لُقۡمَٰنُ لِٱبۡنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَيَّ لَا تُشۡرِكۡ بِٱللَّهِۖ إِنَّ ٱلشِّرۡكَ
لَظُلۡمٌ عَظِيمٞ ١٣ وَوَصَّيۡنَا ٱلۡإِنسَٰنَ بِوَٰلِدَيۡهِ حَمَلَتۡهُ أُمُّهُۥ
وَهۡنًا عَلَىٰ وَهۡنٖ وَفِصَٰلُهُۥ فِي عَامَيۡنِ أَنِ ٱشۡكُرۡ لِي وَلِوَٰلِدَيۡكَ
إِلَيَّ ٱلۡمَصِيرُ ١٤ وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشۡرِكَ بِي مَا لَيۡسَ
لَكَ بِهِۦ عِلۡمٞ فَلَا تُطِعۡهُمَاۖ وَصَاحِبۡهُمَا فِي ٱلدُّنۡيَا مَعۡرُوفٗاۖ
وَٱتَّبِعۡ سَبِيلَ مَنۡ أَنَابَ إِلَيَّۚ ثُمَّ إِلَيَّ مَرۡجِعُكُمۡ فَأُنَبِّئُكُم
بِمَا كُنتُمۡ تَعۡمَلُونَ ١٥ يَٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثۡقَالَ حَبَّةٖ مِّنۡ
خَرۡدَلٖ فَتَكُن فِي صَخۡرَةٍ أَوۡ فِي ٱلسَّمَٰوَٰتِ أَوۡ فِي ٱلۡأَرۡضِ يَأۡتِ
بِهَا ٱللَّهُۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٞ ١٦ يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ وَأۡمُرۡ
بِٱلۡمَعۡرُوفِ وَٱنۡهَ عَنِ ٱلۡمُنكَرِ وَٱصۡبِرۡ عَلَىٰ مَآ أَصَابَكَۖ إِنَّ ذَٰلِكَ
مِنۡ عَزۡمِ ٱلۡأُمُورِ ١٧ وَلَا تُصَعِّرۡ خَدَّكَ لِلنَّاسِ وَلَا تَمۡشِ فِي ٱلۡأَرۡضِ
مَرَحًاۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخۡتَالٖ فَخُورٖ ١٨ وَٱقۡصِدۡ فِي مَشۡيِكَ
وَٱغۡضُضۡ مِن صَوۡتِكَۚ إِنَّ أَنكَرَ ٱلۡأَصۡوَٰتِ لَصَوۡتُ ٱلۡحَمِيرِ ١٩

⑫ Verily, I granted Luqman the understanding of religion and correctness in matters, and I told him, “O Luqman! Be grateful to your Lord for the blessing of being able to obey Him He has bestowed upon you. Whoever is grateful to his Lord, his gratefulness benefits only himself for Allah is not dependant upon it, and whoever rejects His blessings, the harm of his rejection afflicts him alone, for his rejection does not hurt Allah in the slightest; indeed Allah is totally independent of His creation and praiseworthy in every condition.”

⑬ O Messenger! Remember when Luqman said to his son, encouraging him to do good and warning him from evil, “O my son! Do not worship any of the creation along with Allah; indeed the worship of a deity besides Allah is a grave injustice on the self, and is a cause for permanently staying in the hellfire.”

⑭ And I commanded the human to obey his parents and do good towards them in matters that do not lead to the disobedience of Allah. His mother carried him in her womb having to face difficulty upon difficulty, weaning him off breastfeeding within two years. I told him: “Be grateful to Allah for every blessing He has bestowed upon you, then be grateful to your parents for their care and upbringing of you. To Me alone is your return, upon which I shall requite each person as he deserves.”

⑮ And even if your parents strive to incite you upon ascribing partners to Allah according to their ignorant/arbitrary understanding - like what the mother of Sa‘d bin Abī Waqqāṣ did to him - then do not obey them in that, because there is no obedience to the creation in the disobedience to the Creator. Rather, live with them in the world with goodness, maintaining ties and friendship. And follow the path of those who proclaim My oneness repeatedly and obey Me; to Me alone is your return on the Day of Judgment so that I may tell you of the actions you used to do in the world and requite you for them.

⑯ O my son! Indeed, evil and good, no matter how small, even if they equal to the weight of a mustard seed and are in the middle of a rock so no one is aware, or in any place in the heavens or earth, Allah will Indeed, bring them on the Day of Judgment and requite the servant for them. Allah is the most subtle, whose knowledge encompasses all secret and hidden matters. He is kind to His servants and aware of everything.

⑰ O my son! Establish the prayer by performing it to perfection; enjoin good and forbid evil, and bear patience upon whatever adversity you face in the process. Indeed, my instructions to you are from those that Allah has decided you should do, so you have no choice in doing or not doing them.

⑱ Do not turn your face away from the people in arrogance, and do not walk over the earth haughty and proud; indeed Allah does not love any of those who are haughty in their manner of walking, or arrogant in whatever blessings they are granted and ungrateful for. Rather, He hates them.

⑲ Be moderate in your manner of walking: between hastiness and lethargy, displaying dignity. And lower your voice; do not raise it such that it causes inconvenience. Indeed, the most hideous of sounds is that of the donkey because of them being loud.

Beneficial Points:

1. The benefit of obedience and harm of sin returns to affect the servant.
2. It is obligatory to take care of children by educating them and bringing them up well.
3. Be obedient to parents, especially the mother.
4. There is no obedience to the creation in the disobedience to the Creator.
5. The accounting on the Day of Judgment will be meticulous.
6. Islamic governance (on etiquettes) covers both the individual and social spheres.

أَلَمۡ تَرَوۡاْ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ وَأَسۡبَغَ
عَلَيۡكُمۡ نِعَمَهُۥ ظَٰهِرَةٗ وَبَاطِنَةٗۗ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِي ٱللَّهِ
بِغَيۡرِ عِلۡمٖ وَلَا هُدٗى وَلَا كِتَٰبٖ مُّنِيرٖ ٢٠ وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُواْ
مَآ أَنزَلَ ٱللَّهُ قَالُواْ بَلۡ نَتَّبِعُ مَا وَجَدۡنَا عَلَيۡهِ ءَابَآءَنَآۚ أَوَلَوۡ كَانَ
ٱلشَّيۡطَٰنُ يَدۡعُوهُمۡ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ٢١ ۞ وَمَن يُسۡلِمۡ الحِزۡب ٤٢
وَجۡهَهُۥٓ إِلَى ٱللَّهِ وَهُوَ مُحۡسِنٞ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰۗ
وَإِلَى ٱللَّهِ عَٰقِبَةُ ٱلۡأُمُورِ ٢٢ وَمَن كَفَرَ فَلَا يَحۡزُنكَ كُفۡرُهُۥٓۚ
إِلَيۡنَا مَرۡجِعُهُمۡ فَنُنَبِّئُهُم بِمَا عَمِلُوٓاْۚ إِنَّ ٱللَّهَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ
٢٣ نُمَتِّعُهُمۡ قَلِيلٗا ثُمَّ نَضۡطَرُّهُمۡ إِلَىٰ عَذَابٍ غَلِيظٖ ٢٤
وَلَئِن سَأَلۡتَهُم مَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ لَيَقُولُنَّ ٱللَّهُۚ قُلِ
ٱلۡحَمۡدُ لِلَّهِۚ بَلۡ أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ ٢٥ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِۚ إِنَّ ٱللَّهَ هُوَ ٱلۡغَنِيُّ ٱلۡحَمِيدُ ٢٦ وَلَوۡ أَنَّمَا فِي ٱلۡأَرۡضِ
مِن شَجَرَةٍ أَقۡلَٰمٞ وَٱلۡبَحۡرُ يَمُدُّهُۥ مِنۢ بَعۡدِهِۦ سَبۡعَةُ أَبۡحُرٖ
مَّا نَفِدَتۡ كَلِمَٰتُ ٱللَّهِۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٞ ٢٧ مَّا خَلۡقُكُمۡ
وَلَا بَعۡثُكُمۡ إِلَّا كَنَفۡسٖ وَٰحِدَةٍۚ إِنَّ ٱللَّهَ سَمِيعُۢ بَصِيرٌ ٢٨

⑳ O People! Do you not see and witness that Allah has made it easy for you to take benefit from the whatever is in the heavens: the sun, moon and stars, and has also made it easy for you to take benefit from the livestock, trees and plants on earth? He has also perfected His blessings for you which are clear to the eyes: beautiful appearances and delightful scenes, and those that are hidden from sight i.e. intelligence and knowledge. Despite all these blessings, there are some people who dispute in the oneness of Allah without having any knowledge based on revelation from Allah or insightful intelligence, nor a clear book revealed from Allah.

㉑ If it is said to these disputers regarding the oneness of Allah, “Follow the revelation Allah has revealed to His Messenger!” they say, “I will not follow it, rather, I will follow in the worship of idols that I found our forefathers doing.” Will they follow their forefathers even though Satan is the one calling them towards deviance by inviting them to worship idols, that will lead them to the punishment of a blazing fire on the Day of Judgement?

㉒ Whoever turns to Allah sincerely devoting worship to Him and doing good deeds, he has held on to the firmest of things those who hope for salvation can hold on to. He will not fear whatever he has held on to being cut off. and to Allah alone return all affairs; He will requite each person as they deserve.

㉓ O Messenger! Whoever disbelieves in Allah, let not their disbelief grieve you. To Me alone they will return on the Day of Judgement; I will inform them of the evils they committed in the world and requite them for them. Indeed, Allah knows what is in the hearts; nothing is hidden from Him.

㉔ I will let them enjoy whatever delicacies I have given them in the world for a short while, then compel them to a severe punishment on the Day of Judgement: the punishment of the hellfire.

㉕ O Messenger! If you ask these idolaters: “Who created the heavens and who created the earth?” they will say: “Allah created them.” Say to them: “All praise is for Allah who has made the evidence against you clear.” However, the majority of them do not know who deserves all praise, because of their ignorance.

㉖ To Allah alone belongs everything that is in the heavens and the earth, in terms of being His creation, under His ownership and decree. Allah is self sufficient, not in need of his creation, praiseworthy in this world and the Hearafter.

㉗ If all the trees on Earth were to be cut and made into pens, and the seas multiplied by seven and turned into ink, the Words of Allah would not finish due to their being infinite. Indeed, Allah is the Almighty whom none can overcome; the Wise in His creation and decree.

㉘ O people! Your creation and your resurrection for accountability and requital on the Day of Judgement, is as easy as creating and resurrecting just one soul. Indeed, Allah hears everything, hearing one sound does not preoccupy Him from hearing another; He also sees everything, seeing one thing does not preoccupy Him from hearing another either. And likewise, creating something and resurrecting it does not preoccupy Him from creating and resurrecting another.

Beneficial Points:

1. The blessings of Allah are a means to show gratitude and bringing faith in Him, not a means to disbelief.
2. Blind following is dangerous, especially in matters of belief.
3. Submitting to Allah in obedience and doing good deeds for His pleasure is very important.
4. The Words of Allah never finish. 5. Allah is capable of creating and resurrecting people.

أَلَمۡ تَرَ أَنَّ ٱللَّهَ يُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِ
وَسَخَّرَ ٱلشَّمۡسَ وَٱلۡقَمَرَۖ كُلّٞ يَجۡرِيٓ إِلَىٰٓ أَجَلٖ مُّسَمّٗى وَأَنَّ ٱللَّهَ
بِمَا تَعۡمَلُونَ خَبِيرٞ ٢٩ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ وَأَنَّ مَا يَدۡعُونَ
مِن دُونِهِ ٱلۡبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلۡعَلِيُّ ٱلۡكَبِيرُ ٣٠ أَلَمۡ تَرَ أَنَّ
ٱلۡفُلۡكَ تَجۡرِي فِي ٱلۡبَحۡرِ بِنِعۡمَتِ ٱللَّهِ لِيُرِيَكُم مِّنۡ ءَايَٰتِهِۦٓۚ إِنَّ
فِي ذَٰلِكَ لَأٓيَٰتٖ لِّكُلِّ صَبَّارٖ شَكُورٖ ٣١ وَإِذَا غَشِيَهُم مَّوۡجٞ
كَٱلظُّلَلِ دَعَوُاْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمۡ إِلَى ٱلۡبَرِّ
فَمِنۡهُم مُّقۡتَصِدٞۚ وَمَا يَجۡحَدُ بِـَٔايَٰتِنَآ إِلَّا كُلُّ خَتَّارٖ كَفُورٖ
٣٢ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمۡ وَٱخۡشَوۡاْ يَوۡمٗا لَّا يَجۡزِي وَالِدٌ
عَن وَلَدِهِۦ وَلَا مَوۡلُودٌ هُوَ جَازٍ عَن وَالِدِهِۦ شَيۡـًٔاۚ إِنَّ وَعۡدَ ٱللَّهِ
حَقّٞۖ فَلَا تَغُرَّنَّكُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ
ٱلۡغَرُورُ ٣٣ إِنَّ ٱللَّهَ عِندَهُۥ عِلۡمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلۡغَيۡثَ
وَيَعۡلَمُ مَا فِي ٱلۡأَرۡحَامِۖ وَمَا تَدۡرِي نَفۡسٞ مَّاذَا تَكۡسِبُ غَدٗاۖ
وَمَا تَدۡرِي نَفۡسُۢ بِأَيِّ أَرۡضٖ تَمُوتُۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرُۢ ٣٤

ترتيبها ٣٢

سُورَةُ السَّجۡدَةِ

آياتها ٣٠

㉙ Do you not see that Allah shortens the night to lengthen the day, and shortens the day to lengthen the night? He also set the orbits of the sun and the moon, so each moves in its orbit for a fixed length of time. Do you also not see that Allah is aware of everything you do; none of your actions are hidden from Him, and He will requite you for them.

㉚ That organisation and decree bears testimony to Allah alone being true; He is true in His being, attributes and actions. It also bears testimony to everything that the idolaters worship being unfounded falsehood, and that Allah is the Exalted in His being and His attributes over all His creation; there is none higher than Him, and He is greater than everything.

㉛ Do you not see that the ships sail the sea due to His kindness in facilitating for it, so that He can show you - O people - from His signs that prove His power, may He be glorified, and His kindness. Indeed, in that are proofs of His power for every person patient upon harms that afflict him; grateful for whatever blessings he receives.

㉜ And when a mountain-like wave and dark clouds surround them from all sides, they call out to Allah sincerely supplicating and worshipping Him. Then, when Allah accepts their supplication and saves them from drowning, bringing them back to land, some of them are moderate in their praise, falling short of showing due gratitude to Him, while others reject the blessing of Allah; None reject My signs except every deceitful person, like the one that promised to be grateful if Allah saved him, then broke his promise. And none reject My signs except every ungrateful person who never shows gratitude for the favours Allah grants him.

㉝ O people! Be mindful of your Lord by fulfilling His commands and refraining from His prohibitions, and fear His punishment on the day when no father will be able to benefit his child, nor a child benefit its father in the slightest. Indeed, the promise of Allah of requital on the Day of Judgment is true and will inevitably be fulfilled, so let not the worldly life and whatever desires and amusements it contains deceive you, nor let Satan deceive you by misunderstanding the forbearance of Allah and His delaying the punishment from you.

㉞ Indeed, Allah alone has knowledge of the Hour: He knows when it will occur; He sends the rain whenever He wishes and He knows what is in the wombs: whether it is male or female, successful or wretched. No soul knows what good or bad it will do the next day, nor does it know what land it will die in. Rather, Allah is the one who knows all of that, He is Knower and Aware of all that; nothing is hidden from Him.

Beneficial Points:

1. The shortening and lengthening of the night and day, and the control over the sun and moon: are all signs of the power of Allah, may He be glorified, and bounties which are worthy of gratitude.
2. Patience and gratitude are means that lead to pondering over the signs of Allah.
3. The faith of an idolater at the time of severity and his consequent disbelief at the time of ease is grave wickedness.
4. The Day of Judgment is so severe that a relative will not be able to benefit another.
5. Fear of the Day of Judgment saves one from being deceived by the world, and by submitting to the whispers of Satan.
6. Allah's full knowledge of the Ghaib is all encompassing.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الٓمٓ ١ تَنزِيلُ ٱلۡكِتَٰبِ لَا رَيۡبَ فِيهِ مِن رَّبِّ ٱلۡعَٰلَمِينَ
٢ أَمۡ يَقُولُونَ ٱفۡتَرَىٰهُۚ بَلۡ هُوَ ٱلۡحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوۡمٗا
مَّآ أَتَىٰهُم مِّن نَّذِيرٖ مِّن قَبۡلِكَ لَعَلَّهُمۡ يَهۡتَدُونَ ٣ ٱللَّهُ
ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَا فِي سِتَّةِ أَيَّامٖ
ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۖ مَا لَكُم مِّن دُونِهِۦ مِن وَلِيّٖ وَلَا شَفِيعٍۚ
أَفَلَا تَتَذَكَّرُونَ ٤ يُدَبِّرُ ٱلۡأَمۡرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلۡأَرۡضِ ثُمَّ يَعۡرُجُ
إِلَيۡهِ فِي يَوۡمٖ كَانَ مِقۡدَارُهُۥٓ أَلۡفَ سَنَةٖ مِّمَّا تَعُدُّونَ ٥ ذَٰلِكَ
عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ ٱلۡعَزِيزُ ٱلرَّحِيمُ ٦ ٱلَّذِيٓ أَحۡسَنَ
كُلَّ شَيۡءٍ خَلَقَهُۥۖ وَبَدَأَ خَلۡقَ ٱلۡإِنسَٰنِ مِن طِينٖ ٧ ثُمَّ جَعَلَ
نَسۡلَهُۥ مِن سُلَٰلَةٖ مِّن مَّآءٖ مَّهِينٖ ٨ ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن
رُّوحِهِۦۖ وَجَعَلَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَۚ قَلِيلٗا
مَّا تَشۡكُرُونَ ٩ وَقَالُوٓاْ أَءِذَا ضَلَلۡنَا فِي ٱلۡأَرۡضِ أَءِنَّا لَفِي
خَلۡقٖ جَدِيدِۭۚ بَلۡ هُم بِلِقَآءِ رَبِّهِمۡ كَٰفِرُونَ ١٠ ۞ قُلۡ يَتَوَفَّىٰكُم ربع الحزب ٤٢
مَّلَكُ ٱلۡمَوۡتِ ٱلَّذِي وُكِّلَ بِكُمۡ ثُمَّ إِلَىٰ رَبِّكُمۡ تُرۡجَعُونَ ١١

Sūrah As-Sajdah (The Prostration)

Themes of the Sūrah:

Emphasis is placed on mentioning the manifestations of the truth revealed by the Qur'ān, from which are the reality of creation and the conditions of the human.

Explanation:

① Alif Lam Meem. The discussion on similar letters has already passed in Sūrah Al-Baqarah.

② This Qur'ān that Muhammad (peace be upon him) has brought, was revealed to him by the Lord of all the worlds. There is no doubt in it.

③ These disbelievers say, "Indeed, Muhammad has fabricated it and attributed it to his Lord." It is not as they say, rather, it is the truth in which there is no doubt; revealed from your Lord - O Messenger - to you so that you may warn a nation to whom no Messenger has come before you, of the punishment of Allah, perhaps they are guided to the truth and they follow and practice it.

④ Allah is the one who created the heavens and the earth, and created everything in between them in six days, while He is capable of creating them in less than the time it takes to bat an eyelid. He then rose over His throne in a manner that befits His Majesty. O people! You do not have a guardian who takes care of your affairs other than Him, or an intercessor who intercedes for you in front of your Lord. Do you not think and worship Allah who created you, not worshipping others with Him?

⑤ Allah organises the affairs of all creations in the heavens and the earth, then that affair ascends to Him in a day, the duration of which is a thousand years of your counting - O people - in the world.

⑥ That being who organises all that is aware of everything that is present and absent, none of it is hidden from Him. He is the Almighty whom none can overcome; who takes retribution from his enemies and is the Merciful towards His believing servants.

⑦ He is the being who perfected everything He created, and created the human from clay, without there having been a previous example of him.

⑧ He then created the human's children after it from a delicate fluid: semen.

⑨ Then He completed the creation of the human in his complete form His soul through the angel appointed with blowing the soul, and made for you - O people - ears so that you could hear with them, eyes so that you could see, and hearts so that you could understand. Little are you grateful for these bounties of Allah which He bestows upon you.

⑩ The idolaters who reject the resurrection say, "When we die, our bodies become dust and we become invisible in the earth, will we be resurrected alive again, anew? That cannot be understood." Rather, in reality, they are rejecters of the resurrection and do not believe in it.

⑪ O Messenger! Say to these idolaters who reject the resurrection: "The angel of death who Allah has appointed to seize your souls shall do so, then to Me alone you will return on the Day of Judgment to give account and to be requited.

Beneficial Points:

1.Revelation of the Book being from Allah necessitates hastening towards believing and practicing it.
2. The wisdom behind sending Messengers is that they guide their people to the straight path.
3. Creating the creation gradually was to educate the people of the value of doing something gradually, otherwise Allah is capable of having created it in less than the time it takes to bat an eyelid.
4. Allah transcends His creation.
5. The idolaters think of resurrection to be farfetched, despite clear evidences for it.

وَلَوۡ تَرَىٰٓ إِذِ ٱلۡمُجۡرِمُونَ نَاكِسُواْ رُءُوسِهِمۡ عِندَ رَبِّهِمۡ
رَبَّنَآ أَبۡصَرۡنَا وَسَمِعۡنَا فَٱرۡجِعۡنَا نَعۡمَلۡ صَٰلِحًا إِنَّا مُوقِنُونَ
١٢ وَلَوۡ شِئۡنَا لَأٓتَيۡنَا كُلَّ نَفۡسٍ هُدَىٰهَا وَلَٰكِنۡ حَقَّ
ٱلۡقَوۡلُ مِنِّي لَأَمۡلَأَنَّ جَهَنَّمَ مِنَ ٱلۡجِنَّةِ وَٱلنَّاسِ أَجۡمَعِينَ
١٣ فَذُوقُواْ بِمَا نَسِيتُمۡ لِقَآءَ يَوۡمِكُمۡ هَٰذَآ إِنَّا نَسِينَٰكُمۡۖ
وَذُوقُواْ عَذَابَ ٱلۡخُلۡدِ بِمَا كُنتُمۡ تَعۡمَلُونَ ١٤ إِنَّمَا يُؤۡمِنُ
بِـَٔايَٰتِنَا ٱلَّذِينَ إِذَا ذُكِّرُواْ بِهَا خَرُّواْ سُجَّدٗا وَسَبَّحُواْ بِحَمۡدِ
رَبِّهِمۡ وَهُمۡ لَا يَسۡتَكۡبِرُونَ۩ ١٥ تَتَجَافَىٰ جُنُوبُهُمۡ سجدة
عَنِ ٱلۡمَضَاجِعِ يَدۡعُونَ رَبَّهُمۡ خَوۡفٗا وَطَمَعٗا وَمِمَّا رَزَقۡنَٰهُمۡ
يُنفِقُونَ ١٦ فَلَا تَعۡلَمُ نَفۡسٞ مَّآ أُخۡفِيَ لَهُم مِّن قُرَّةِ أَعۡيُنٖ
جَزَآءَۢ بِمَا كَانُواْ يَعۡمَلُونَ ١٧ أَفَمَن كَانَ مُؤۡمِنٗا كَمَن كَانَ فَاسِقٗاۚ
لَّا يَسۡتَوُۥنَ ١٨ أَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَلَهُمۡ
جَنَّٰتُ ٱلۡمَأۡوَىٰ نُزُلَۢا بِمَا كَانُواْ يَعۡمَلُونَ ١٩ وَأَمَّا ٱلَّذِينَ فَسَقُواْ
فَمَأۡوَىٰهُمُ ٱلنَّارُۖ كُلَّمَآ أَرَادُوٓاْ أَن يَخۡرُجُواْ مِنۡهَآ أُعِيدُواْ فِيهَا
وَقِيلَ لَهُمۡ ذُوقُواْ عَذَابَ ٱلنَّارِ ٱلَّذِي كُنتُم بِهِۦ تُكَذِّبُونَ ٢٠

⑫ The criminals will soon emerge on the Day of Judgment bowing their heads in humiliation due to their rejection of resurrection, feeling ashamed and saying, “Our Lord! I have seen the resurrection I used to reject, and heard the confirmation of that which the Messengers brought from You, so return us to the worldly life so that I can do good deeds that will make You pleased with us. Indeed, I now convinced of the resurrection and the truth of whatever the Messengers brought.” If you were to see the criminals in that state, you would see a grave scene!

⑬ And if I wished to give every soul guidance and ability, I would have forced them onto this, but through wisdom and justice it was necessary to pass the decree. that I would definitely fill hell on the Day of Judgment with the disbelievers from the Thaqalan: the jinns and the humans, because of their choosing the path of disbelief and error over the path of belief and steadfastness.

⑭ And on the Day of Judgment it will be said to them in rebuke and censure, “Now taste the punishment due to your heedlessness of the meeting with Allah on the Day of Judgment for accountability in the worldly life, I shall leave you in the punishment without caring for how much you suffer from it. Taste the punishment of the everlasting hellfire that will not end, because of the sins you used to commit in the world.

After Allah mentioned the state of the criminals, He mentions the state of the believers, saying,

⑮ “Only those people believe in my verses revealed to My Messenger who, when they are reminded of them prostate to Allah glorifying Him together with praising Him. They are not arrogant from worshipping Him nor prostrating to Him in any condition.”

⑯ They leave their beds to worship Allah, supplicating to Him in their prayers, fearing His punishment and hoping in His mercy. They also spend the wealth Allah has given them in His path.

⑰ So no one knows what things Allah has prepared for it in terms of bringing coolness and joy to the eyes, as a reward for the good deeds it would do in the world. It is a reward that no one except Allah can comprehend, due to its greatness.

⑱ The one who believes in Allah, acts upon His commands and refrains from that which he is prohibited from, is not like the one who disobeys Him. The two groups are not equal in terms of requital according to Allah.

⑲ As for those who have faith in Allah and do good deeds, the reward prepared for them is gardens in which they shall remain as a mark of honour for them from Allah, a reward for the Allah deeds they used to do in the world.

⑳ As for those who left the obedience of Allah by disbelief and committing sins, the abode prepared for them on the Day of Judgment is the hellfire in which they shall remain forever. Every time they attempt to come out of it, they will be returned to it, and it will be said to them, rebuking them, “Taste the punishment of the hellfire you used to deny in the world, when My Messengers would warn you of it.”

Beneficial Points:

1. Bringing faith on the Day of Judgement will not be of benefit to the disbelievers, because of them now being in the abode of requital not the abode of actions.
2. The danger of being unmindful, in this life, of the standing before Allah on the Day of Judgement.
3. Standing in prayer at night is way of the believers.
4. Allah has prepared for His Allah-conscious servants things which no eye has ever seen, no ear has ever heard of, and no human heart has ever imagined.
5. Just as the believer and transgressor do not match in qualities, they are not equal in requital either.

وَلَنُذِيقَنَّهُم مِّنَ ٱلۡعَذَابِ ٱلۡأَدۡنَىٰ دُونَ ٱلۡعَذَابِ ٱلۡأَكۡبَرِ
لَعَلَّهُمۡ يَرۡجِعُونَ ٢١ وَمَنۡ أَظۡلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ ثُمَّ
أَعۡرَضَ عَنۡهَآۚ إِنَّا مِنَ ٱلۡمُجۡرِمِينَ مُنتَقِمُونَ ٢٢ وَلَقَدۡ ءَاتَيۡنَا
مُوسَى ٱلۡكِتَٰبَ فَلَا تَكُن فِي مِرۡيَةٖ مِّن لِّقَآئِهِۦۖ وَجَعَلۡنَٰهُ
هُدٗى لِّبَنِيٓ إِسۡرَٰٓءِيلَ ٢٣ وَجَعَلۡنَا مِنۡهُمۡ أَئِمَّةٗ يَهۡدُونَ بِأَمۡرِنَا
لَمَّا صَبَرُواْۖ وَكَانُواْ بِـَٔايَٰتِنَا يُوقِنُونَ ٢٤ إِنَّ رَبَّكَ هُوَ
يَفۡصِلُ بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ فِيمَا كَانُواْ فِيهِ يَخۡتَلِفُونَ
٢٥ أَوَلَمۡ يَهۡدِ لَهُمۡ كَمۡ أَهۡلَكۡنَا مِن قَبۡلِهِم مِّنَ ٱلۡقُرُونِ
يَمۡشُونَ فِي مَسَٰكِنِهِمۡۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٍۚ أَفَلَا يَسۡمَعُونَ
٢٦ أَوَلَمۡ يَرَوۡاْ أَنَّا نَسُوقُ ٱلۡمَآءَ إِلَى ٱلۡأَرۡضِ ٱلۡجُرُزِ فَنُخۡرِجُ
بِهِۦ زَرۡعٗا تَأۡكُلُ مِنۡهُ أَنۡعَٰمُهُمۡ وَأَنفُسُهُمۡۚ أَفَلَا يُبۡصِرُونَ
٢٧ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡفَتۡحُ إِن كُنتُمۡ صَٰدِقِينَ ٢٨
قُلۡ يَوۡمَ ٱلۡفَتۡحِ لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓاْ إِيمَٰنُهُمۡ وَلَا هُمۡ
يُنظَرُونَ ٢٩ فَأَعۡرِضۡ عَنۡهُمۡ وَٱنتَظِرۡ إِنَّهُم مُّنتَظِرُونَ ٣٠

آياتها ٧٣ سُورَةُ الأَحْزَابِ ترتيبها ٣٣

㉑ I will definitely make these disbelievers who left the obedience of their Lord and do not repent, suffer trials and afflictions in the worldly life, for perhaps due to those worldly afflictions, they will repent to Allah.

㉒ There is no one more oppressive than the one who is admonished with the verses of Allah but does not take heed, but turns away without caring about them. Indeed, I will inevitably take retribution from the criminals, because of their committing disbelief and sins, and their turning away from the My verses.

㉓ Verily, I gave Moses the Torah, so - O Messenger - do not be in doubt over you having met Moses in the Night Journey and the Ascension. I made the book revealed to Moses a guide for the Israelites from deviance.

㉔ And I made leaders from the Children of Israel whom the people would emulate and follow. They became guides to the truth when they were patient in calling others to Allah and fulfilling the commands of Allah and refraining from His prohibitions, and when they firmly believed in His Ayahs that were revealed to their Messengers.

㉕ O Messenger! Indeed, your Lord is the one who will judge between them on the Day of Judgment in matters they would dispute in the world; so He will make the one on truth clear from the one on falsehood, and requite each with what they deserve.

㉖ Are these people blind that they cannot see how many of the previous nations I destroyed before them? Here they are, walking past dwellings which were previously resided in by those who were destroyed, yet they do not take heed from their state? Indeed, in the destruction of the previous nations due to their disbelief, are lessons from which the truth of their Messengers can be proven, who came to them from Allah. Will these rejecters of the verses of Allah then not listen attentively using their intellects?

㉗ Do these rejecters of resurrection not see that I send rainwater to a barren land in which there are no plants, and then take out the crops by rain water, from which their cattle eat as well as themselves? Do they not see that and understand that whoever causes the barren earth to grow, is capable of reviving the dead?

㉘ Those that reject the resurrection say, while seeking the punishment in haste, “When is this judgement that you claim is going to be made between us and yourselves on the Day of Judgement, and consequently our abode will be hellfire and yours paradise?”

㉙ O Messenger! Say to them: “O Messenger say to them: the day of the judgement, when it comes, will be too late to believe for those who denied the truth in the world. Nor will they be given respite to make repentance.”

㉚ O Messenger! So turn away from these people after they have persisted in their deviance, and wait for the punishment of Allah to befall them. Indeed, they wait for an unpredictable turn of fortune against you, but in reality they only await their destruction.

Beneficial Points:

1. The punishment of a disbeliever in this world is a means to his repenting.
2. Turning away from the verses of Allah is dangerous.
3. Proof of our Prophet (peace be upon him) meeting Moses (peace be upon him) on the Night Journey and the Ascension.
4. Patience and firm belief are qualities of the leaders in religion.
5. Sending rain and causing the earth to grow is proof of resurrection on the Day of Judgement.
6. Repentance from sins can only be done in the world, before seeing death.

The Confederates (Sūrah Al-Ahzab)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
يَٰٓأَيُّهَا ٱلنَّبِيُّ ٱتَّقِ ٱللَّهَ وَلَا تُطِعِ ٱلۡكَٰفِرِينَ وَٱلۡمُنَٰفِقِينَۚ إِنَّ
ٱللَّهَ كَانَ عَلِيمًا حَكِيمٗا ١ وَٱتَّبِعۡ مَا يُوحَىٰٓ إِلَيۡكَ
مِن رَّبِّكَۚ إِنَّ ٱللَّهَ كَانَ بِمَا تَعۡمَلُونَ خَبِيرٗا ٢ وَتَوَكَّلۡ
عَلَى ٱللَّهِۚ وَكَفَىٰ بِٱللَّهِ وَكِيلٗا ٣ مَّا جَعَلَ ٱللَّهُ لِرَجُلٖ مِّن
قَلۡبَيۡنِ فِي جَوۡفِهِۦۚ وَمَا جَعَلَ أَزۡوَٰجَكُمُ ٱلَّٰٓـِٔي تُظَٰهِرُونَ
مِنۡهُنَّ أُمَّهَٰتِكُمۡۚ وَمَا جَعَلَ أَدۡعِيَآءَكُمۡ أَبۡنَآءَكُمۡۚ ذَٰلِكُمۡ قَوۡلُكُم
بِأَفۡوَٰهِكُمۡۖ وَٱللَّهُ يَقُولُ ٱلۡحَقَّ وَهُوَ يَهۡدِي ٱلسَّبِيلَ ٤
ٱدۡعُوهُمۡ لِأٓبَآئِهِمۡ هُوَ أَقۡسَطُ عِندَ ٱللَّهِۚ فَإِن لَّمۡ تَعۡلَمُوٓاْ ءَابَآءَهُمۡ
فَإِخۡوَٰنُكُمۡ فِي ٱلدِّينِ وَمَوَٰلِيكُمۡۚ وَلَيۡسَ عَلَيۡكُمۡ جُنَاحٞ فِيمَآ
أَخۡطَأۡتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتۡ قُلُوبُكُمۡۚ وَكَانَ ٱللَّهُ
غَفُورٗا رَّحِيمًا ٥ ٱلنَّبِيُّ أَوۡلَىٰ بِٱلۡمُؤۡمِنِينَ مِنۡ أَنفُسِهِمۡۖ
وَأَزۡوَٰجُهُۥٓ أُمَّهَٰتُهُمۡۗ وَأُوْلُواْ ٱلۡأَرۡحَامِ بَعۡضُهُمۡ أَوۡلَىٰ بِبَعۡضٖ
فِي كِتَٰبِ ٱللَّهِ مِنَ ٱلۡمُؤۡمِنِينَ وَٱلۡمُهَٰجِرِينَ إِلَّآ أَن تَفۡعَلُوٓاْ إِلَىٰٓ
أَوۡلِيَآئِكُم مَّعۡرُوفٗاۚ كَانَ ذَٰلِكَ فِي ٱلۡكِتَٰبِ مَسۡطُورٗا ٦

Themes of the Sūrah:

It focuses on Allah's taking care of His Prophet (peace be upon him), and protecting his personage and his household.

Explanation:

① O Prophet, remain firm, you and those with you, on being Mindful, through carrying out His commands and refraining from His prohibitions, and fear Him alone. And do not obey the disbelievers and hypocrites in what they desire. Allah is Knowing of the plans the disbelievers and hypocrites make, and Wise in His creating and managing.

② And follow the revelation your Lord reveals to you. Allah is Aware of what you do. None of that escapes Him, and He shall reward you for your actions.

③ And rely on Allah alone in all your affairs. And He is sufficient as a protector for those of His servants who trust in Him.

④ Just as Allah has not placed two hearts in the chest of any man, as some of them believe, likewise He did not make wives like mothers with respect to being forbidden to marry, and likewise He did not make claimed sons like biological sons, because thihar which is for a man to make his wife unlawful for himself, and likewise, claiming the children of others as one's own are practices of ignorance which Islam has nullified. That making unlawful through thihar and taking as sons those whose fathers you are not is a statement you repeat with your mouths, which has no reality. The wife is not a mother nor is the claimed son rightfully for the claimant. And Allah says the truth so that His servants practice it, and He guides towards the path of truth.

⑤ Attribute those you claim to be your sons towards their real fathers, because attributing them towards them is justice in the eyes of Allah. But if you do not know their fathers to whom you can attribute them, then they are your brothers in religion and the sons of your uncles, so call them by: "O brother" or "O cousin". And there is no sin on you if one of you makes a mistake and attributes a claimed son towards his claimant, but you will be sinful if you intentionally say that. And Allah is Forgiving to those of His servants who repent, Merciful to them as He did not punish them due to mistakes.

⑥ The Prophet Muhammad (peace be upon him) has more right over the believers than their own selves in whatever he calls them to, even if they incline towards something else. And his wives are like mothers for all believers, hence it is unlawful for any believer to marry any of them after he passes away.

Relatives are more deserving of one another in inheritance by Allah's decree than the believers and those who migrated for Allah's cause, who would previously inherit by means of contractual agreement between themselves in the beginning of Islam. Then Allah abrogated their inheriting from one another after that. Except if you, O believers, do good towards your close associates besides the inheritors, by making a bequest for them and being kind to them, then that is your right. That is a decree inscribed in the Preserved Tablet.

Beneficial Points:

1. There is nobody above being commanded to good and forbidden from evil.
2. Likening wives to mothers is a grave evil and lie.
3. It is unlawful to claim a child as one's own. 4. Accountability for unintentional mistakes has been removed from this nation.
5. It is necessary to give preference to what the Prophet commands (peace be upon him) before one's own desires.
6. The high status of the wives of the Prophet (peace be upon him) and the unlawfulness of marrying them after him, as they are the mothers of the believers.
7. All blood relatives are legitimate inheritors.

وَإِذۡ أَخَذۡنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَٰقَهُمۡ وَمِنكَ وَمِن نُّوحٖ وَإِبۡرَٰهِيمَ
وَمُوسَىٰ وَعِيسَى ٱبۡنِ مَرۡيَمَۖ وَأَخَذۡنَا مِنۡهُم مِّيثَٰقًا غَلِيظٗا ٧
لِّيَسۡـَٔلَ ٱلصَّٰدِقِينَ عَن صِدۡقِهِمۡۚ وَأَعَدَّ لِلۡكَٰفِرِينَ عَذَابًا أَلِيمٗا
٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ جَآءَتۡكُمۡ
جُنُودٞ فَأَرۡسَلۡنَا عَلَيۡهِمۡ رِيحٗا وَجُنُودٗا لَّمۡ تَرَوۡهَاۚ وَكَانَ ٱللَّهُ
بِمَا تَعۡمَلُونَ بَصِيرًا ٩ إِذۡ جَآءُوكُم مِّن فَوۡقِكُمۡ وَمِنۡ أَسۡفَلَ
مِنكُمۡ وَإِذۡ زَاغَتِ ٱلۡأَبۡصَٰرُ وَبَلَغَتِ ٱلۡقُلُوبُ ٱلۡحَنَاجِرَ
وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠ ١٠ هُنَالِكَ ٱبۡتُلِيَ ٱلۡمُؤۡمِنُونَ وَزُلۡزِلُواْ
زِلۡزَالٗا شَدِيدٗا ١١ وَإِذۡ يَقُولُ ٱلۡمُنَٰفِقُونَ وَٱلَّذِينَ فِي قُلُوبِهِم
مَّرَضٞ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورٗا ١٢ وَإِذۡ قَالَت طَّآئِفَةٞ
مِّنۡهُمۡ يَٰٓأَهۡلَ يَثۡرِبَ لَا مُقَامَ لَكُمۡ فَٱرۡجِعُواْۚ وَيَسۡتَـٔۡذِنُ فَرِيقٞ
مِّنۡهُمُ ٱلنَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوۡرَةٞ وَمَا هِيَ بِعَوۡرَةٍۖ إِن يُرِيدُونَ
إِلَّا فِرَارٗا ١٣ وَلَوۡ دُخِلَتۡ عَلَيۡهِم مِّنۡ أَقۡطَارِهَا ثُمَّ سُئِلُواْ ٱلۡفِتۡنَةَ
لَأٓتَوۡهَا وَمَا تَلَبَّثُواْ بِهَآ إِلَّا يَسِيرٗا ١٤ وَلَقَدۡ كَانُواْ عَٰهَدُواْ
ٱللَّهَ مِن قَبۡلُ لَا يُوَلُّونَ ٱلۡأَدۡبَٰرَۚ وَكَانَ عَهۡدُ ٱللَّهِ مَسۡـُٔولٗا ١٥

⑦ O Messenger, remember when I took a firm covenant from the prophets that they will worship Allah alone and not associate any partner with Him, and that they will convey the revelation sent to them. And I have taken it especially from you, and from Noah, Abraham, Moses, Jesus son of Mary. I have taken a firm covenant from them to fulfil the conveying of Allah's messages they have been entrusted with.

⑧ Allah took this firm covenant from the prophets so He can ask the truthful Messengers regarding their truthfulness, to silence the disbelievers, and Allah has prepared for those who disbelieve in Him and His Messengers a painful punishment on the Day of Judgment, and it is the fire of hell.

⑨ O those who have faith in Allah and practice what He has legislated, remember Allah's favour on you when the armies of the disbelievers came to Madina, prepared to fight you, and the hypocrites and Jews supported them. Then I sent upon them the eastern winds through which the Prophet (peace be upon him) was helped, and I sent armies of angels you did not see. Then the disbelievers turned away fleeing, not being able to do anything. And Allah is Seeing what you do. None of that is hidden from Him and He shall reward you for that.

⑩ And that was when the disbelievers came to you from the top of the valley and from the bottom, from the East and West, when the eyes turned away from everything besides seeing the enemy and the hearts reached the throats due to intense fear. And you were thinking different thoughts regarding Allah. At times you were thinking of help and at time you were thinking of losing hope from Him.

⑪ In that position in the Battle of the Trench, the believers were tested through the enemies.

⑫ On that day, the hypocrites and those of weak faith, whose hearts contain doubts said: "The promise of Allah and his messenger for victory and being established on this land is false and baseless."

⑬ O Messenger, remember when a group of hypocrites said to the people of Madina: "O people of Yathrib (the name for Madina before Islam), there is no stability for you by the peak of Silah near the trench, so return to your homes". And a group of them was seeking permission from the Prophet (peace be upon him) to return to their homes, claiming that their homes were exposed to the enemy, but they were not exposed as they claimed. They were only seeking to flee from their enemy through this false excuse.

⑭ And if the enemy were to enter upon them in Madina from all its sides and ask them to return to disbelieving and associating partners with Allah, they would grant their enemy this, and they would not lag behind from becoming renegade and turning back towards disbelief except a little.

⑮ And these hypocrites had promised Allah after they fled from fighting on the occasion of Uhud that if Allah were to make them witness another battle, they will definitely fight their enemy and not flee out of fear. However, they broke their promise. And the servant is responsible for the promise he made to Allah and he will soon be questioned about it.

Beneficial Points:

1. The Messengers of Resolve have a special status.
2. Allah helps His believing servants when difficulties befall.
3. The test which the believers went through in the Battle of the Trench was great.
4. The hypocrites desert the believers during tribulations.
5. False claims and breaking pacts is a quality of the hypocrites.

قُل لَّن يَنفَعَكُمُ ٱلۡفِرَارُ إِن فَرَرۡتُم مِّنَ ٱلۡمَوۡتِ أَوِ ٱلۡقَتۡلِ وَإِذٗا
لَّا تُمَتَّعُونَ إِلَّا قَلِيلٗا ١٦ قُلۡ مَن ذَا ٱلَّذِي يَعۡصِمُكُم مِّنَ ٱللَّهِ
إِنۡ أَرَادَ بِكُمۡ سُوٓءًا أَوۡ أَرَادَ بِكُمۡ رَحۡمَةٗۚ وَلَا يَجِدُونَ لَهُم مِّن دُونِ
ٱللَّهِ وَلِيّٗا وَلَا نَصِيرٗا ١٧ ۞ قَدۡ يَعۡلَمُ ٱللَّهُ ٱلۡمُعَوِّقِينَ مِنكُمۡ وَٱلۡقَآئِلِينَ
لِإِخۡوَٰنِهِمۡ هَلُمَّ إِلَيۡنَاۖ وَلَا يَأۡتُونَ ٱلۡبَأۡسَ إِلَّا قَلِيلًا ١٨ أَشِحَّةً
عَلَيۡكُمۡۖ فَإِذَا جَآءَ ٱلۡخَوۡفُ رَأَيۡتَهُمۡ يَنظُرُونَ إِلَيۡكَ تَدُورُ أَعۡيُنُهُمۡ
كَٱلَّذِي يُغۡشَىٰ عَلَيۡهِ مِنَ ٱلۡمَوۡتِۖ فَإِذَا ذَهَبَ ٱلۡخَوۡفُ سَلَقُوكُم
بِأَلۡسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلۡخَيۡرِۚ أُوْلَٰٓئِكَ لَمۡ يُؤۡمِنُواْ فَأَحۡبَطَ
ٱللَّهُ أَعۡمَٰلَهُمۡۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٗا ١٩ يَحۡسَبُونَ
ٱلۡأَحۡزَابَ لَمۡ يَذۡهَبُواْۖ وَإِن يَأۡتِ ٱلۡأَحۡزَابُ يَوَدُّواْ لَوۡ أَنَّهُم
بَادُونَ فِي ٱلۡأَعۡرَابِ يَسۡـَٔلُونَ عَنۡ أَنۢبَآئِكُمۡۖ وَلَوۡ كَانُواْ فِيكُم
مَّا قَٰتَلُوٓاْ إِلَّا قَلِيلٗا ٢٠ لَّقَدۡ كَانَ لَكُمۡ فِي رَسُولِ ٱللَّهِ أُسۡوَةٌ حَسَنَةٞ
لِّمَن كَانَ يَرۡجُواْ ٱللَّهَ وَٱلۡيَوۡمَ ٱلۡأٓخِرَ وَذَكَرَ ٱللَّهَ كَثِيرٗا ٢١
وَلَمَّا رَءَا ٱلۡمُؤۡمِنُونَ ٱلۡأَحۡزَابَ قَالُواْ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ
وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥۚ وَمَا زَادَهُمۡ إِلَّآ إِيمَٰنٗا وَتَسۡلِيمٗا ٢٢

ثلاثة أرباع الحزب ٤٢

(16) O Messenger, say to these people: “Fleeing will never benefit you if you flee from fighting, out of fear of death or being killed, because the appointed times are fixed, and fighting do not bring them closer nor does fleeing distance them. And if you do flee and your time has not come, you will not be able to enjoy life except for a short while”.

(17) O Messenger, say to them: “Who can save you from Allah if He intends for you the death or being killed you dislike, or He intends for you the safety and good you hope for? There is nobody to save you from that”. And these hypocrites will not find for themselves any associate besides Allah to take care of their affairs, nor any helper to save them from Allah punishing them.

(18) Allah knows those of you who hold others back from fighting alongside Allah’s Messenger (peace be upon him) and those who say to their brothers: “Come to us and do not fight alongside him, lest you get killed, because we fear you will get killed”. And these forsaken people do not come to battle or participate in it except rarely, to remove blame from themselves, not to help Allah and His Messenger.

(19) O group of believers, they are miserly with you with their wealth, so they do not help you by spending it; miserly with their souls, so they do not fight alongside you; and miserly with their love, so they do not love you. Then when fear at the time of meeting the enemy comes, you will see them looking at you, O Messenger, with their eyes rolling out of cowardice, just as the eyes of a person who is suffering the pangs of death roll. But when fear leaves them and they become content, they harm you verbally with abusive sharp tongues. They are greedy for booty which they look for. Those who have been described with these qualities have not truly believed, so Allah cancelled the reward of their actions. And this cancelling was easy for Allah.

(20) These cowards think the coalition conspiring to fight Allah’s Messenger (peace be upon him) and fight the believers will never leave until they totally destroy the believers. And if it is decreed that the coalition come another time, these cowardly hypocrites will wish they were not in Madina, but rather they were with the bedouins far from it, asking regarding your news: what happened to you after your enemies fought you? And even if they were amongst you, O believers, they would not have fought alongside you except a little, so do not pay attention to them or be sad over them.

(21) There has been for you an excellent example in what Allah’s Messenger said, carried out and practiced, for he presented his own noble self and personally engaged in battle, so how after that can you be miserly with your souls over his soul? And only he who is hopeful of the Last Day, works for it and remembers Allah abundantly will follow Allah’s Messenger (peace be upon him). As for the one who is not hopeful of the Last Day and does not remember Allah abundantly, he does not follow His Messenger (peace be upon him).

(22) When the believers saw the companies which had gathered to fight them, they said: “This is the test, tribulation and help Allah and His Messenger promised us, and Allah and His Messenger were true in this, for it has occurred”. And seeing the companies did not increase them except in faith and submission to Him.

Beneficial Points:

1. The appointed times are fixed; fighting cannot bring them closer nor can fleeing from them distance them.
2. Hindering from striving in Allah’s way in always the condition of the hypocrites.
3. The hypocrites are few in number at the time of anxiety but many at the time of desiring something.
4. The hypocrites do not bear worry for the nation.
5. The Messenger (peace be upon him) is a role model for the believers in his sayings and actions.
6. Reliance in Allah and submitting to Him is from the qualities of the believers.

مِّنَ ٱلۡمُؤۡمِنِينَ رِجَالٞ صَدَقُواْ مَا عَٰهَدُواْ ٱللَّهَ عَلَيۡهِۖ فَمِنۡهُم مَّن
قَضَىٰ نَحۡبَهُۥ وَمِنۡهُم مَّن يَنتَظِرُۖ وَمَا بَدَّلُواْ تَبۡدِيلٗا ٢٣ لِّيَجۡزِيَ
ٱللَّهُ ٱلصَّٰدِقِينَ بِصِدۡقِهِمۡ وَيُعَذِّبَ ٱلۡمُنَٰفِقِينَ إِن شَآءَ أَوۡ
يَتُوبَ عَلَيۡهِمۡۚ إِنَّ ٱللَّهَ كَانَ غَفُورٗا رَّحِيمٗا ٢٤ وَرَدَّ ٱللَّهُ ٱلَّذِينَ
كَفَرُواْ بِغَيۡظِهِمۡ لَمۡ يَنَالُواْ خَيۡرٗاۚ وَكَفَى ٱللَّهُ ٱلۡمُؤۡمِنِينَ
ٱلۡقِتَالَۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزٗا ٢٥ وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم مِّنۡ
أَهۡلِ ٱلۡكِتَٰبِ مِن صَيَاصِيهِمۡ وَقَذَفَ فِي قُلُوبِهِمُ ٱلرُّعۡبَ
فَرِيقٗا تَقۡتُلُونَ وَتَأۡسِرُونَ فَرِيقٗا ٢٦ وَأَوۡرَثَكُمۡ أَرۡضَهُمۡ
وَدِيَٰرَهُمۡ وَأَمۡوَٰلَهُمۡ وَأَرۡضٗا لَّمۡ تَطَـُٔوهَاۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ
شَيۡءٖ قَدِيرٗا ٢٧ يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ إِن كُنتُنَّ تُرِدۡنَ
ٱلۡحَيَوٰةَ ٱلدُّنۡيَا وَزِينَتَهَا فَتَعَالَيۡنَ أُمَتِّعۡكُنَّ وَأُسَرِّحۡكُنَّ
سَرَاحٗا جَمِيلٗا ٢٨ وَإِن كُنتُنَّ تُرِدۡنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ
ٱلۡأٓخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلۡمُحۡسِنَٰتِ مِنكُنَّ أَجۡرًا عَظِيمٗا ٢٩
يَٰنِسَآءَ ٱلنَّبِيِّ مَن يَأۡتِ مِنكُنَّ بِفَٰحِشَةٖ مُّبَيِّنَةٖ يُضَٰعَفۡ
لَهَا ٱلۡعَذَابُ ضِعۡفَيۡنِۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٗا ٣٠

㉓ Amongst the believers are men who were true to Allah, so they fulfilled what they promised Him, namely firmness and patience on striving in Allah's way. Amongst them are those who died or were killed in Allah's way and amongst them are those who await martyrdom in His way. And these believers did not change what they promised Allah like the hypocrites did with their promises.

㉔ So that Allah rewards the truthful who fulfilled what they promised Allah, by virtue of their truth and fulfilling their promises, and punish the hypocrites who broke their promises if He wishes, by making them die before they repent from their disbelief, or by accepting their repentance by enabling them to repent. And Allah is Forgiving to one who repents for his sins and Merciful to him.

㉕ And Allah repelled the disbelieving groups who were conspiring to fight the believers and they were not successful in totally destroying the believers as they intended, losers who were angry due to their returning in failure. And Allah sufficed the believers in fighting them, by the winds He sent and the angels He sent down. And Allah is Powerful and Mighty; nobody attempts to overpower Allah except that He will be left defeated and deserted.

㉖ And Allah brought the Jews who helped them down from their fortresses in which they would protect themselves from their enemy, and Allah put fear into their hearts. A group of them you kill, O believers, and a group of them you take as captives.

㉗ And Allah made you owners of their land, along with the crops and date trees they contained, after destroying them, and He made you owners of their homes and other wealth, and He made you owners of the land of Khaybar which you have not yet trodden, but you will soon tread on it. This is a promise and good news for the believers. And Allah is Powerful over everything; Nothing is outside His ability.

㉘ O Prophet, say to your wives if they seek an increase in spending but you did not have anything more to spend on them: "If you seek the worldly life and the adornment it contains, then let me give you the provisions given to a divorced women, and I will let you go in the best of manners without causing harm."

㉙ But if you desire the pleasure of Allah and the pleasure of His Messenger, and you seek paradise in the abode of the afterlife, remain patient on your condition, for Allah has prepared a great reward for those of you who do good through patience and good companionship".

㉚ O wives of the Prophet, whoever amongst you comes with an open sin, her punishment will be doubled on the Day of Judgment, due to her status and rank, and to protect the personage of the Prophet (peace be upon him). And this doubling is easy for Allah.

Beneficial Points:

1. The Companions of Allah's Messenger (peace be upon him) have been commended, which is a great honour for them.
2. When they are mindful of Allah, His assistance and support come from where they do not expect.
3. The result of treachery of those who supported the coalition was grievous.
4. The wives of the Prophet (peace be upon him) choosing Allah and His Messenger is a proof to their strong faith.

الجزء ٢٢
الحزب ٤٣

۞ وَمَن يَقۡنُتۡ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ وَتَعۡمَلۡ صَٰلِحٗا نُّؤۡتِهَآ
أَجۡرَهَا مَرَّتَيۡنِ وَأَعۡتَدۡنَا لَهَا رِزۡقٗا كَرِيمٗا ٣١ يَٰنِسَآءَ ٱلنَّبِيِّ
لَسۡتُنَّ كَأَحَدٖ مِّنَ ٱلنِّسَآءِ إِنِ ٱتَّقَيۡتُنَّۚ فَلَا تَخۡضَعۡنَ بِٱلۡقَوۡلِ
فَيَطۡمَعَ ٱلَّذِي فِي قَلۡبِهِۦ مَرَضٞ وَقُلۡنَ قَوۡلٗا مَّعۡرُوفٗا ٣٢ وَقَرۡنَ
فِي بُيُوتِكُنَّ وَلَا تَبَرَّجۡنَ تَبَرُّجَ ٱلۡجَٰهِلِيَّةِ ٱلۡأُولَىٰۖ وَأَقِمۡنَ
ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعۡنَ ٱللَّهَ وَرَسُولَهُۥٓۚ إِنَّمَا
يُرِيدُ ٱللَّهُ لِيُذۡهِبَ عَنكُمُ ٱلرِّجۡسَ أَهۡلَ ٱلۡبَيۡتِ وَيُطَهِّرَكُمۡ
تَطۡهِيرٗا ٣٣ وَٱذۡكُرۡنَ مَا يُتۡلَىٰ فِي بُيُوتِكُنَّ مِنۡ
ءَايَٰتِ ٱللَّهِ وَٱلۡحِكۡمَةِۚ إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا ٣٤
إِنَّ ٱلۡمُسۡلِمِينَ وَٱلۡمُسۡلِمَٰتِ وَٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ
وَٱلۡقَٰنِتِينَ وَٱلۡقَٰنِتَٰتِ وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ
وَٱلصَّٰبِرَٰتِ وَٱلۡخَٰشِعِينَ وَٱلۡخَٰشِعَٰتِ وَٱلۡمُتَصَدِّقِينَ
وَٱلۡمُتَصَدِّقَٰتِ وَٱلصَّٰٓئِمِينَ وَٱلصَّٰٓئِمَٰتِ وَٱلۡحَٰفِظِينَ
فُرُوجَهُمۡ وَٱلۡحَٰفِظَٰتِ وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرٗا
وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغۡفِرَةٗ وَأَجۡرًا عَظِيمٗا ٣٥

㉛ Whoever from among you obeys Allah and His Messenger, and does good deeds which are pleasing to Allah, Allah will grant her double the reward all other women get, and will prepare for her a noble reward in the Hereafter, which is Paradise.

㉜ O the wives of the Prophet (peace be upon him), You are not like other women in terms of privilege and nobility; you are on a level of privilege and nobility other women can never reach even if they were to fulfil the commands of Allah and refrain from things He has not allowed. Therefore, do not soften your tone when you speak to unrelated men, in case those with the disease of hypocrisy or impermissible desires begin to lust. Rather, speak in a manner well clear of any doubt, by speaking in a serious and not trivial tone as necessary.

㉝ And remain within your homes; do not leave them unless for a need; do not expose your beauty like the women who would do so before Islam to attract men; perform prayer to perfection; give Zakat of your wealth, and obey Allah and His Messenger. O wives of the Messenger of Allah and people of His household! Allah (may He be glorified) only intends to remove harm from you, and wants to purify your souls by adorning them with excellent characteristics such that no blemish remains.

㉞ And mention whatever verses of Allah are revealed to His Messenger in your homes, and the pure ways of Allah's Messenger that you observe. Indeed, Allah is kind to you by favouring you with putting you in the house of His Prophet; He knows you well because He chose you as wives for His Messenger and as mothers of all the believers from his people.

㉟ Indeed, the males who submit to Allah and the females who submit; the male believers in Allah and the female believers; the males who obey Allah and the females who obey; the males who are truthful in their belief and their statements and the females who are truthful; the males who are patient in obedience, in refraining from sins and during trials and the females who are patient; the males who give in obligatory and optional charity from their wealth and the females who give in charity; the males who keep obligatory and optional fasts and the females who fast; the males who guard their private parts from exposure to those who are forbidden from seeing them and from the immorality of fornication and anything leading to it, and the females who guard their private parts; and the males who remember Allah abundantly in private and in public and the females who remember Allah, Allah has prepared His special forgiveness for them from their sins, and an immense reward on the Day of Judgement which is Paradise.

Beneficial Points:

1. The wives of the Prophet (peace be upon him) have virtue over all other women.
2. From among the guidelines of the Qur'ān towards the Muslim woman are: Prohibition of speaking softly and exposing beauty publicly, and instruction to remain in the home except when necessary.
3. The virtue of the members of the household of the Messenger of Allah (peace be upon him), and his wives.
4. Men and women are alike as regards to faith and good deeds, except for some deeds which the legislator has excluded for each gender (taking into consideration the unique natures of each).

وَمَا كَانَ لِمُؤۡمِنٖ وَلَا مُؤۡمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمۡرًا أَن يَكُونَ
لَهُمُ ٱلۡخِيَرَةُ مِنۡ أَمۡرِهِمۡۗ وَمَن يَعۡصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ ضَلَّ ضَلَٰلٗا
مُّبِينٗا ٣٦ وَإِذۡ تَقُولُ لِلَّذِيٓ أَنۡعَمَ ٱللَّهُ عَلَيۡهِ وَأَنۡعَمۡتَ عَلَيۡهِ
أَمۡسِكۡ عَلَيۡكَ زَوۡجَكَ وَٱتَّقِ ٱللَّهَ وَتُخۡفِي فِي نَفۡسِكَ مَا ٱللَّهُ
مُبۡدِيهِ وَتَخۡشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخۡشَىٰهُۖ فَلَمَّا قَضَىٰ زَيۡدٞ
مِّنۡهَا وَطَرٗا زَوَّجۡنَٰكَهَا لِكَيۡ لَا يَكُونَ عَلَى ٱلۡمُؤۡمِنِينَ حَرَجٞ فِيٓ
أَزۡوَٰجِ أَدۡعِيَآئِهِمۡ إِذَا قَضَوۡاْ مِنۡهُنَّ وَطَرٗاۚ وَكَانَ أَمۡرُ ٱللَّهِ مَفۡعُولٗا
٣٧ مَّا كَانَ عَلَى ٱلنَّبِيِّ مِنۡ حَرَجٖ فِيمَا فَرَضَ ٱللَّهُ لَهُۥۖ سُنَّةَ ٱللَّهِ فِي
ٱلَّذِينَ خَلَوۡاْ مِن قَبۡلُۚ وَكَانَ أَمۡرُ ٱللَّهِ قَدَرٗا مَّقۡدُورًا ٣٨ ٱلَّذِينَ
يُبَلِّغُونَ رِسَٰلَٰتِ ٱللَّهِ وَيَخۡشَوۡنَهُۥ وَلَا يَخۡشَوۡنَ أَحَدًا إِلَّا ٱللَّهَۗ وَكَفَىٰ
بِٱللَّهِ حَسِيبٗا ٣٩ مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٖ مِّن رِّجَالِكُمۡ وَلَٰكِن
رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَۗ وَكَانَ ٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٗا ٤٠
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ ٱللَّهَ ذِكۡرٗا كَثِيرٗا ٤١ وَسَبِّحُوهُ
بُكۡرَةٗ وَأَصِيلًا ٤٢ هُوَ ٱلَّذِي يُصَلِّي عَلَيۡكُمۡ وَمَلَٰٓئِكَتُهُۥ
لِيُخۡرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِۚ وَكَانَ بِٱلۡمُؤۡمِنِينَ رَحِيمٗا ٤٣

㊱ It is not correct for a believing man or woman when Allah and His Messenger decide a matter for them that they have a choice in accepting or rejecting it. Whoever disobeys Allah and His Messenger has clearly deviated from the straight path.

㊲ O Messenger! When you said to the one whom Allah had blessed with the bounty of Islam, and you had favoured with freeing him - the person intended here is Zayd bin Ḥārithah may Allah be pleased with him - when he came to you seeking counsel in divorcing his wife Zaynab bint Jaḥsh, you said to him, “Keep your wife; do not divorce her, and be mindful of Allah by fulfilling His commands and refraining from the things He has not allowed” whilst, O Messenger, you were hiding within your heart that which Allah was going to expose: that Zayd should divorce her and He would command you to marry her. You were fearing the people and did not express that which you knew, when Allah is more deserving of your fear than the people. So when Zayd disinclined from her, and was happy at heart with divorcing her, he divorced her and I married you to her, so that there would be no sin on the believers if they were to marry the wives of their adopted sons after they had divorced them. Allah’s command will always come to pass, nothing can stop or obstruct it.

㊳ There is no sin or oppression on the Prophet (peace be upon him) in his marriage to the wife of his adopted son which Allah made permissible for him. In fact, in doing so, he is following in the way of the Prophets before him; he is not any different to the messengers in that regard. The Prophet had no choice in the completion of this marriage and nullifying of adoption that Allah decreed; it was a decree which was to pass, there was no one who could overturn it.

㊴ These Prophets who convey the messages of Allah that are revealed to them to their nations, and do not fear anyone except Allah (may He be glorified), they do not pay attention to what others say when they do whatever Allah has permitted for them. Allah is sufficient as a guardian for the actions of His servants so that He may take them to account over them and requite them; if they are good then with good, if evil then with punishment.

㊵ Muhammad is not the father of any of your men, so he is not the father of Zayd, therefore his marrying his wife is not impermissible for him when Zayd divorces her. However, he is the Messenger of Allah sent to the people and the seal of the prophets: there is no prophet to come after him. Allah is the knower of everything, nothing is hidden from Him from the affairs of His servants.

㊶ O those who have faith in Allah and do whatever He has legislated for them! Remember Allah abundantly with your hearts, tongues and limbs.

㊷ And exalt Him by glorifying Him (saying Subḥānallah) and proclaiming His oneness (Lā ilāha illallāh) at the start and the end the day, because of their virtue and the ease in remembering Allah through them.

㊸ He is the one who showers mercy upon you and praises you, and His angels pray for you that He removes you from the darkness of disbelief into the light of faith. And Allah is merciful to the believers, so He does not punish them when they obey Him by fulfilling His command and refrain from what He has prohibited.

Beneficial Points:

1. It is obligatory for a believer to submit to the decree of Allah and humble himself to it.
2. Allah is aware of whatever is in the hearts.
3. From among the virtues of the mother of the believers Zaynab bint Jaḥsh is: Allah fulfilled her marriage contract from above the seven heavens.
4. The virtue of remembering Allah a lot, especially in the morning an evening.

تَحِيَّتُهُمۡ يَوۡمَ يَلۡقَوۡنَهُۥ سَلَٰمٞۚ وَأَعَدَّ لَهُمۡ أَجۡرٗا كَرِيمٗا ﴿٤٤﴾ يَٰٓأَيُّهَا
ٱلنَّبِيُّ إِنَّآ أَرۡسَلۡنَٰكَ شَٰهِدٗا وَمُبَشِّرٗا وَنَذِيرٗا ﴿٤٥﴾ وَدَاعِيًا
إِلَى ٱللَّهِ بِإِذۡنِهِۦ وَسِرَاجٗا مُّنِيرٗا ﴿٤٦﴾ وَبَشِّرِ ٱلۡمُؤۡمِنِينَ بِأَنَّ لَهُم
مِّنَ ٱللَّهِ فَضۡلٗا كَبِيرٗا ﴿٤٧﴾ وَلَا تُطِعِ ٱلۡكَٰفِرِينَ وَٱلۡمُنَٰفِقِينَ
وَدَعۡ أَذَىٰهُمۡ وَتَوَكَّلۡ عَلَى ٱللَّهِۚ وَكَفَىٰ بِٱللَّهِ وَكِيلٗا ﴿٤٨﴾
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَكَحۡتُمُ ٱلۡمُؤۡمِنَٰتِ ثُمَّ طَلَّقۡتُمُوهُنَّ
مِن قَبۡلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمۡ عَلَيۡهِنَّ مِنۡ عِدَّةٖ تَعۡتَدُّونَهَاۖ
فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحٗا جَمِيلٗا ﴿٤٩﴾ يَٰٓأَيُّهَا ٱلنَّبِيُّ
إِنَّآ أَحۡلَلۡنَا لَكَ أَزۡوَٰجَكَ ٱلَّٰتِيٓ ءَاتَيۡتَ أُجُورَهُنَّ وَمَا مَلَكَتۡ
يَمِينُكَ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيۡكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّٰتِكَ
وَبَنَاتِ خَالِكَ وَبَنَاتِ خَٰلَٰتِكَ ٱلَّٰتِي هَاجَرۡنَ مَعَكَ وَٱمۡرَأَةٗ
مُّؤۡمِنَةً إِن وَهَبَتۡ نَفۡسَهَا لِلنَّبِيِّ إِنۡ أَرَادَ ٱلنَّبِيُّ أَن يَسۡتَنكِحَهَا
خَالِصَةٗ لَّكَ مِن دُونِ ٱلۡمُؤۡمِنِينَۗ قَدۡ عَلِمۡنَا مَا فَرَضۡنَا
عَلَيۡهِمۡ فِيٓ أَزۡوَٰجِهِمۡ وَمَا مَلَكَتۡ أَيۡمَٰنُهُمۡ لِكَيۡلَا
يَكُونَ عَلَيۡكَ حَرَجٞۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ﴿٥٠﴾

㊹ The greeting of the believers on the day they meet their Lord will be one of peace and security from all evil, And Allah has already prepared for them a generous reward, Paradise as a recompense for them obeying His commandments and staying away from His prohibitions.

㊺ O Prophet! Indeed, I have sent you to the people as a witness against them that you convey to them the message; as a giver of glad tidings to the believers of the Paradise I have prepared for them, and as a warner for the disbelievers of the punishment I have prepared for them.

㊻ And I have sent you as a caller to the sole worship and obedience of Allah. and towards obedience to His command. I have also sent you as an illuminating lantern from which every person seeking guidance can take light.

㊼ And inform the believers in Allah who do whatever Allah legislated for them, of something that will please them: that they will have a great privilege from Allah (may He be glorified), which includes Allah helping them in the world and them succeeding in the Hereafter by entering Paradise.

㊽ And do not obey the disbelievers and the hypocrites in their call to preventing people from the religion of Allah, and turn away from them; perhaps that will be more effective in them believing in what you have brought to them. And rely on Allah in all your matters, of which is His helping you against your enemies. Allah is sufficient as a guardian the servants can rely upon in all their affairs in the world and the Hereafter.

㊾ O those who have faith in Allah and do whatever Allah has legislated for them! When you tie the knot of marriage with believing women, and then you divorce them before consummating the marriage with them, they are not required to go through the waiting period for you, regardless of whether it is through menstrual cycles or by counting months. This is because their wombs being free is known due to you having not consummated marriage with them. Also, give them some compensation according to your financial situations to console their broken emotions as a result of divorce, and clear the way for them to return to their families without causing them any inconvenience.

㊿ O Prophet! I have made permissible for you those of your wives whom you have given their dowry to, and those female servants that you possess from the captives Allah has given to you as booty. I have also made permissible for you, marriage to the daughters of your paternal uncles and aunts and the daughters of your maternal uncles and aunts, who have emigrated with you. I have also made permissible for you to marry the believing woman who presents herself to you for marriage without any dowry. The permissibility of this type of marriage, without a dowry, is exclusive to the prophet (peace be upon him), and is not permissible to anyone else from his Nation. Verily, I know what I have made obligatory upon the believers with regards to their wives: it is not permissible for them to marry more than four women at once. I am also aware of legislating for them with regards to their female servants: that they can make use of however many they want without any restriction on number. And I have also permitted for you from the aforementioned that which I have not made permissible for others, so that there is no difficulty or difficulty upon you. Allah Forgiving to those of His servants who repent, and is merciful to them.

Beneficial Points:

1. Being patient upon harm is one of the qualities of successful callers towards Allah. 2. It is permissible to divorce a woman before consummating the marriage. 3. There is no waiting period for a woman who has been divorced before her marriage was consummated. 4. It is preferable for the husband to give the wife he has just divorced before consummating the marriage, some wealth as a consolation. 5. The Prophet (peace be upon him) was privileged by it being permissible for him to marry a woman who had presented herself to him unreservedly without dowry, although he did not take up the privilege.

الحزب ٤٣

۞تُرۡجِي مَن تَشَآءُ مِنۡهُنَّ وَتُـٔۡوِيٓ إِلَيۡكَ مَن تَشَآءُۖ وَمَنِ ٱبۡتَغَيۡتَ
مِمَّنۡ عَزَلۡتَ فَلَا جُنَاحَ عَلَيۡكَۚ ذَٰلِكَ أَدۡنَىٰٓ أَن تَقَرَّ أَعۡيُنُهُنَّ
وَلَا يَحۡزَنَّ وَيَرۡضَيۡنَ بِمَآ ءَاتَيۡتَهُنَّ كُلُّهُنَّۚ وَٱللَّهُ يَعۡلَمُ
مَا فِي قُلُوبِكُمۡۚ وَكَانَ ٱللَّهُ عَلِيمًا حَلِيمٗا (٥١) لَّا يَحِلُّ لَكَ
ٱلنِّسَآءُ مِنۢ بَعۡدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنۡ أَزۡوَٰجٖ وَلَوۡ أَعۡجَبَكَ
حُسۡنُهُنَّ إِلَّا مَا مَلَكَتۡ يَمِينُكَۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ
شَيۡءٖ رَّقِيبٗا (٥٢) يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتَ ٱلنَّبِيِّ
إِلَّآ أَن يُؤۡذَنَ لَكُمۡ إِلَىٰ طَعَامٍ غَيۡرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنۡ
إِذَا دُعِيتُمۡ فَٱدۡخُلُواْ فَإِذَا طَعِمۡتُمۡ فَٱنتَشِرُواْ وَلَا مُسۡتَـٔۡنِسِينَ
لِحَدِيثٍۚ إِنَّ ذَٰلِكُمۡ كَانَ يُؤۡذِي ٱلنَّبِيَّ فَيَسۡتَحۡيِۦ مِنكُمۡۖ
وَٱللَّهُ لَا يَسۡتَحۡيِۦ مِنَ ٱلۡحَقِّۚ وَإِذَا سَأَلۡتُمُوهُنَّ مَتَٰعٗا فَسۡـَٔلُوهُنَّ
مِن وَرَآءِ حِجَابٖۚ ذَٰلِكُمۡ أَطۡهَرُ لِقُلُوبِكُمۡ وَقُلُوبِهِنَّۚ
وَمَا كَانَ لَكُمۡ أَن تُؤۡذُواْ رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓاْ أَزۡوَٰجَهُۥ
مِنۢ بَعۡدِهِۦٓ أَبَدًاۚ إِنَّ ذَٰلِكُمۡ كَانَ عِندَ ٱللَّهِ عَظِيمًا (٥٣)
إِن تُبۡدُواْ شَيۡـًٔا أَوۡ تُخۡفُوهُ فَإِنَّ ٱللَّهَ كَانَ بِكُلِّ شَيۡءٍ عَلِيمٗا (٥٤)

(51) O Messenger! Defer the turn of whichever of your wives you wish to defer by not spending the night with her when it is her turn that you do, and spend the night with whichever of your wives you wish. And there is no sin on you should you wish to spend the night with the one whose turn you deferred. This choice and broadening your options for you is more effective in making you the coolness of the eyes of your wives and in them being pleased with whatever you give all of them, because they know that you have not left out an obligation or have not fulfilled a right. O Men! Allah knows the inclination of your hearts towards some of your wives over others; Allah is the knower of the actions of His servants, nothing from them is hidden from Him. He is also forbearing; He does not punish them immediately in case they repent to Him.

(52) O Messenger! It is not permissible for you to marry women other than your wives who are already in your protection, neither is it permissible for you to divorce them, or divorce any one of them so that you may marry another woman, even if her beauty appeals to you. However, it is permissible for you to take captive women into your possession. And Allah is a guardian over everything. This ruling proves the virtue of the mothers of the believers, because the Prophet peace be upon him was prohibited from divorcing them and marrying others whilst he was married to them.

(53) O those who have faith in Allah and do whatever Allah has legislated for them! Do not enter the houses of the Prophet except after he has given you permission to enter by inviting you for food. And do not come too early so you end up sitting for longer than needed, waiting for the food to be cooked, rather when you are invited, then enter and after you have eaten, return. Do not remain behind socialising with each other, because remaining behind causes inconvenience to the Prophet (peace be upon him) and he feels embarrassed to ask you to leave, but Allah is not embarrassed to command you to do what is right, and so he has commanded you leave so that you do not cause inconvenience to him (peace be upon him) by staying for too long. And when you ask for something from the wives of the Prophet (peace be upon him) i.e. utensils etc. then ask from behind a veil, not face to face, in a manner that you cannot see them with your eyes. This is to protect them due to the stature of the Messenger of Allah. Asking from behind a veil is purer for your hearts and their hearts, so that Satan cannot influence your hearts through whispers and beautifying evil. And O believers! It is not befitting for you to cause inconvenience to the Messenger of Allah by remaining behind to socialise, nor that you marry his wives after he has passed away, because they are the wives of the believers and it is not permissible for anyone to marry his mother. Indeed, that causing inconvenience - of which is your marrying his wives after his death - is forbidden and regarded as a great sin by Allah.

(54) If you reveal any of your actions or keep them to yourselves secretly, none of them are hidden to Allah anyway. Indeed, Allah knows everything none of your actions or anything else is hidden from Him, and He will requite you for your deeds: if good then with good, and if evil then with bad.

Beneficial Points:

1. Allah is most knowledgeable and the most forbearing.
2. It is obligatory to maintain good manners with the Messenger (peace be upon him) by not entering his houses without permission, and not remaining too long after eating upon his invitation.
3. Bashfulness is one of the qualities of the Prophet (peace be upon him).
4. It is necessary to maintain the stature of the mothers of the believers from the wives of the Prophet peace be upon him.
5. It is forbidden to marry the mothers of the believers after the demise of the Prophet (peace be upon him).

لَّا جُنَاحَ عَلَيۡهِنَّ فِيٓ ءَابَآئِهِنَّ وَلَآ أَبۡنَآئِهِنَّ وَلَآ إِخۡوَٰنِهِنَّ وَلَآ
أَبۡنَآءِ إِخۡوَٰنِهِنَّ وَلَآ أَبۡنَآءِ أَخَوَٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتۡ
أَيۡمَٰنُهُنَّۗ وَٱتَّقِينَ ٱللَّهَۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدًا
٥٥ إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا ٥٦ إِنَّ ٱلَّذِينَ يُؤۡذُونَ
ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَأَعَدَّ لَهُمۡ عَذَابٗا
مُّهِينٗا ٥٧ وَٱلَّذِينَ يُؤۡذُونَ ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ بِغَيۡرِ
مَا ٱكۡتَسَبُواْ فَقَدِ ٱحۡتَمَلُواْ بُهۡتَٰنٗا وَإِثۡمٗا مُّبِينٗا ٥٨
يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلۡمُؤۡمِنِينَ
يُدۡنِينَ عَلَيۡهِنَّ مِن جَلَٰبِيبِهِنَّۚ ذَٰلِكَ أَدۡنَىٰٓ أَن يُعۡرَفۡنَ فَلَا
يُؤۡذَيۡنَۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ٥٩ ۞ لَّئِن لَّمۡ يَنتَهِ ٱلۡمُنَٰفِقُونَ
وَٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ وَٱلۡمُرۡجِفُونَ فِي ٱلۡمَدِينَةِ
لَنُغۡرِيَنَّكَ بِهِمۡ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا قَلِيلٗا ٦٠ مَّلۡعُونِينَۖ
أَيۡنَمَا ثُقِفُوٓاْ أُخِذُواْ وَقُتِّلُواْ تَقۡتِيلٗا ٦١ سُنَّةَ ٱللَّهِ فِي
ٱلَّذِينَ خَلَوۡاْ مِن قَبۡلُۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبۡدِيلٗا ٦٢

نصف الحزب ٤٣

(55) There is no sin on the wives of the Messenger if their fathers, sons, brothers, nephews, from lineage or breast feeding, see them and talk to them without a veil. And there is no sin on them if believing women or the servants they possess talk to them without a veil. O believing women! Be mindful of Allah in whatever He (may He be glorified) has commanded you to do and prohibited you from, because He is Watchful over what you do.

(56) Indeed, Allah showers praise upon the Messenger Muhammad (peace be upon him) to His angels, and His angels supplicate for him. O those who have faith in Allah and do whatever He has legislated for His servants! Send salutations upon the Messenger and pray for peace for him abundantly. After Allah commanded revering the Messenger (peace be upon him) and sending salutations upon him, He forbids causing him inconvenience, by saying:

(57) Indeed, those who attempt to bring harm to Allah and His messenger through speech or action, Allah will distance them from the vastness of His mercy in the world and the Hereafter, and He has prepared a humiliating punishment for them in the Hereafter.

(58) And as for those who cause the male and female believers inconvenience through speech or actions, without them having committed any wrong i.e. a crime that necessitates punishment, they have indeed, taken up the burden of clear slander and sin.

(59) O Prophet! Say to your wives and your daughters, and the wives of the believers: “Let your outer garments you wear hang loosely over you so that your bodies are not revealed to unrelated men.” That is more likely to distinguish them as free women so that they are not subject to harassment like the servant girls are. And Allah Forgiving of the sins of whichever of His servants repents, and He is merciful to them.

(60) The hypocrites who conceal their disbelief and outwardly show Islam, whose hearts are transgressive in nature by being attached to their desires, and who spread false information in Al-Madīnah to create disunity among the believers, if they do not stop their hypocrisy, O Messenger, I will definitely command you to punish them and impose a punishment upon them. Then, they will not be able to live in Al-Madīnah with you except for a short while, because of their destruction or exile as a result of their causing corruption on Earth.

(61) They are exiled from the mercy of Allah; in whatever place they are found they will be seized and eliminated because of their hypocrisy and spreading corruption on Earth.

(62) This is the divine custom of Allah that is in force regarding the hypocrites when they reveal their hypocrisy. And the custom of Allah is permanent; you will never find any change in it.

Beneficial Points:

1. The lofty high status of the prophet (peace be upon him) in the sight of Allah and His angels.
2. It is forbidden to cause inconvenience to the Messenger of Allah (peace be upon him) in any way or form, to him personally or to his family members.
3. It is forbidden to cause inconvenience to the believers without reason.
4. Hypocrisy is a cause of punishment afflicting the hypocrite.

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ ۚ وَمَا يُدْرِيكَ
لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ
لَهُمْ سَعِيرًا ﴿٦٤﴾ خَالِدِينَ فِيهَا أَبَدًا ۖ لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا
﴿٦٥﴾ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ
وَأَطَعْنَا الرَّسُولَا ﴿٦٦﴾ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا
فَأَضَلُّونَا السَّبِيلَا ﴿٦٧﴾ رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ
وَالْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ
آذَوْا مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا ۚ وَكَانَ عِندَ اللَّهِ وَجِيهًا ﴿٦٩﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ
لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ
فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ
وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنسَانُ ۖ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِّيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ
وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ
عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٧٣﴾

(63) O Messenger! The idolaters ask you in denial and rejection, and the Jews also ask you, regarding the final hour: “When will it occur?” Say to them: “The knowledge of the hour is with Allah; I have no knowledge of it.” O Messenger! What do you know, the hour could be near!

(64) Indeed, Allah (may He be glorified) has exiled the disbelievers from His mercy, and prepared a flaring fire that awaits them on the Day of Judgement.

(65) They will remain in the punishment of that fire forever. They will not find a guardian that benefits them in it, nor a helper who protects them from its punishment.

(66) On the Day of Judgement their faces will be turned in the hellfire, and they will say out of severe regret and remorse: “If only we obeyed Allah by doing what He commanded us to and refrained from the things He prohibited us from, and obeyed the Messenger in what he brought from his Lord!”

(67) These people will come up with a false, weak excuse when they will say: “O our Lord! Indeed, we obeyed our leaders and the elders of our tribes and they led us astray from the straight path.”

(68) “Our Lord! Give these leaders and elders who led us astray from the straight path double the punishment you have given us because of their leading us astray, and exile them from your mercy completely.”

(69) O those who have faith in Allah and do whatever Allah has legislated for them! Do not cause your Messenger inconvenience like those who caused Moses inconvenience by saying that his testicles were inflamed, and so Allah cleared him of their allegations, and his innocence from their accusations of him became clear to them. Moses is highly ranked according to Allah; his supplications were not rejected, nor were his efforts in vain.

(70) O those who have faith in Allah and do whatever Allah has legislated for them! Be mindful of Allah by fulfilling His commands and refrain from that which He has prohibited, and speak correctly and truthfully.

(71) Indeed, if you are mindful of Allah and speak correctly, Allah will rectify your deeds for you, accept them from you, wipe away your sins from you and not take you to account over them. Whoever obeys Allah and His Messenger has succeeded so greatly no other success can match it: it is the success of acquiring the pleasure of Allah and entering Paradise.

(72) Indeed, I presented to the heavens, the earth and to the mountains the obligation to adhere to religion and guarding of wealth and secrets. They all refuse to bear the obligation, fearing the outcome of doing so, but the human accepted to carry it. Indeed, the human is oppressive to himself and ignorant of the outcome of carrying such a burden.

(73) The human carried it as per the decree of Allah, so that Allah could then punish the male and female hypocrites and idolaters for their hypocrisy and ascribing partners with Allah, and so that He could forgive the believing men and women who carried the burden of obligation well. And Allah Forgiving of the sins of His servants who repent and is merciful to them.

Beneficial Points:

1. The knowledge of the hour is exclusive to Allah.
2. The disbeliever will severely regret his disbelief and negligence on the Day of Judgement.
3. The followers shifting the responsibility of their deviance to their superiors will not absolve them of accountability.
4. The prohibition of causing inconvenience to the Prophets through speech or action is severe.
5. Being mindful of Allah and speaking the truth is a means of entering Paradise and being safe from the hellfire.
6. The heavy responsibility/burden on the shoulders of mankind.

Sūrah Saba' (Sheba)

ترتيبها ٣٤ سُورَةُ سَبَإٍ آياتها ٥٤

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ وَلَهُ ٱلۡحَمۡدُ
فِي ٱلۡأٓخِرَةِۚ وَهُوَ ٱلۡحَكِيمُ ٱلۡخَبِيرُ ١ يَعۡلَمُ مَا يَلِجُ فِي ٱلۡأَرۡضِ وَمَا
يَخۡرُجُ مِنۡهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعۡرُجُ فِيهَاۚ وَهُوَ
ٱلرَّحِيمُ ٱلۡغَفُورُ ٢ وَقَالَ ٱلَّذِينَ كَفَرُواْ لَا تَأۡتِينَا ٱلسَّاعَةُۖ
قُلۡ بَلَىٰ وَرَبِّي لَتَأۡتِيَنَّكُمۡ عَٰلِمِ ٱلۡغَيۡبِۖ لَا يَعۡزُبُ عَنۡهُ مِثۡقَالُ
ذَرَّةٖ فِي ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلۡأَرۡضِ وَلَآ أَصۡغَرُ مِن ذَٰلِكَ
وَلَآ أَكۡبَرُ إِلَّا فِي كِتَٰبٖ مُّبِينٖ ٣ لِّيَجۡزِيَ ٱلَّذِينَ
ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِۚ أُوْلَٰٓئِكَ لَهُم مَّغۡفِرَةٞ وَرِزۡقٞ
كَرِيمٞ ٤ وَٱلَّذِينَ سَعَوۡ فِيٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُوْلَٰٓئِكَ
لَهُمۡ عَذَابٞ مِّن رِّجۡزٍ أَلِيمٞ ٥ وَيَرَى ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ
ٱلَّذِيٓ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ هُوَ ٱلۡحَقَّ وَيَهۡدِيٓ إِلَىٰ صِرَٰطِ
ٱلۡعَزِيزِ ٱلۡحَمِيدِ ٦ وَقَالَ ٱلَّذِينَ كَفَرُواْ هَلۡ نَدُلُّكُمۡ عَلَىٰ رَجُلٖ
يُنَبِّئُكُمۡ إِذَا مُزِّقۡتُمۡ كُلَّ مُمَزَّقٍ إِنَّكُمۡ لَفِي خَلۡقٖ جَدِيدٍ ٧

Themes of the Sūrah:

The manifestation of Allah's power and ability to change the conditions and states of people and the condition of humankind between gratitude and ingratitude.

Explanation:

① All praise belongs to Allah to whom belongs everything that is in the heavens and everything that is on Earth, by way of being His creation, in His ownership and under His control. And for Him is all praise in the Hereafter; He is the Wise in His creation and management, and the Knower of the conditions of His servants. Nothing is hidden from Him.

② He knows everything that enters the earth, i.e. water, seeds and minerals; He knows whatever comes out of it i.e. plants etc.; He knows whatever descends from the heavens i.e. rain, angels and sustenance, and He knows whatever ascends to the heavens i.e. angels, the deeds of His servants and their souls. He is merciful to His believing servants and forgiving of the sins of whoever repents to Him.

③ Those who disbelieved in Allah said, "The hour will never come to us!" O Messenger! Say to them: "No, by Allah, the very hour that you reject will definitely come to you, but its time is only known to Allah. He (may He be glorified) is the knower of whatever is hidden such as the hour, even the equivalent of the smallest ant is not hidden from His knowledge, nor anything smaller than that in the heavens or on Earth or larger, except that it is recorded in a clear book, which is the Preserved Tablet in which everything that is to happen until the Day of Judgement is recorded."

④ Allah has recorded everything He has in the Preserved Tablet so that He may requite those who have faith in Him and do good deeds. They will receive forgiveness from Allah for their sins; He will not take them to account for them, and they will receive generous sustenance on the Day of Judgement, which is His Paradise.

⑤ As for those who strove to falsify all the verses Allah revealed, and said regarding them, "It is sorcery!" and said regarding My Messenger, "He is a fortune-teller, a sorcerer, and a poet", they will receive the worst and severest punishment on the Day of Judgement.

⑥ Some scholars of the people of the book i.e. Abdullah bin Salām testify that the revelation Allah revealed to you is the truth without doubt, and it guides towards the path of the Almighty whom no one can beat and who is praiseworthy in the world and the Hereafter.

⑦ Those who disbelieved in Allah say to one another in astonishment and mocking whatever the Messenger (peace be upon him) brought, "Shall we lead you to a man who will tell you that when you die and decompose into pieces, you will be resurrected alive again?!"

Beneficial Points:

1. The knowledge of Allah is vast and encompasses everything.
2. It is permissible to emphasise information by taking an oath in front of one who denies it.
3. The people of knowledge have a virtue.
4. The idolaters' rejection of resurrection is a rejection of the power of Allah who created them.

أَفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِۦ جِنَّةُۢۗ بَلِ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ
فِي ٱلۡعَذَابِ وَٱلضَّلَٰلِ ٱلۡبَعِيدِ ٨ أَفَلَمۡ يَرَوۡاْ إِلَىٰ مَا بَيۡنَ أَيۡدِيهِمۡ
وَمَا خَلۡفَهُم مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِۚ إِن نَّشَأۡ نَخۡسِفۡ بِهِمُ ٱلۡأَرۡضَ
أَوۡ نُسۡقِطۡ عَلَيۡهِمۡ كِسَفٗا مِّنَ ٱلسَّمَآءِۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ
لِّكُلِّ عَبۡدٖ مُّنِيبٖ ٩ ۞ وَلَقَدۡ ءَاتَيۡنَا دَاوُۥدَ مِنَّا فَضۡلٗاۖ
يَٰجِبَالُ أَوِّبِي مَعَهُۥ وَٱلطَّيۡرَۖ وَأَلَنَّا لَهُ ٱلۡحَدِيدَ ١٠ أَنِ ٱعۡمَلۡ
سَٰبِغَٰتٖ وَقَدِّرۡ فِي ٱلسَّرۡدِۖ وَٱعۡمَلُواْ صَٰلِحًاۖ إِنِّي بِمَا تَعۡمَلُونَ
بَصِيرٞ ١١ وَلِسُلَيۡمَٰنَ ٱلرِّيحَ غُدُوُّهَا شَهۡرٞ وَرَوَاحُهَا شَهۡرٞۖ
وَأَسَلۡنَا لَهُۥ عَيۡنَ ٱلۡقِطۡرِۖ وَمِنَ ٱلۡجِنِّ مَن يَعۡمَلُ بَيۡنَ يَدَيۡهِ بِإِذۡنِ
رَبِّهِۦۖ وَمَن يَزِغۡ مِنۡهُمۡ عَنۡ أَمۡرِنَا نُذِقۡهُ مِنۡ عَذَابِ ٱلسَّعِيرِ ١٢
يَعۡمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَٰرِيبَ وَتَمَٰثِيلَ وَجِفَانٖ كَٱلۡجَوَابِ
وَقُدُورٖ رَّاسِيَٰتٍۚ ٱعۡمَلُوٓاْ ءَالَ دَاوُۥدَ شُكۡرٗاۚ وَقَلِيلٞ مِّنۡ عِبَادِيَ
ٱلشَّكُورُ ١٣ فَلَمَّا قَضَيۡنَا عَلَيۡهِ ٱلۡمَوۡتَ مَا دَلَّهُمۡ عَلَىٰ مَوۡتِهِۦٓ
إِلَّا دَآبَّةُ ٱلۡأَرۡضِ تَأۡكُلُ مِنسَأَتَهُۥۖ فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلۡجِنُّ
أَن لَّوۡ كَانُواْ يَعۡلَمُونَ ٱلۡغَيۡبَ مَا لَبِثُواْ فِي ٱلۡعَذَابِ ٱلۡمُهِينِ ١٤

ثلاثة أرباع الحزب ٤٣

⑧ And they said, “Has this man fabricated and attributed a lie to Allah, claiming that we shall be resurrected after we die, or is he insane, talking of nonsense?” It is not as these people say, rather, the reality is that those who do not believe in the Hereafter will suffer a severe punishment on the Day of Judgement, and are very far astray in the world.

⑨ Do these rejectors of resurrection not see the earth that is in front of them and the sky that is above them? If I wished the earth beneath their feet to swallow them up, I would have caused it to happen; and if I wished to send down portions/pieces of the punishment from the heavens, I would have done so. Indeed, there is a clear sign in that for every repentant servant through which he witnesses the power of Allah. The One capable of doing that, is also capable of resurrecting you after your death and the decomposition of your bodies.

⑩ And verily I granted David (peace be upon him) messengership and a kingdom, and I said to the mountains, ”O Mountains! Echo My glorification together with David.” and I said the same to the birds. I also made iron soft for him so that he could make whatever tools he wanted with it.

⑪ O David! Make an expansive armour which will protect your soldiers from the attacks of their enemies, and make the rivets in proportion to the rings so that they are not too fine such that do not lodge in them, nor too thick such that they do not fit in them either. And do good deeds; I am watching over your actions, none of your actions are hidden from Me and I shall requite you for them.

⑫ And I made the wind serviceable to Solomon, son of David. It would blow the distance of a month in a morning, and the same distance in an evening. I also made springs of copper flow for him so that he could make whatever he wanted from it, together with employing the Jinn who would work in front of him by the command of his Lord. Whichever of the Jinn would deviate from whatever I commanded it to do, I would make it taste the punishment of a flaring fire.

⑬ These Jinn constructed for him whatever he wanted from places of worship, palaces, lofty structures. And I said to them: O the family of David! Be grateful for the blessings I have bestowed upon you, because very few of My servants are grateful to Me for the blessings I grant them.

⑭ When we decreed for Solomon to die, the Jinn did not realise he had passed away until the woodworms had eroded away the staff he was leaning on. When he fell it became clear to the Jinn that they do not know the unseen/ghayb, as if they did, they would have not remained subdued, continuing to carry out the difficult tasks imposed upon them.

Beneficial Points:

1. Allah honoured His Prophet David with messengership and kingship; by making the mountains and birds echo His glorification, and by softening iron for him.
2. Allah honoured His Prophet Solomon (peace be upon him) with messengership and rule.
3. The blessings of Allah require gratitude to be shown for them.
4. Knowledge of the Ghaib is exclusive to Allah, so there is no basis in the claim that the Jinn or anyone else know anything from the Ghaib.

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ ءَايَةٌۖ جَنَّتَانِ عَن يَمِينٖ وَشِمَالٖۖ
كُلُواْ مِن رِّزْقِ رَبِّكُمْ وَٱشْكُرُواْ لَهُۥۚ بَلْدَةٞ طَيِّبَةٞ وَرَبٌّ غَفُورٞ
(١٥) فَأَعْرَضُواْ فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ ٱلْعَرِمِ وَبَدَّلْنَٰهُم بِجَنَّتَيْهِمْ
جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٖ وَأَثْلٖ وَشَيْءٖ مِّن سِدْرٖ قَلِيلٖ
(١٦) ذَٰلِكَ جَزَيْنَٰهُم بِمَا كَفَرُواْۖ وَهَلْ نُجَٰزِيٓ إِلَّا ٱلْكَفُورَ (١٧)
وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ ٱلْقُرَى ٱلَّتِي بَٰرَكْنَا فِيهَا قُرٗى ظَٰهِرَةٗ
وَقَدَّرْنَا فِيهَا ٱلسَّيْرَۖ سِيرُواْ فِيهَا لَيَالِيَ وَأَيَّامًا ءَامِنِينَ (١٨)
فَقَالُواْ رَبَّنَا بَٰعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوٓاْ أَنفُسَهُمْ فَجَعَلْنَٰهُمْ
أَحَادِيثَ وَمَزَّقْنَٰهُمْ كُلَّ مُمَزَّقٍۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّكُلِّ صَبَّارٖ
شَكُورٖ (١٩) وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُۥ فَٱتَّبَعُوهُ إِلَّا
فَرِيقٗا مِّنَ ٱلْمُؤْمِنِينَ (٢٠) وَمَا كَانَ لَهُۥ عَلَيْهِم مِّن سُلْطَٰنٍ
إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِٱلْأٓخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكّٖۗ
وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٞ (٢١) قُلِ ٱدْعُواْ ٱلَّذِينَ زَعَمْتُم مِّن
دُونِ ٱللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٖ فِي ٱلسَّمَٰوَٰتِ وَلَا فِي
ٱلْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٖ وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٖ (٢٢)

After Allah mentioned the blessings He bestowed upon David and his son Solomon (peace be upon them), He mentions the blessings He bestowed upon the people of Sheba, with the difference being that David and Solomon (peace be upon them) were grateful, and the people of Sheba were ungrateful to Him. He says:

⑮ There was for the tribe of Sheba, in the dwelling they lived in, a clear sign of Allah's power and His favour on them, and the clear sign was two gardens: one on the right and the second on the left. And I said to them: "Eat of the provision of your Lord and thank Him for His favours. This is a pleasant city and you Lord, Allah is a forgiving Lord, who absolves the sins of those who repent to Him."

⑯ But they turned away from thanking Allah and believing in His messengers, so I punished them by turning their favours into difficulties, then I sent upon them a strong flood which destroyed their damn and flooded their fields. And I replaced their two pleasant gardens with two gardens which gave bitter fruit, and which contained fruitless tamarisk trees and a small amount of the lote tree (sidr).

⑰ That change which occurred to the favours they were on was because of their disbelief and turning away from being thankful for the favours. And I do not punish so severely except one who rejects Allah's favours.

⑱ And I made between the people of Sheba in Yemen and between the cities of the blessed land of Levant, many neighbouring cities, making easier for them the distance of travelling, so they may pass through these cities and towns, stopping when needed, without any difficulty until they reach the land of Levant. And we announced: "Travel through them day and night in complete security from any enemy, hunger or thirst".

⑲ But they arrogantly rejected Allah's favour of facilitating their journey and they said: "Our Lord, make our journeys longer by removing those cities in between so that we can have a taste of the exhaustion of travelling, and we can make clear the excellence of our riding mounts". And they wronged themselves by arrogantly rejecting Allah's favour, turning away from thanking Him, so I made them into tales which those after them talk of and I totally separated between them in the lands so they cannot reach each other. In that which has been mentioned, namely favouring the people of Sheba and taking retribution from them, is a lesson for every person who is patient in is obediance to Allah, and bearing what he has been afflicted with, who is thankful for Allah's favours on him.

⑳ And Iblis confirmed through them what he assumed i.e., that he is able to lead them astray and misguide them from the truth, so they followed him in disbelief and misguidance except a group of the believers, as they ruined his hope by not following him.

㉑ And Iblis has no power over them through which he can force them to be misguided, but he only beautifies for them to entice them to lead them astray. We have given him permission to entice so we can make it clear the one who has faith in the Hereafter from the one who is in doubt about the Hereafter. And your Lord, O Messenger, is a Guardian over everything. He guards the actions of His servants and will reward them for them. ㉒ Say - O Messenger, to these idolaters: "Call upon those whom you claimed were your Allahs besides Allah, so that they can bring you benefit or remove harm from you. They do not have ownership of anything, even as small as a dust particle, nor are they partners with Allah in ownership, nor does Allah have any helpers from amongst them. He is Self Sufficient, in no need of anyone else.

Beneficial Points:

1. Gratitude protects favours and rejecting them causes them to be seized.
2. Safety is one of the greatest favours Allah has given the servants.
3. Correct faith protects against following the misguidance of the satan, through the permission of Allah.
4. The invalidity of the causes of idolatry and its openings are clear, such as claiming the idols have power or partnership will Allah, or help or intercession with Allah.

وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ ۚ حَتَّىٰٓ إِذَا فُزِّعَ عَن
قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ ۖ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ
﴿٢٣﴾ ۞ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُلِ ٱللَّهُ ۖ الحزب ٤٤
وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾ قُل
لَّا تُسْـَٔلُونَ عَمَّآ أَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾ قُلْ
يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِٱلْحَقِّ وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ
﴿٢٦﴾ قُلْ أَرُونِىَ ٱلَّذِينَ أَلْحَقْتُم بِهِۦ شُرَكَآءَ ۖ كَلَّا ۚ بَلْ هُوَ ٱللَّهُ
ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٧﴾ وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ
بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾
وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٩﴾
قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَـْٔخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ
﴿٣٠﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَن نُّؤْمِنَ بِهَٰذَا ٱلْقُرْءَانِ وَلَا
بِٱلَّذِى بَيْنَ يَدَيْهِ ۗ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ مَوْقُوفُونَ عِندَ
رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ ٱلْقَوْلَ يَقُولُ ٱلَّذِينَ
ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ لَوْلَآ أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾

㉓ And intercession in His presence does not benefit except for one whom Allah gives permission, and Allah does not give permission to intercede except for whom He is pleased, due to His greatness. And part of His greatness is that when He speaks in the heavens, the angels flap their wings in submission to what He says, until when the state of fear dissappears from their hearts some of them say to others: "What did your Lord just say?" The angels reply He said the truth, and He is High in His essence, and subduing, the Great.

㉔ Say - O Messenger, to these idolaters: "Who provides you from the skies by bringing out the crops, plants and fruits?" Say: "It is Allah who provides you. O idolaters! only one of us can be rightly guided with the other on clear misguidance. There can be no doubt that the believers are on clear guidance and the idolaters are misguided."

㉕ O Messenger! Say to them: "You will not be asked on the day of judgment about the sins we committed nor will we be asked about what you used to do".

㉖ Say to them: "Allah will gather us and you on the day of judgment, then He will judge between us and you with justice, then He will manifest the truthful from the liar, and He is the Judge who adjudicates with justice, the all Knowing of how to pass judgment.

㉗ O Messenger! Say to them: "Show me those whom you have made for Allah as partners which you associate with Him in worship. No indeed, the matter is not as you have thought, i.e, that He has partners, but rather He is Allah, the Mighty whom nobody can overpower, Wise in his creation, decree, and control.".

㉘ And I did not send you, O Messenger, except for the sake of all of mankind, to give good news to the pious that for them is Paradise, and to warn the disbelievers and transgressors of the fire, but most people do not know that. Had they known, they would not have denied you.

㉙ And the idolaters say, whilst hastily seeking the punishment you are warning them of: "If you are truthful tell us When is this promise of punishment going to occur?"

㉚ O Messenger! Say to these people who are hastily seeking the punishment: "For you is a fixed appointed time, when the time comes upon you it will not be delayed or preceded for the smallest moment of time. And this day is the day of judgment".

㉛ Those who disbelieved in Allah said: "We will never believe in the Qur'ān which Muhammad claim is revealed to him nor will we ever believe in the previous divine books". And if you were to see, O Messenger, when the wrongdoers are detained before their Lord on the day of judgment for the reckoning. They will dispute with one another, each one placing the responsibility and blame on the other. The subjects/citizens who were subdued will say to their leaders who oppressed them in this life: "If you had not led us astray, we would have been believers in Allah and His messengers".

Beneficial Points:

1. Softness with the one being called is necessary so that he does not resort to stubbornness and being unreasonable.
2. The messengership of the Prophet (peace be upon him) incorporates the whole of mankind and jinns likewise.
3. One of the conditions of the people on the day of judgment will be arguments between the followers and leaders, and each side disassociating themselves from the other.

قَالَ ٱلَّذِينَ ٱسۡتَكۡبَرُواْ لِلَّذِينَ ٱسۡتُضۡعِفُوٓاْ أَنَحۡنُ صَدَدۡنَٰكُمۡ
عَنِ ٱلۡهُدَىٰ بَعۡدَ إِذۡ جَآءَكُمۖ بَلۡ كُنتُم مُّجۡرِمِينَ ﴿٣٢﴾ وَقَالَ ٱلَّذِينَ
ٱسۡتُضۡعِفُواْ لِلَّذِينَ ٱسۡتَكۡبَرُواْ بَلۡ مَكۡرُ ٱلَّيۡلِ وَٱلنَّهَارِ إِذۡ
تَأۡمُرُونَنَآ أَن نَّكۡفُرَ بِٱللَّهِ وَنَجۡعَلَ لَهُۥٓ أَندَادٗاۚ وَأَسَرُّواْ ٱلنَّدَامَةَ
لَمَّا رَأَوُاْ ٱلۡعَذَابَۚ وَجَعَلۡنَا ٱلۡأَغۡلَٰلَ فِيٓ أَعۡنَاقِ ٱلَّذِينَ كَفَرُواْۖ
هَلۡ يُجۡزَوۡنَ إِلَّا مَا كَانُواْ يَعۡمَلُونَ ﴿٣٣﴾ وَمَآ أَرۡسَلۡنَا فِي قَرۡيَةٖ
مِّن نَّذِيرٍ إِلَّا قَالَ مُتۡرَفُوهَآ إِنَّا بِمَآ أُرۡسِلۡتُم بِهِۦ كَٰفِرُونَ ﴿٣٤﴾
وَقَالُواْ نَحۡنُ أَكۡثَرُ أَمۡوَٰلٗا وَأَوۡلَٰدٗا وَمَا نَحۡنُ بِمُعَذَّبِينَ ﴿٣٥﴾
قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُ وَلَٰكِنَّ أَكۡثَرَ
ٱلنَّاسِ لَا يَعۡلَمُونَ ﴿٣٦﴾ وَمَآ أَمۡوَٰلُكُمۡ وَلَآ أَوۡلَٰدُكُم بِٱلَّتِي تُقَرِّبُكُمۡ
عِندَنَا زُلۡفَىٰٓ إِلَّا مَنۡ ءَامَنَ وَعَمِلَ صَٰلِحٗا فَأُوْلَٰٓئِكَ لَهُمۡ جَزَآءُ
ٱلضِّعۡفِ بِمَا عَمِلُواْ وَهُمۡ فِي ٱلۡغُرُفَٰتِ ءَامِنُونَ ﴿٣٧﴾ وَٱلَّذِينَ
يَسۡعَوۡنَ فِيٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُوْلَٰٓئِكَ فِي ٱلۡعَذَابِ مُحۡضَرُونَ ﴿٣٨﴾
قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ
وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ﴿٣٩﴾

㉜ The leaders who were arrogant to the truth will say to the followers they oppressed: “Did we stop you from the guidance which Muhammad brought? No, but rather you were the wrongdoers and the people who were corrupt spreading immorality.”

㉝ The followers who were oppressed by their leaders will say to their leaders who were arrogant to the truth: “But your scheming about us night and day stopped us from guidance, when you would order us to disbelieve in Allah and to worship creations besides Him”. And they will hide the regret over the disbelief they were on in this world when they see the punishment, and they will know they are going to be punished. And I will put chains on the necks of the disbelievers. They will not be given this reward except for what they used to do in the world, namely worshipping others besides Allah and committing sins.

To console the Messenger (peace be upon him) when his people denied him, Allah reminded that denial was the practice of nations before him. He said:

㉞ I have not sent a messenger in any city to warn of Allah’s punishment except that the affluent people in it amongst those of power, fame and wealth said: “We are of what you have been sent with, O messengers, disbelievers”.

㉟ And these people of fame said braggingly and boastfully: “We are more in wealth and more in children. And your claim that we will be punished is a lie, as we will not be punished in this world nor in the Hereafter”.

㊱ O Messenger, say to these who have been deceived by the favours they have been given: “My Lord expands provision for whom He wants, to test whether he is grateful or ungrateful, and He makes it tight for whom He wants, to test whether he is patient or becomes upset. But most people do not know that Allah is Wise. He does not decree a matter except due to complete wisdom which is known to those who know and which the ignorant are unaware of”.

㊲ And your wealth and your children which you boast over are not what leads you to Allah’s pleasure, but the one who believes in Allah and does good actions has acquired has acquired a multiplied reward. His wealth draws him closer to Allah by him spending it in Allah’s way, and his children also are a means for raising his rank, by their prayers for him. So those believers who do good deeds - for them is a multiple reward for the good they did and they will be in the higher ranks of Paradise, safe from whatever they fear; punishment, death and ending of joy.

㊳ And the disbelievers who make it their utmost effort to turn people away from our verses and strive hard to achieve these goals of theirs are losers in this world and will be punished in the Hereafter.

㊴ O Messenger, say: “My Lord expands provision for whom He wants from His creation and makes it tight for whom He wants. And whatever you spend in Allah’s way, Allah will replace it for you in this world by giving you what is better than it and by giving you great reward in the Hereafter. And Allah is the best of providers, so whoever seeks provision should resort to Him”.

Beneficial Points:

1. The leaders disassociating themselves from the followers and the followers from the leaders will not excuse either of them from their responsibility.
2. Affluence distances from complying with the truth and submitting to it.
3. A believer is benefited through his wealth and children whilst a disbeliever is not benefited through them.
4. Spending in the path of Allah leads to recompensing wealth in this world and good reward in the Hereafter.

وَيَوۡمَ يَحۡشُرُهُمۡ جَمِيعٗا ثُمَّ يَقُولُ لِلۡمَلَٰٓئِكَةِ أَهَٰٓؤُلَآءِ إِيَّاكُمۡ كَانُواْ
يَعۡبُدُونَ ﴿٤٠﴾ قَالُواْ سُبۡحَٰنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِمۖ بَلۡ كَانُواْ
يَعۡبُدُونَ ٱلۡجِنَّۖ أَكۡثَرُهُم بِهِم مُّؤۡمِنُونَ ﴿٤١﴾ فَٱلۡيَوۡمَ لَا يَمۡلِكُ
بَعۡضُكُمۡ لِبَعۡضٖ نَّفۡعٗا وَلَا ضَرّٗا وَنَقُولُ لِلَّذِينَ ظَلَمُواْ ذُوقُواْ عَذَابَ
ٱلنَّارِ ٱلَّتِي كُنتُم بِهَا تُكَذِّبُونَ ﴿٤٢﴾ وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَٰتُنَا بَيِّنَٰتٖ
قَالُواْ مَا هَٰذَآ إِلَّا رَجُلٞ يُرِيدُ أَن يَصُدَّكُمۡ عَمَّا كَانَ يَعۡبُدُ ءَابَآؤُكُمۡ
وَقَالُواْ مَا هَٰذَآ إِلَّآ إِفۡكٞ مُّفۡتَرٗىۚ وَقَالَ ٱلَّذِينَ كَفَرُواْ لِلۡحَقِّ لَمَّا
جَآءَهُمۡ إِنۡ هَٰذَآ إِلَّا سِحۡرٞ مُّبِينٞ ﴿٤٣﴾ وَمَآ ءَاتَيۡنَٰهُم مِّن كُتُبٖ
يَدۡرُسُونَهَاۖ وَمَآ أَرۡسَلۡنَآ إِلَيۡهِمۡ قَبۡلَكَ مِن نَّذِيرٖ ﴿٤٤﴾ وَكَذَّبَ
ٱلَّذِينَ مِن قَبۡلِهِمۡ وَمَا بَلَغُواْ مِعۡشَارَ مَآ ءَاتَيۡنَٰهُمۡ فَكَذَّبُواْ
رُسُلِيۖ فَكَيۡفَ كَانَ نَكِيرِ ﴿٤٥﴾ ۞ قُلۡ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍۖ أَن
تَقُومُواْ لِلَّهِ مَثۡنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُواْۚ مَا بِصَاحِبِكُم مِّن
جِنَّةٍۚ إِنۡ هُوَ إِلَّا نَذِيرٞ لَّكُم بَيۡنَ يَدَيۡ عَذَابٖ شَدِيدٖ ﴿٤٦﴾ قُلۡ
مَا سَأَلۡتُكُم مِّنۡ أَجۡرٖ فَهُوَ لَكُمۡۖ إِنۡ أَجۡرِيَ إِلَّا عَلَى ٱللَّهِۖ وَهُوَ عَلَىٰ
كُلِّ شَيۡءٖ شَهِيدٞ ﴿٤٧﴾ قُلۡ إِنَّ رَبِّي يَقۡذِفُ بِٱلۡحَقِّ عَلَّٰمُ ٱلۡغُيُوبِ ﴿٤٨﴾

الحِزْبُ ٤٤

㊵ O Messenger, remember the day Allah will gather them all, then Allah will say to the angels, to scold the idolaters and rebuke them: “Are these the ones who used to worship you in the worldly life besides Allah?”

㊶ The angels will say: “You are pure and exalted. You are our guardian, not them, so there is no friendship between us and them, but rather these idolaters used to worship the satans. They used to appear to them as angels, so they would worship them besides Allah, most of them were believers in them”.

㊷ On the day of gathering and reckoning, the worshipped will not be able to benefit those who worshipped them besides Allah in the world nor will they be able to harm them. And I will say to those who wronged themselves through disbelief and sins: “Taste the punishment of the fire which you used to deny in the world”.

㊸ And when you read to these denying idolaters our clear verses revealed to our Messenger and in which there is no uncertainty they say: ““This is a mere human being who has brought this message to divert us away from the path of our forefathers”. And they said: “The Qur’ān is nothing but a fabricated lie against Allah”. And those who disbelieved in Allah said regarding the Qur’ān when it came to them from Allah: “This is nothing but clear magic to separate between husband and wife, and son and father”.

㊹ And I have not give them books which they are reading, which may be a reason for them to pass judgement on the Qur’ān being a lie which Muhammad fabricated, nor did I send towards them, before sending you O Messenger, a messenger who would warn them of Allah’s punishment.

㊺ And the previous nations such as Aad, Thamud and the people of Lot denied. And the idolaters from your people have not reached even a tenth of the strength, might and numbers the previous nations reached. Every one of them denied their Messenger, so the wealth, strength and numbers they were given did not benefit, and so My punishment befell them. So see the outcome of My reproachment and that of My punishment.

㊻ Say - O Messenger, to these idolaters: “I only direct you to and advise you of one characteristic, which is that you stand free from desires, for Allah’s sake, in twos and individually, then think about the life of your companion and what you know of his intelligence, truthfulness and trustworthiness”, so that it becomes clear to you that he (peace be upon him) is not insane. He is not but a warner to you before a severe punishment, if you do not repent to Allah from associating partners with Him.

㊼ O Messenger! Say to these idolaters who reject: “Whatever reward or payment I ask you for the guidance and good I have brought you, then it is - assuming it exists - for you. My reward is only with Allah alone, and He is Witness to everything. He witnesses that I have conveyed to you, and witnesses your actions and will then give you their full reward”.

After He stated the proof against the people of falsehood and idolatry, He stated that this is His practice, and so He said:

㊽ O Messenger, say: “My Lord will empower the truth over falsehood, thus invalidating it, and He is Knower of the Ghaib. Nothing in the heavens or the earth is hidden from Him, and the actions of His servants are not hidden from Him”.

Beneficial Points:

1. The angels will disassociate themselves on the day of judgment from the claim of some of the idolaters that they used to worship them. 2. The satans deceived the idolaters when they would claim to them that they are angels and so the idolaters would worship them. 3. Blind following of forefathers diverts from guidance. 4. Detaching oneself from desires and thinking objectively is a means of reaching the correct conclusion and right mindset. 5. A caller towards Allah does not await reward from any person, but rather he only expects it from the Lord of people.

قُلۡ جَآءَ ٱلۡحَقُّ وَمَا يُبۡدِئُ ٱلۡبَٰطِلُ وَمَا يُعِيدُ (٤٩) قُلۡ إِن ضَلَلۡتُ
فَإِنَّمَآ أَضِلُّ عَلَىٰ نَفۡسِيۖ وَإِنِ ٱهۡتَدَيۡتُ فَبِمَا يُوحِيٓ إِلَيَّ رَبِّيٓۚ إِنَّهُۥ
سَمِيعٞ قَرِيبٞ (٥٠) وَلَوۡ تَرَىٰٓ إِذۡ فَزِعُواْ فَلَا فَوۡتَ وَأُخِذُواْ مِن
مَّكَانٖ قَرِيبٖ (٥١) وَقَالُوٓاْ ءَامَنَّا بِهِۦ وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن
مَّكَانِۭ بَعِيدٖ (٥٢) وَقَدۡ كَفَرُواْ بِهِۦ مِن قَبۡلُۖ وَيَقۡذِفُونَ
بِٱلۡغَيۡبِ مِن مَّكَانِۭ بَعِيدٖ (٥٣) وَحِيلَ بَيۡنَهُمۡ وَبَيۡنَ مَا يَشۡتَهُونَ
كَمَا فُعِلَ بِأَشۡيَاعِهِم مِّن قَبۡلُۚ إِنَّهُمۡ كَانُواْ فِي شَكّٖ مُّرِيبِۭ (٥٤)

ترتيبها ٣٥

سُورَةُ فَاطِرٍ

آياتها ٤٥

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ٱلۡحَمۡدُ لِلَّهِ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ جَاعِلِ ٱلۡمَلَٰٓئِكَةِ رُسُلًا أُوْلِيٓ
أَجۡنِحَةٖ مَّثۡنَىٰ وَثُلَٰثَ وَرُبَٰعَۚ يَزِيدُ فِي ٱلۡخَلۡقِ مَا يَشَآءُۚ إِنَّ ٱللَّهَ عَلَىٰ
كُلِّ شَيۡءٖ قَدِيرٞ (١) مَّا يَفۡتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحۡمَةٖ فَلَا مُمۡسِكَ لَهَاۖ
وَمَا يُمۡسِكۡ فَلَا مُرۡسِلَ لَهُۥ مِنۢ بَعۡدِهِۦۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ (٢)
يَٰٓأَيُّهَا ٱلنَّاسُ ٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡۚ هَلۡ مِنۡ خَٰلِقٍ غَيۡرُ ٱللَّهِ
يَرۡزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِۚ لَآ إِلَٰهَ إِلَّا هُوَۖ فَأَنَّىٰ تُؤۡفَكُونَ (٣)

㊾ O Messenger! Say to these idolaters who reject: "The truth which is Islam has come, and falsehood which has no effect or supremacy has gone, and it will not return to its dominance". ㊿ O Messenger! Say to these idolaters who reject: "If I go astray from the truth in what I convey to you, the harm of my misguidance is confined to me. None of it will affect you. And if I am guided to Him, it is due to what my Lord reveals to me. He is Hearing of the sayings of His servants and Near, it not being difficult for Him to hear what I say". (51) And if you were to see, O Messenger, when these deniers will be terrified when they see the punishment on the day of judgment. So there will be no place for them to run to from it, nor any refuge for them to resort to, and they will be seized from a nearby place which is easy to reach from the very beginning. If you were to see that, you would see a strange matter. (52) And they will say when they see their fate: "We have brought faith in the day of judgment", but how will they pursue and acquire faith when the place for accepting faith has gone far from them, by their leaving the worldly abode, the abode of action and no reward, to the abode of the Hereafter, the abode of reward and no action? (53) And how will faith be attained for them and accepted from them, when they had disbelieved in it in the worldly life and would suspiciously accuse from a direction far from the truth, thus saying about the Messenger (peace be upon him): magician, soothsayer and poet? (54) And these deniers were prevented from that which they desire, from the pleasure of this life, as well as repentance from disbelief, salvation from the fire and returning to the worldly life, just as was done with their likes from the nations before them who denied. They were in doubt about what the messengers brought, i.e., believing the Oneness of Allah and faith in the resurrection.

Sūrah Fatir (The Originator)

Topic of the Sūrah:

It focuses on presenting the manifestations of Allah's power and perfection in the creation, and the incentives to glorify Him, fear Him, bring faith in Him and remember His favours.

Explanation:

① All praise is for Allah, Creator of the heavens and the earth without a precedent, and who made from the angels messengers who execute His regulatory commands. Some of them convey the revelation to the Prophets and strengthen them to perform what they were entrusted with. Some of them have two, three or four wings through which they fly to carry out what they have been ordered. Allah increases His creation in what He wishes of limbs, beauty or voice. Allah is Powerful over everything. Nothing is outside His ability. ② The keys to everything are in Allah's hands. So whatever provision, guidance or good fortune He opens up for people, nobody has the ability to stop it. And whatever He stops of this, there is nobody who is able to send it after He has stopped it. And He is the Mighty whom nobody can overpower, Wise in His creating, decreeing and planning. ③ O people, remember Allah's favour on you through your hearts and tongues, and through your limbs by action. Do you have any creator besides Allah who provides you from the sky with the water He sends to you and who provides you from the earth with the fruits and crops He grows? There is no true Allah besides Him. So how after this do you turn away from this truth and fabricate lies against Allah, and claim that Allah has partners when He is the one who created all of you and provides for all of you?

Beneficial Points:

1. The scene of the terror of the disbelievers on the day of judgment will be a great scene. 2. The place where faith will benefit is this world, because it is the abode of action. 3. The greatness of the creation of the angels shows the greatness of their Creator.

وَإِن يُكَذِّبُوكَ فَقَدۡ كُذِّبَتۡ رُسُلٞ مِّن قَبۡلِكَۚ وَإِلَى ٱللَّهِ تُرۡجَعُ ٱلۡأُمُورُ
٤ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞۖ فَلَا تَغُرَّنَّكُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَا
وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلۡغَرُورُ ٥ إِنَّ ٱلشَّيۡطَٰنَ لَكُمۡ عَدُوّٞ فَٱتَّخِذُوهُ
عَدُوًّاۚ إِنَّمَا يَدۡعُواْ حِزۡبَهُۥ لِيَكُونُواْ مِنۡ أَصۡحَٰبِ ٱلسَّعِيرِ ٦ ٱلَّذِينَ
كَفَرُواْ لَهُمۡ عَذَابٞ شَدِيدٞۖ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُم
مَّغۡفِرَةٞ وَأَجۡرٞ كَبِيرٌ ٧ أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنٗاۖ فَإِنَّ
ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهۡدِي مَن يَشَآءُۖ فَلَا تَذۡهَبۡ نَفۡسُكَ عَلَيۡهِمۡ
حَسَرَٰتٍۚ إِنَّ ٱللَّهَ عَلِيمُۢ بِمَا يَصۡنَعُونَ ٨ وَٱللَّهُ ٱلَّذِيٓ أَرۡسَلَ
ٱلرِّيَٰحَ فَتُثِيرُ سَحَابٗا فَسُقۡنَٰهُ إِلَىٰ بَلَدٖ مَّيِّتٖ فَأَحۡيَيۡنَا بِهِ ٱلۡأَرۡضَ
بَعۡدَ مَوۡتِهَاۚ كَذَٰلِكَ ٱلنُّشُورُ ٩ مَن كَانَ يُرِيدُ ٱلۡعِزَّةَ فَلِلَّهِ ٱلۡعِزَّةُ جَمِيعًاۚ
إِلَيۡهِ يَصۡعَدُ ٱلۡكَلِمُ ٱلطَّيِّبُ وَٱلۡعَمَلُ ٱلصَّٰلِحُ يَرۡفَعُهُۥۚ وَٱلَّذِينَ
يَمۡكُرُونَ ٱلسَّيِّـَٔاتِ لَهُمۡ عَذَابٞ شَدِيدٞۖ وَمَكۡرُ أُوْلَٰٓئِكَ هُوَ يَبُورُ
١٠ وَٱللَّهُ خَلَقَكُم مِّن تُرَابٖ ثُمَّ مِن نُّطۡفَةٖ ثُمَّ جَعَلَكُمۡ أَزۡوَٰجٗاۚ
وَمَا تَحۡمِلُ مِنۡ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلۡمِهِۦۚ وَمَا يُعَمَّرُ مِن مُّعَمَّرٖ
وَلَا يُنقَصُ مِنۡ عُمُرِهِۦٓ إِلَّا فِي كِتَٰبٍۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ ١١

④ And if your people deny you, O Messenger, be patient, because you are not the first Messenger whose people denied him, as nations before you had denied their prophets, such as Aad, Thamud and the people of Lot. And to Allah alone all matters are returned, so He will destroy the deniers and help His messengers and the believers.

⑤ O people, the resurrection and recompense on the day of judgment which Allah has promised you are true without a doubt, so the pleasures of the worldly life and its desires should not deceive you from preparing for this day through good actions, nor should the Satan deceive you by his adornment of falsehood and by inciting you to incline towards the worldly life.

⑥ O people, the satan is for you an enemy whose enmity is everlasting, so take him as an enemy by committing to fighting him. The satan only calls his followers towards disbelief in Allah so that their outcome is to enter the burning fire on the day of judgment.

⑦ Those who disbelieved in Allah by following the satan will have a severe punishment. And those who believe in Allah and do good actions will have forgiveness from Allah for their sins and will have a great reward from Him which is Paradise.

⑧ The one for whom the satan has beautified his bad actions and so he thinks them to be good is not like the one for whom Allah has beautified the truth and so he believes it to be the truth, because Allah leads astray whom He wants and guides whom He wants, without anyone to compel Him. So do not destroy yourself, O Messenger, out of grief over the misguidance of the misguided. Allah is Knowing of what they do. Nothing of their actions is hidden from Him.

⑨ Allah is the one who sent the winds, then these winds move clouds, then I lead these clouds to a land in which there are no plants, then I give life through its water, causing plants to grow, after being dead and dry. So just as I gave life to this land after its death, through the plants I placed in it, the resurrection of the dead will happen on the day of judgment.

⑩ Whoever wants honour in this world or in the Hereafter should only seek it from Allah, because for Allah alone is honour in both of them. His pleasant rememberance is elevated to Him, and the good deeds of His servants are raised to Him. And those who make evil schemes, such as trying to kill the Messenger (peace be upon him), will have a severe punishment. And the scheming of these disbelievers will perish and no objective of theirs will be realised.

⑪ Allah is the one who created your father Adam from soil, then He created you from a sperm-drop, then He made you men and women who marry one another. And no female conceives a foetus nor does she give birth except with His knowledge. Nothing of that is hidden from Him. And the lifespan of any of His creation is not increased nor is it decreased except that it is written in the Preserved Tablet. That which has been mentioned, namely creating you from soil, creating you in stages and writing your lifespans in the Preserved Tablet, is easy for Allah.

Beneficial Points:

1. The Messenger (peace be upon him) has been consoled by mentioning the conditions of the messengers with their people.
2. Being deceived by the world is a means of turning away from the truth.
3. Taking the satan as an enemy is by adopting the means which help protect against Him, such as the remembrance of Allah, recitation of the Qur'ān, acts of obedience and leaving sins.
4. Allah is the Exalted.

وَمَا يَسۡتَوِي ٱلۡبَحۡرَانِ هَٰذَا عَذۡبٞ فُرَاتٞ سَآئِغٞ شَرَابُهُۥ وَهَٰذَا
مِلۡحٌ أُجَاجٞۖ وَمِن كُلّٖ تَأۡكُلُونَ لَحۡمٗا طَرِيّٗا وَتَسۡتَخۡرِجُونَ
حِلۡيَةٗ تَلۡبَسُونَهَاۖ وَتَرَى ٱلۡفُلۡكَ فِيهِ مَوَاخِرَ لِتَبۡتَغُواْ مِن فَضۡلِهِۦ
وَلَعَلَّكُمۡ تَشۡكُرُونَ ١٢ يُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ وَيُولِجُ
ٱلنَّهَارَ فِي ٱلَّيۡلِ وَسَخَّرَ ٱلشَّمۡسَ وَٱلۡقَمَرَۖ كُلّٞ يَجۡرِي
لِأَجَلٖ مُّسَمّٗىۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡ لَهُ ٱلۡمُلۡكُۚ وَٱلَّذِينَ
تَدۡعُونَ مِن دُونِهِۦ مَا يَمۡلِكُونَ مِن قِطۡمِيرٍ ١٣ إِن
تَدۡعُوهُمۡ لَا يَسۡمَعُواْ دُعَآءَكُمۡ وَلَوۡ سَمِعُواْ مَا ٱسۡتَجَابُواْ لَكُمۡۖ
وَيَوۡمَ ٱلۡقِيَٰمَةِ يَكۡفُرُونَ بِشِرۡكِكُمۡۚ وَلَا يُنَبِّئُكَ مِثۡلُ خَبِيرٖ
١٤ ۞ يَٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلۡفُقَرَآءُ إِلَى ٱللَّهِۖ وَٱللَّهُ هُوَ ٱلۡغَنِيُّ نصف الحزب ٤٤
ٱلۡحَمِيدُ ١٥ إِن يَشَأۡ يُذۡهِبۡكُمۡ وَيَأۡتِ بِخَلۡقٖ جَدِيدٖ ١٦
وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٖ ١٧ وَلَا تَزِرُ وَازِرَةٞ وِزۡرَ أُخۡرَىٰۚ وَإِن
تَدۡعُ مُثۡقَلَةٌ إِلَىٰ حِمۡلِهَا لَا يُحۡمَلۡ مِنۡهُ شَيۡءٞ وَلَوۡ كَانَ ذَا قُرۡبَىٰٓۗ
إِنَّمَا تُنذِرُ ٱلَّذِينَ يَخۡشَوۡنَ رَبَّهُم بِٱلۡغَيۡبِ وَأَقَامُواْ ٱلصَّلَوٰةَۚ
وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفۡسِهِۦۚ وَإِلَى ٱللَّهِ ٱلۡمَصِيرُ ١٨

⑫ And the two seas are not alike: One of them is extremely sweet and easy to drink due to its sweetness, and the other is salty and bitter which is not drinkable due to its extreme saltiness. And from each of the abovementioned seas you eat fresh meat, which is fish, and you extract from them rubies and coral which you wear as adornment. And you see the ships, O onlooker, splitting the sea with its sailing, coming and going, so you can seek the grace of Allah through trade, and so that you thank Allah for His many favours He has done for you.

⑬ Allah enters the night into the day so it becomes longer and He enters the day into night so it becomes longer. And He made the sun and the moon subservient, each one of them travels in its appointed orbit until a fixed time which only Allah knows, which is the day of judgment. He who fixes all of that and carries it out is Allah your Lord. To Him alone belongs the kingdom. And the idols you worship besides Him do not even possess the thin membrane over the datestone, so how do you worship them besides Me?

⑭ If you call your Allahs, they cannot hear your call, because they are inanimate objects which have no life in them nor can they hear. And if they could hear your calling them, for argument's sake, they could not respond to you. And on the day of judgment they will disassociate themselves from your idolatry and your worshipping them, so there is nobody who can inform you, O Messenger, more truthfully than Allah.

⑮ O people, you are the ones in need of Allah in all your affairs and in all your conditions. And Allah is the Self-sufficient who does not need you for anything, the Praiseworthy in this world and the Hereafter for what He decrees for His servants.

⑯ If He wants to remove you by destroying you, He can remove you and bring a new creation in your place who will worship Him and not associate any partner with Him.

⑰ And removing you by destroying you and bringing a new creation in your place is not impossible for Allah.

⑱ And no soul will carry the sin of another, but rather every sinning soul will carry its own sin. And if a soul who has been burdened with carrying its sin, calls someone to carry some of its sins, nothing of its sins will be carried, even if the one who is being asked is a close relative. O Messenger, you can only warn of Allah's punishment those who fear their Lord in private and complete the prayer in the most perfect way, for they are the ones who will take heed from your warning. whoever is purified from his sins, the greatest of them being polythiesm, then his purification will only benefit himself when he returns to his Lord, And Allah is not in any need for His slaves obedience. To Allah is the return on the day of judgment for the reckoning and recompense.

Beneficial Points:

1. The subjugation of the sea, the alteration of the night and day and the subjugation of the sun and moon are all amongst Allah's favours to the people, but the people are used to these favours and thus absentminded of them.
2. The minds of the idolaters are foolish as they call upon idols which cannot hear or understand.
3. Being needy towards Allah is a quality which is inseparable from humans and independence is a quality of perfection for Allah.
4. Purification of the soul is dependent on the servant himself, for it is up to him to either protect it or ruin it.

وَمَا يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ﴿١٩﴾ وَلَا ٱلظُّلُمَٰتُ وَلَا ٱلنُّورُ
﴿٢٠﴾ وَلَا ٱلظِّلُّ وَلَا ٱلْحَرُورُ ﴿٢١﴾ وَمَا يَسْتَوِى ٱلْأَحْيَآءُ وَلَا
ٱلْأَمْوَٰتُ ۚ إِنَّ ٱللَّهَ يُسْمِعُ مَن يَشَآءُ ۖ وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِى
ٱلْقُبُورِ ﴿٢٢﴾ إِنْ أَنتَ إِلَّا نَذِيرٌ ﴿٢٣﴾ إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا
وَنَذِيرًا ۚ وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾ وَإِن يُكَذِّبُوكَ
فَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ
وَبِٱلزُّبُرِ وَبِٱلْكِتَٰبِ ٱلْمُنِيرِ ﴿٢٥﴾ ثُمَّ أَخَذْتُ ٱلَّذِينَ كَفَرُوا۟ ۖ
فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ
مَآءً فَأَخْرَجْنَا بِهِۦ ثَمَرَٰتٍ مُّخْتَلِفًا أَلْوَٰنُهَا ۚ وَمِنَ ٱلْجِبَالِ
جُدَدٌۢ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَٰنُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾
وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلْأَنْعَٰمِ مُخْتَلِفٌ أَلْوَٰنُهُۥ كَذَٰلِكَ ۗ
إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ ۗ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾
إِنَّ ٱلَّذِينَ يَتْلُونَ كِتَٰبَ ٱللَّهِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا
رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَٰرَةً لَّن تَبُورَ ﴿٢٩﴾ لِيُوَفِّيَهُمْ
أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِۦٓ ۚ إِنَّهُۥ غَفُورٌ شَكُورٌ ﴿٣٠﴾

⑲ The disbeliever and believer are not the same in status, just as the blind and seeing are not the same.

⑳ And disbelief and faith are not the same, just as darkness and light are not the same.

㉑ And Paradise and the fire of hell are not the same in their effects, just as shade and hot winds are not the same.

㉒ And the believers and disbelievers are not the same, just as the living and the dead are not the same. Allah makes those whom He wants to guide hear. And you, O Messenger, cannot make the disbelievers who are like the dead in the graves hear.

㉓ You are not except a warner to them of Allah's punishment.

㉔ O Messenger, I have sent you with the truth in which there is no doubt, to give good news to the believers of the generous reward He has prepared for them and to warn the disbelievers of the painful punishment He has prepared for them. And there is no nation from the previous nations except that there passed in them a messenger from Allah to warn them of His punishment.

㉕ And if your people deny you, O Messenger, be patient, because you are not the first Messenger whose people denied him, as the nations before them denied their messengers, such as Aad, Thamud and the people of Lot. Their messengers came to them with clear evidences and overwhelming miracles which prove their truthfulness, and their messengers came to them with scrolls and with the Scripture which is enlightening for one who ponders over it and contemplates it.

㉖ But despite that, they disbelieved in Allah and His messengers and they did not accept what they brought from Him, so I destroyed those who disbelieved. So think, O Messenger, how terrible my punishment was when I destroyed them.

㉗ O Messenger, have you not seen that I sent rainwater from the sky, then I extracted fruits of different colours from that water, amongst them red, green, yellow and others, after I had watered their trees from it? And from the mountains are white tracts, red tracts and extremely black tracts.

㉘ And amongst men, animals and cattle (camels, cows and sheep) are different colours like that which was mentioned. Only those who exalt Allah and have true fear of Him, are the knowledgable ones, because they recognise His attributes, His sacred law and the proof of His power. Allah is Mighty, no one can overpower Him. He forgives of the sins of His servants who repent.

㉙ Those who read the Book of Allah which I revealed to My Messenger and practice what it contains, and complete the prayer in the best way, and who spend from what I have provided them, through Zakat and other ways, secretly and openly, seek through those actions a trade with Allah which is never profitless.

㉚ So that Allah can give them the full reward of their actions and increase them from His grace, as this is His domain. He is Forgiving of the sins of those who are described with these qualities and Appreciating of their good actions.

Beneficial Points:

1. The vast difference between the people of truth and people of falsehood.
2. The sending of a great number of messengers before the advent of Muhammad (peace be upon him) shows the greatness of Allah's mercy, and the ungrateful nature of many people.
3. The eventual destruction of disbelievers is a divine custom.
4. Faith and its characteristics lead to all types of benefits and success, whilst the qualities of disbelief are a losing trade!

وَٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ مِنَ ٱلۡكِتَٰبِ هُوَ ٱلۡحَقُّ مُصَدِّقٗا لِّمَا بَيۡنَ
يَدَيۡهِۗ إِنَّ ٱللَّهَ بِعِبَادِهِۦ لَخَبِيرُۢ بَصِيرٞ ٣١ ثُمَّ أَوۡرَثۡنَا ٱلۡكِتَٰبَ
ٱلَّذِينَ ٱصۡطَفَيۡنَا مِنۡ عِبَادِنَاۖ فَمِنۡهُمۡ ظَالِمٞ لِّنَفۡسِهِۦ وَمِنۡهُم
مُّقۡتَصِدٞ وَمِنۡهُمۡ سَابِقُۢ بِٱلۡخَيۡرَٰتِ بِإِذۡنِ ٱللَّهِۚ ذَٰلِكَ هُوَ
ٱلۡفَضۡلُ ٱلۡكَبِيرُ ٣٢ جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا يُحَلَّوۡنَ
فِيهَا مِنۡ أَسَاوِرَ مِن ذَهَبٖ وَلُؤۡلُؤٗاۖ وَلِبَاسُهُمۡ فِيهَا حَرِيرٞ ٣٣
وَقَالُواْ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَذۡهَبَ عَنَّا ٱلۡحَزَنَۖ إِنَّ رَبَّنَا لَغَفُورٞ
شَكُورٌ ٣٤ ٱلَّذِيٓ أَحَلَّنَا دَارَ ٱلۡمُقَامَةِ مِن فَضۡلِهِۦ لَا يَمَسُّنَا
فِيهَا نَصَبٞ وَلَا يَمَسُّنَا فِيهَا لُغُوبٞ ٣٥ وَٱلَّذِينَ كَفَرُواْ لَهُمۡ
نَارُ جَهَنَّمَ لَا يُقۡضَىٰ عَلَيۡهِمۡ فَيَمُوتُواْ وَلَا يُخَفَّفُ عَنۡهُم مِّنۡ
عَذَابِهَاۚ كَذَٰلِكَ نَجۡزِي كُلَّ كَفُورٖ ٣٦ وَهُمۡ يَصۡطَرِخُونَ
فِيهَا رَبَّنَآ أَخۡرِجۡنَا نَعۡمَلۡ صَٰلِحًا غَيۡرَ ٱلَّذِي كُنَّا نَعۡمَلُۚ
أَوَلَمۡ نُعَمِّرۡكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُۖ
فَذُوقُواْ فَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ٣٧ إِنَّ ٱللَّهَ عَٰلِمُ
غَيۡبِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٣٨

㉛ The scripture I have revealed to you, O Messenger, is the truth in which there is not doubt, it has been revealed by Allah affirming the precious scriptures. Allah is well informed about His servants and He sees everything. He therefore reveals to the Messenger of every nation what they need in their time.

㉜ Then I gave the Qur'ān to the nation of Muhammad peace be with him whom I had chosen over other communities. Some of them wronged their own souls by doing prohibited acts and leaving out their obligations. Some were moderate by doing their obligations and leaving out prohibited acts, together with leaving out some recommended acts and doing some disliked acts. Some, by Allah's leave, were foremost in good deeds, by doing their obligations and recommended acts and leaving out prohibited and disliked acts. The abovementioned - selection of this nation and its being given the Qur'ān - is the greatest favour to which no favour can come close.

㉝ Gardens of residence, which will be entered by these chosen ones. In it they will wear bracelets of gold and pearls and their garments therein will be silk.

㉞ They will say after they enter Paradise: Praise be to Allah, Who has removed from us all grief on account of the fear that we had of entering the fire. Our Lord is truly forgiving of the sins of those servants of His who repent, and He is appreciative for their following Him.

㉟ The One who has settled us in the Everlasting Home - out of His bounty, not by our might or strength, where no toil or fatigue will touch us. After Allah mentioned the recompense of those of His servants who were chosen, He mentioned the recompense of the dejected ones from amongst them, who are the disbelievers, in the following verse:

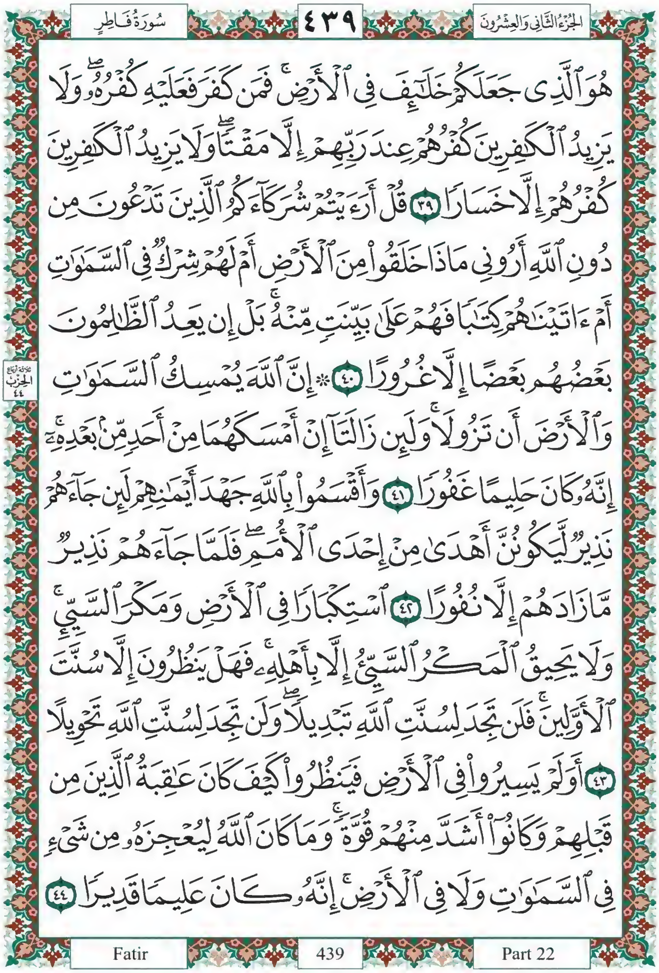
㊱ For those who deny Allah will be the fire of Hell, in which they will remain forever. Neither will the decision of death be passed for them, so they can die and be relieved from the punishment, nor will the punishment of Hell be alleviated for them in any way. Similar to this recompense, I will reward every person who denies the favours of His Lord on the Day of Judgement.

㊲ They will cry out therein as loud as they can, seeking help by saying: Our Lord! Let us out from the fire, and we will do righteous deeds, different to what we did before so that we can attain Your pleasure and be saved from Your punishment. Allah will respond to them thus: Did I not let you live a life long enough so that anyone who wanted to take heed could do so and do righteous deeds; and the Messenger came to you to warn you of Allah's punishment? Thus you have no argument nor any excuse after all of this, so taste the punishment of the fire. Those who wrong themselves by disbelief and sins will have no helper to rescue them from Allah's punishment or lighten it for them.

㊳ Allah knows all that is hidden in the heavens and earth. Nothing of that misses Him. He knows whatever His servants conceal in their chests, whether good or bad.

Beneficial Points:

1. The virtue of the nation of Muhammad (peace be upon him) over all other nation.
2. The difference in the faith of the believers implies a difference in their rank in the world and the Hereafter.
3. Paradise is a place of comfort and happiness, while the fire is a place of fatigue and misery.
4. Time is a trust that must be guarded. Whoever wastes it will regret when regret will be of no use.
5. Allah's knowledge encompasses everything.



هُوَ ٱلَّذِي جَعَلَكُمْ خَلَٰٓئِفَ فِي ٱلْأَرْضِۚ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥۖ وَلَا
يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًاۖ وَلَا يَزِيدُ ٱلْكَٰفِرِينَ
كُفْرُهُمْ إِلَّا خَسَارًا ٣٩ قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ ٱلَّذِينَ تَدْعُونَ مِن
دُونِ ٱللَّهِ أَرُونِي مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي ٱلسَّمَٰوَٰتِ
أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُۚ بَلْ إِن يَعِدُ ٱلظَّٰلِمُونَ
بَعْضُهُم بَعْضًا إِلَّا غُرُورًا ٤٠ ۞ إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ أَن تَزُولَاۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓۚ
إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ٤١ وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَهُمْ
نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى ٱلْأُمَمِۖ فَلَمَّا جَآءَهُمْ نَذِيرٌ
مَّا زَادَهُمْ إِلَّا نُفُورًا ٤٢ ٱسْتِكْبَارًا فِي ٱلْأَرْضِ وَمَكْرَ ٱلسَّيِّئِۚ
وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦۚ فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ
ٱلْأَوَّلِينَۚ فَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبْدِيلًاۖ وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَحْوِيلًا
٤٣ أَوَلَمْ يَسِيرُوا۟ فِي ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن
قَبْلِهِمْ وَكَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةًۚ وَمَا كَانَ ٱللَّهُ لِيُعْجِزَهُۥ مِن شَيْءٍ
فِي ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلْأَرْضِۚ إِنَّهُۥ كَانَ عَلِيمًا قَدِيرًا ٤٤

ثلاثة أرباع الحزب ٤٤

㊴ It is He who made some of you, O people, succeed others on earth. Those who deny Allah and what the messengers brought, then the sin and retribution of their disbelief will be borne by them. Their disbelief does not harm their Lord. The disbelief of the disbelievers adds only to their Lord's displeasure and hatred for them. The disbelief of the disbelievers adds only to their loss, as they will lose what Allah would have prepared for them in Paradise had they believed.

㊵ Say - O Messenger, to these idolaters: Tell me about those partners of yours that you worship instead of Allah, what have they created on earth. Did they create its mountains? Did they create its rivers? Did they create its animals? Or do they have any share with Allah in the creation of the heavens? Or have I given them a book in which there is proof of the validity of their worshipping their idols? Nothing of that is true. In fact, those who wrong themselves by disbelief and sins promise one another nothing but delusion.

㊶ Allah, (may He be glorified), holds the heavens and the earth preventing them from vanishing and were they to vanish, hypothetically, there is none to hold them back from vanishing after Him, (may He be glorified). He is Forbearing, and does not rush to punish, Forgiving of the sins of those of His servants who repent.

㊷ These denying disbelievers swore a solemn and affirmed oath that if a messenger from Allah came to them to warn them of His punishment, they would be more guided and follow the truth more than the Jews, Christians and others. Yet when Muhammad (peace be upon him) came to them after being sent by His Lord, and he warned them of Allah's punishment, his coming only increased them in aversion to the truth and adherence to falsehood. They did not fulfil the solemn oaths that they took that they will be more guided than those who preceded them.

㊸ The oaths that they took in Allah's name was not done in good faith and with a sound objective. It was only to be arrogant on earth and to deceive people. An evil plot only rebounds on those who plotted it. So are these arrogant plotters waiting for anything but Allah's established practice, which is their destruction as He had destroyed those predecessors of theirs who were similar to them. You will not find any change to Allah's practice in destroying those who are arrogant, such that the destruction does not come on them, nor any diversion such that it falls on others besides them, because it is an established divine practice.

㊹ Have these deniers not travelled on earth and reflected over how those nations before them who had denied met their end? Was their end not an evil one as Allah destroyed them, although they were superior to these people in strength? Allah is not to be outdone by anything in the heavens or on earth. He is the One who knows about the actions of these deniers - nothing of their actions is hidden from nor escapes Him. He has power to destroy them whenever He wills.

Beneficial Points:

1. Disbelief is a cause of Allah's displeasure and a path to loss and wretchedness.
2. The idolaters do not have any evidence for their idolatry, neither rational or textual.
3.The wrongdoer's plotting will only came back to destroy him sooner or later.

وَلَوۡ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِمَا كَسَبُواْ مَا تَرَكَ عَلَىٰ ظَهۡرِهَا
مِن دَآبَّةٖ وَلَٰكِن يُؤَخِّرُهُمۡ إِلَىٰٓ أَجَلٖ مُّسَمّٗىۖ فَإِذَا
جَآءَ أَجَلُهُمۡ فَإِنَّ ٱللَّهَ كَانَ بِعِبَادِهِۦ بَصِيرَۢا ٤٥

سُورَةُ يسٓ

ترتيبها ٣٦ آياتها ٨٣

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يسٓ ١ وَٱلۡقُرۡءَانِ ٱلۡحَكِيمِ ٢ إِنَّكَ لَمِنَ ٱلۡمُرۡسَلِينَ ٣ عَلَىٰ
صِرَٰطٖ مُّسۡتَقِيمٖ ٤ تَنزِيلَ ٱلۡعَزِيزِ ٱلرَّحِيمِ ٥ لِتُنذِرَ قَوۡمٗا
مَّآ أُنذِرَ ءَابَآؤُهُمۡ فَهُمۡ غَٰفِلُونَ ٦ لَقَدۡ حَقَّ ٱلۡقَوۡلُ عَلَىٰٓ أَكۡثَرِهِمۡ
فَهُمۡ لَا يُؤۡمِنُونَ ٧ إِنَّا جَعَلۡنَا فِيٓ أَعۡنَٰقِهِمۡ أَغۡلَٰلٗا فَهِيَ إِلَى
ٱلۡأَذۡقَانِ فَهُم مُّقۡمَحُونَ ٨ وَجَعَلۡنَا مِنۢ بَيۡنِ أَيۡدِيهِمۡ سَدّٗا
وَمِنۡ خَلۡفِهِمۡ سَدّٗا فَأَغۡشَيۡنَٰهُمۡ فَهُمۡ لَا يُبۡصِرُونَ ٩ وَسَوَآءٌ
عَلَيۡهِمۡ ءَأَنذَرۡتَهُمۡ أَمۡ لَمۡ تُنذِرۡهُمۡ لَا يُؤۡمِنُونَ ١٠ إِنَّمَا تُنذِرُ
مَنِ ٱتَّبَعَ ٱلذِّكۡرَ وَخَشِيَ ٱلرَّحۡمَٰنَ بِٱلۡغَيۡبِۖ فَبَشِّرۡهُ بِمَغۡفِرَةٖ
وَأَجۡرٖ كَرِيمٍ ١١ إِنَّا نَحۡنُ نُحۡيِ ٱلۡمَوۡتَىٰ وَنَكۡتُبُ مَا قَدَّمُواْ
وَءَاثَٰرَهُمۡۚ وَكُلَّ شَيۡءٍ أَحۡصَيۡنَٰهُ فِيٓ إِمَامٖ مُّبِينٖ ١٢

(45) If Allah were to rush to punish people for the wrong they have done and the sins they perpetrated, He would have destroyed all the people on earth at once, together with the animals and wealth they own. But, He, (may He be glorified), gives them respite until a fixed time, which is the day of resurrection. When the day of resurrection comes, Allah is fully aware of what His servants used to do, and nothing remains hidden from Him. He will then recompense them for their actions, whether good or bad.

Yā Sīn (Sūrah Yā Sīn)

Themes of the Sūrah:
It focuses on the establishment of and the evidence for messengership and resurrection.

Explanation:
① Ya Sin. The discussion on similar letters has already passed at the beginning of Sūrah Al-Baqarah.
② Allah takes an oath by the Qur'ān, whose verses have been perfectly constructed, and to which no falsehood comes neither from in front of nor behind it.
③ You, O Messenger, are on the messengers whom Allah sent to His servants, to instruct them to declare His Oneness and to worship Him alone.
④ On a straight approach and upright law.
⑤ This straight approach and upright law is revealed from your Lord, the Mighty, whom no one can challenge, and the Merciful to His servants who have faith.
⑥ I revealed it to you to warn and exhort a nation, the Arabs to whom no Messenger has come to warn them and as a result they are heedless of faith and monotheism. Likewise is the case of every nation which has been away from the exhortation, they need messengers, scholars and preachers to remind them.
⑦ The punishment from Allah has become binding on most of these people, after the truth from Allah on the tongue of His Messenger reached them but they did not believe in it and remained on their disbelief. They do not have faith in Allah and nor His Messenger and they do not act on the truth that came to them.
⑧ These people do not have faith nor are they guided. Their example in this is like those in whose necks iron collars that extend all the way up and whose hands are tied to their necks under their chins. As a result, they are forced to lift their heads to the sky and they are unable to lower them. These people are shackled from having faith in Allah and therefore they do not submit to it and they do not lower their heads on account of it.
⑨ I placed before them a barrier to the truth and behind them another barrier. I covered their eyes from the truth so they cannot see in a manner that is of benefit to them. This happened to them after their stubbornness and persistence in disbelief became apparent.
⑩ It is all the same to these disbelievers who oppose the truth, whether you, O Muhammad, warn them or you do not warn them. They will not accept what you have brought from Allah.
⑪ The person who really benefits from your warning is the one who accepts this Qur'ān and follows what is contained in it, and who fears His Lord in solitude where nobody else sees him. So tell those who have these attributes the pleasing news of Allah's wiping out their sins and HForgiving them and of a great reward awaiting them in the Hereafter, which is entry into Paradise. ⑫ I shall bring the dead back to life by resurrecting them to give account on the day of resurrection. we record the good and the bad deeds that they send forth in this life to be rewarded for in the next, and we also record the good and bad aftereffects from their actions, such as the good that comes out of charity after they pass away and the evils that result of their misdeeds. We have counted everything, and recorded it in a clear book, which is the preserved tablet.

Beneficial Points: 1. Obstinacy is a barrier from guidance to the truth. 2. Acting on the Qur'ān and the fear of Allah are means to enter Paradise. 3. The virtue of a righteous child, continually benefitting charity, and similar deeds where the good remains long after the believing servant has passed away.

وَٱضۡرِبۡ لَهُم مَّثَلًا أَصۡحَٰبَ ٱلۡقَرۡيَةِ إِذۡ جَآءَهَا ٱلۡمُرۡسَلُونَ
﴿١٣﴾ إِذۡ أَرۡسَلۡنَآ إِلَيۡهِمُ ٱثۡنَيۡنِ فَكَذَّبُوهُمَا فَعَزَّزۡنَا بِثَالِثٖ فَقَالُوٓاْ
إِنَّآ إِلَيۡكُم مُّرۡسَلُونَ ﴿١٤﴾ قَالُواْ مَآ أَنتُمۡ إِلَّا بَشَرٞ مِّثۡلُنَا
وَمَآ أَنزَلَ ٱلرَّحۡمَٰنُ مِن شَيۡءٍ إِنۡ أَنتُمۡ إِلَّا تَكۡذِبُونَ ﴿١٥﴾ قَالُواْ
رَبُّنَا يَعۡلَمُ إِنَّآ إِلَيۡكُمۡ لَمُرۡسَلُونَ ﴿١٦﴾ وَمَا عَلَيۡنَآ إِلَّا ٱلۡبَلَٰغُ
ٱلۡمُبِينُ ﴿١٧﴾ قَالُوٓاْ إِنَّا تَطَيَّرۡنَا بِكُمۡۖ لَئِن لَّمۡ تَنتَهُواْ لَنَرۡجُمَنَّكُمۡ
وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٞ ﴿١٨﴾ قَالُواْ طَٰٓئِرُكُم مَّعَكُمۡۚ أَئِن
ذُكِّرۡتُمۚ بَلۡ أَنتُمۡ قَوۡمٞ مُّسۡرِفُونَ ﴿١٩﴾ وَجَآءَ مِنۡ أَقۡصَا ٱلۡمَدِينَةِ
رَجُلٞ يَسۡعَىٰ قَالَ يَٰقَوۡمِ ٱتَّبِعُواْ ٱلۡمُرۡسَلِينَ ﴿٢٠﴾ ٱتَّبِعُواْ
مَن لَّا يَسۡـَٔلُكُمۡ أَجۡرٗا وَهُم مُّهۡتَدُونَ ﴿٢١﴾ وَمَا لِيَ لَآ أَعۡبُدُ
ٱلَّذِي فَطَرَنِي وَإِلَيۡهِ تُرۡجَعُونَ ﴿٢٢﴾ ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً
إِن يُرِدۡنِ ٱلرَّحۡمَٰنُ بِضُرّٖ لَّا تُغۡنِ عَنِّي شَفَٰعَتُهُمۡ شَيۡـٔٗا
وَلَا يُنقِذُونِ ﴿٢٣﴾ إِنِّيٓ إِذٗا لَّفِي ضَلَٰلٖ مُّبِينٍ ﴿٢٤﴾ إِنِّيٓ ءَامَنتُ
بِرَبِّكُمۡ فَٱسۡمَعُونِ ﴿٢٥﴾ قِيلَ ٱدۡخُلِ ٱلۡجَنَّةَۖ قَالَ يَٰلَيۡتَ قَوۡمِي
يَعۡلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ ٱلۡمُكۡرَمِينَ ﴿٢٧﴾

⑬ Give, O Messenger, these stubborn deniers an example that will be a lesson for them, which is the story of the people of the town when their messengers came to them.

⑭ When I sent to them at first two messengers to call them to Allah's Oneness and His worship. But they rejected these two messengers. Then we sent as reinforcement for these two a third Messenger with them. The three messengers said to the people of the town: We - all three of us - have been sent to you, to call you to Allah's Oneness and to follow His law.

⑮ The people of the town said to those who were sent: You are only men like us. You do not have any special status over us. The Merciful has not sent down any revelation to you. You are only lying about Allah in this claim of yours.

⑯ The three messengers said in response to the denial by the people of the town: Our Lord knows that we have been sent by Him to you, O people of the town! That is enough evidence for us.

⑰ Our duty is only to clearly convey what we have been instructed to convey to you. We have no control over your guidance.

⑱ The people of the town said to the messengers: We see an evil omen in you. If you do not stop calling us to monotheism, we will punish you by stoning to death and you will receive a painful punishment from us.

⑲ The messengers said in response to them: Your evil omen is within yourselves on account of your denial of Allah and your leaving out following His messengers. Do you see an evil omen if we reminded you of Allah! In fact, you are a people who have gone too far in the perpetration of disbelief and sins.

⑳ From a far part of the town a man came running fearing his people's denial of the messengers and their threatening to kill or harm them. He said: O my people! Follow what these messengers have brought.

㉑ O people! Follow those who do not ask you for any reward for conveying what they brought and they are rightly guided in the revelation of Allah that they convey to you. A person like this deserves to be followed.

㉒ This well-wishing man said: What prevents me from worshipping Allah Who created me? What prevents you from worshipping your Lord Who created you, and to Him alone you will return when you are resurrected for the recompense?

㉓ Shall I take other deities to be wrongly worshipped instead of Allah Who created me? If the Merciful intends harm for me, the intercession of these other deities will not avail me at all, nor will they be able to save me from the harm that Allah intended for me if I die as a disbeliever.

㉔ If I have to take them as deities besides Allah I would be in clear error as I would have worshipped a being that is not deserving of worship and I would have omitted worshipping the Being Who is deserving thereof.

㉕ O my people, I have accepted both my and your Lord, so listen to me. I do not care about the threats of murder that you make. But his people insisted on killing him and Allah entered him into Paradise.

㉖ It was said in honour of this man after his people killed him: Enter Paradise after you are killed as a martyr. When he entered it and saw the delight therein, he said longingly: If only my people who denied and killed me knew about the forgiveness of sins that I obtained and what my Lord has honoured me with, they would have believed like how I believed and they would have attained a reward similar to mine.

㉗ It was said in honour of this man after his people killed him: Enter Paradise after you are killed as a martyr. When he entered it and saw the delight therein, he said longingly: If only my people who denied and killed me knew about the forgiveness of sins that I obtained and what my Lord has honoured me with, they would have believed like how I believed and they would have attained a reward similar to mine.

Beneficial Points:

1. The importance of stories in calling towards Allah. 2. Taking an evil omen is an act of disbelief. 3. It is obligatory to wish well for the people of truth. 4. To love good and wellbeing for people is an attribute of the people of faith.

الجزء ٢٣ الحزب ٤٥

۞ وَمَآ أَنزَلۡنَا عَلَىٰ قَوۡمِهِۦ مِنۢ بَعۡدِهِۦ مِن جُندٖ مِّنَ ٱلسَّمَآءِ وَمَا
كُنَّا مُنزِلِينَ ٢٨ إِن كَانَتۡ إِلَّا صَيۡحَةٗ وَٰحِدَةٗ فَإِذَا هُمۡ خَٰمِدُونَ
٢٩ يَٰحَسۡرَةً عَلَى ٱلۡعِبَادِۚ مَا يَأۡتِيهِم مِّن رَّسُولٍ إِلَّا كَانُواْ بِهِۦ
يَسۡتَهۡزِءُونَ ٣٠ أَلَمۡ يَرَوۡاْ كَمۡ أَهۡلَكۡنَا قَبۡلَهُم مِّنَ ٱلۡقُرُونِ
أَنَّهُمۡ إِلَيۡهِمۡ لَا يَرۡجِعُونَ ٣١ وَإِن كُلّٞ لَّمَّا جَمِيعٞ لَّدَيۡنَا مُحۡضَرُونَ
٣٢ وَءَايَةٞ لَّهُمُ ٱلۡأَرۡضُ ٱلۡمَيۡتَةُ أَحۡيَيۡنَٰهَا وَأَخۡرَجۡنَا مِنۡهَا حَبّٗا
فَمِنۡهُ يَأۡكُلُونَ ٣٣ وَجَعَلۡنَا فِيهَا جَنَّٰتٖ مِّن نَّخِيلٖ
وَأَعۡنَٰبٖ وَفَجَّرۡنَا فِيهَا مِنَ ٱلۡعُيُونِ ٣٤ لِيَأۡكُلُواْ مِن ثَمَرِهِۦ
وَمَا عَمِلَتۡهُ أَيۡدِيهِمۡۚ أَفَلَا يَشۡكُرُونَ ٣٥ سُبۡحَٰنَ ٱلَّذِي
خَلَقَ ٱلۡأَزۡوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلۡأَرۡضُ وَمِنۡ أَنفُسِهِمۡ
وَمِمَّا لَا يَعۡلَمُونَ ٣٦ وَءَايَةٞ لَّهُمُ ٱلَّيۡلُ نَسۡلَخُ مِنۡهُ ٱلنَّهَارَ
فَإِذَا هُم مُّظۡلِمُونَ ٣٧ وَٱلشَّمۡسُ تَجۡرِي لِمُسۡتَقَرّٖ لَّهَاۚ
ذَٰلِكَ تَقۡدِيرُ ٱلۡعَزِيزِ ٱلۡعَلِيمِ ٣٨ وَٱلۡقَمَرَ قَدَّرۡنَٰهُ مَنَازِلَ حَتَّىٰ
عَادَ كَٱلۡعُرۡجُونِ ٱلۡقَدِيمِ ٣٩ لَا ٱلشَّمۡسُ يَنۢبَغِي لَهَآ أَن تُدۡرِكَ
ٱلۡقَمَرَ وَلَا ٱلَّيۡلُ سَابِقُ ٱلنَّهَارِۚ وَكُلّٞ فِي فَلَكٖ يَسۡبَحُونَ ٤٠

㉘ In order to destroy his people who had denied and killed him, I did not need an army of angels to be sent down from the sky. Their matter was much easier than that for Me. I had decreed that their destruction will be by a blast from the sky and not by sending down the angels of punishment.

㉙ Thus the incident of the destruction of his people was simply one blast which we sent upon them and they fell down with nothing remaining. Their example is like that of a fire that was burning and then was extinguished, leaving behind no trace.

㉚ Alas for those servants who denied, and how regretful will their situation be on the day of resurrection when they will see the punishment. That is because in the world, whenever any Messenger from Allah came to them, they used to mock at and ridicule him. Their outcome will therefore be regret on the day of resurrection for the neglect of their duty to Allah.

㉛ Did these people who deny and ridicule the messengers not see a lesson in those nations who preceded them? They passed away and did not return to the world a second time. Rather they met the actions they had sent ahead and Allah will recompense them for that.

㉜ All nations, without exception, will be brought before Me on the Day of Resurrection after they are resurrected for Me to give them the recompense for their actions.

㉝ A sign for those who deny the resurrection that the resurrection is true is this dry and barren land, on which I sent down rain from the sky and I grew therein various types of plants and produced various kinds of grains for people to eat. The One Who gave life to this earth by sending down the rain and bringing out the plants, is able to give life to and resurrect the dead.

㉞ We have placed in this earth, on which I sent down rain, gardens of date palms and grapes; and I caused springs of water to gush forth to irrigate them.

㉟ So that people can eat of the fruits of those gardens that Allah has blessed them with and for which they did not make any effort. Do they not thank Allah, Who gave them all of that out of His bounty and mercy for them, by worshipping Him alone and having faith in His messengers?!

㊱ Glory be to Allah Who created the various types of plants and trees, and of the souls of people, as He created males and females, and other creations of Allah that people do not know of on land, sea and other places.

㊲ An indication for people of Allah's Oneness is that I take away the daylight as the day draws to an end, bringing the night, as the day withdraws from it, until the people are in complete darkness.

㊳ A sign for them of Allah's Oneness is this sun that runs to a point that Allah knows and does not go beyond that. That determination is the determination of the Mighty, who is not challenged by anyone, the Knower from Whom nothing of His creation is hidden.

㊴ A sign for them indicating His Oneness, (may He be glorified), is this moon for which I have determined phases each night. It begins small then becomes big and then small again until it becomes similar to a twisted, old date stalk, in it appearing as thin, curved, yellow and old.

㊵ These signs; the sun moon, night and day, each are predetermined by Allah's divine arrangement/determination and do not surpass what has been determined for them. The sun cannot catch up with the moon to change its course or take away its light, and nor can the night outpace the day and enter upon it before its time ends. All these creations, subservient or not, such as stars and galaxies, have their own courses as per Allah's determination and protection.

Beneficial Points:

1. No one will return to the world after death.
2. One of the evidence of resurrection is the revival of the lifeless earth with green plants and the production of grain from it.

وَءَايَةٞ لَّهُمۡ أَنَّا حَمَلۡنَا ذُرِّيَّتَهُمۡ فِي ٱلۡفُلۡكِ ٱلۡمَشۡحُونِ ٤١ وَخَلَقۡنَا
لَهُم مِّن مِّثۡلِهِۦ مَا يَرۡكَبُونَ ٤٢ وَإِن نَّشَأۡ نُغۡرِقۡهُمۡ فَلَا صَرِيخَ لَهُمۡ
وَلَا هُمۡ يُنقَذُونَ ٤٣ إِلَّا رَحۡمَةٗ مِّنَّا وَمَتَٰعًا إِلَىٰ حِينٖ ٤٤ وَإِذَا
قِيلَ لَهُمُ ٱتَّقُواْ مَا بَيۡنَ أَيۡدِيكُمۡ وَمَا خَلۡفَكُمۡ لَعَلَّكُمۡ تُرۡحَمُونَ
٤٥ وَمَا تَأۡتِيهِم مِّنۡ ءَايَةٖ مِّنۡ ءَايَٰتِ رَبِّهِمۡ إِلَّا كَانُواْ عَنۡهَا
مُعۡرِضِينَ ٤٦ وَإِذَا قِيلَ لَهُمۡ أَنفِقُواْ مِمَّا رَزَقَكُمُ ٱللَّهُ قَالَ ٱلَّذِينَ
كَفَرُواْ لِلَّذِينَ ءَامَنُوٓاْ أَنُطۡعِمُ مَن لَّوۡ يَشَآءُ ٱللَّهُ أَطۡعَمَهُۥٓ إِنۡ
أَنتُمۡ إِلَّا فِي ضَلَٰلٖ مُّبِينٖ ٤٧ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ
صَٰدِقِينَ ٤٨ مَا يَنظُرُونَ إِلَّا صَيۡحَةٗ وَٰحِدَةٗ تَأۡخُذُهُمۡ وَهُمۡ
يَخِصِّمُونَ ٤٩ فَلَا يَسۡتَطِيعُونَ تَوۡصِيَةٗ وَلَآ إِلَىٰٓ أَهۡلِهِمۡ
يَرۡجِعُونَ ٥٠ وَنُفِخَ فِي ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلۡأَجۡدَاثِ إِلَىٰ رَبِّهِمۡ
يَنسِلُونَ ٥١ قَالُواْ يَٰوَيۡلَنَا مَنۢ بَعَثَنَا مِن مَّرۡقَدِنَاۜۗ هَٰذَا مَا وَعَدَ
ٱلرَّحۡمَٰنُ وَصَدَقَ ٱلۡمُرۡسَلُونَ ٥٢ إِن كَانَتۡ إِلَّا صَيۡحَةٗ
وَٰحِدَةٗ فَإِذَا هُمۡ جَمِيعٞ لَّدَيۡنَا مُحۡضَرُونَ ٥٣ فَٱلۡيَوۡمَ لَا تُظۡلَمُ
نَفۡسٞ شَيۡـٔٗا وَلَا تُجۡزَوۡنَ إِلَّا مَا كُنتُمۡ تَعۡمَلُونَ ٥٤

سكتة لطيفة على الألف

㊶ Another sign for them of Allah's Oneness and of His favour to His servants is that I carried those who were saved from the flood from the progeny of Adam in the time of Noah in the ship that was filled with Allah's creations. Allah carried therein a pair of every species.

㊷ A sign for them of Allah's Oneness and His favour to His servants is that I created for them, like the ship of Noah, conveyances and some types of animals on which they can travel long distances.

㊸ If I wished to drown them I would have done so. There would be no one to help them if I wished to drown them and there would be no one to rescue them if they drowned by My command and decree.

㊹ Except if I have mercy on them by rescuing them from drowning and restoring them to enjoy until a specified time that they will not go beyond, so that they take a lesson and have faith.

㊺ When these idolaters who turn away from faith are told: Beware of what you are going towards in the Hereafter and its difficulties, and beware of the world behind you, in the hope that Allah will favour you with His mercy, they do not comply with that but they turn away from it without any care.

㊻ Whenever Allah's signs indicating to His Oneness and His being deserving of being worshipped alone came to these idolaters, they used to turn away from it without taking heed.

㊼ When these stubborn ones are told: Assist the poor and the needy with the wealth that Allah has provided you with, they disapprovingly reply saying to those who have faith: Shall we feed those whom Allah could feed if He wanted to?! So we do not go against His will. You, O believers, are simply in clearly error and far off from the truth.

㊽ The disbelievers who deny the resurrection say in denial of it and regarding it as far-fetched: When is this resurrection if you, O believers, are true in your claim that it is to occur?

㊾ But all these deniers of resurrection who regard it as far-fetched are waiting for is the first blast when it is blown into the trumpet, which will
suddenly overtake them while they are in their worldly concerns of buying, selling, irrigating and herding and other worldly concerns.

㊿ When this blast surprises them they will not be able to make a bequest for one another, and they will not be able to return to their homes and families. Instead, they will die whilst they are in these worldly concerns of theirs.

(51) The trumpet will be blown a second time for the resurrection, and suddenly they will all come out of their graves rushing towards their Lord for the reckoning and recompense.

(52) These disbelievers who deny the resurrection will say in regret: What loss is ours! Who is it that has raised us from our grave? They will be given a response to their question: This is what Allah promised and will definitely occur. The messengers spoke the truth in the message of their Lord that they conveyed in this regard.

(53) The matter of resurrection from the graves will only be an effect of a second blowing of the trumpet and all created things will be presented before us on the Day of Resurrection to give account.

(54) Judgement will be passed with fairness on that day and you, O servants, will not be wronged in the least by an increase of your bad deeds or a reduction in your good deeds. You will simply be given the full recompense for what you used to do in the worldly life.

Beneficial Points:

1. One of the techniques of Allah's educating His servants is that He placed before them signs, which they can use to deduce what will be of benefit to them in their religious and worldly affairs. 2. Allah empowered His servant and gave them the ability to fulfil instructions and avoid prohibitions. If they leave out what they have been instructed to do, this is through their own choice. 3. On the day of resurrection the mercy of their Lord will appear to the people of faith in a way that they never imagined.

إِنَّ أَصۡحَٰبَ ٱلۡجَنَّةِ ٱلۡيَوۡمَ فِي شُغُلٖ فَٰكِهُونَ ٥٥ هُمۡ وَأَزۡوَٰجُهُمۡ
فِي ظِلَٰلٍ عَلَى ٱلۡأَرَآئِكِ مُتَّكِـُٔونَ ٥٦ لَهُمۡ فِيهَا فَٰكِهَةٞ
وَلَهُم مَّا يَدَّعُونَ ٥٧ سَلَٰمٞ قَوۡلٗا مِّن رَّبّٖ رَّحِيمٖ ٥٨ وَٱمۡتَٰزُواْ
ٱلۡيَوۡمَ أَيُّهَا ٱلۡمُجۡرِمُونَ ٥٩ ۞أَلَمۡ أَعۡهَدۡ إِلَيۡكُمۡ يَٰبَنِيٓ ءَادَمَ ربع الحزب ٤٥
أَن لَّا تَعۡبُدُواْ ٱلشَّيۡطَٰنَۖ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ ٦٠ وَأَنِ
ٱعۡبُدُونِيۚ هَٰذَا صِرَٰطٞ مُّسۡتَقِيمٞ ٦١ وَلَقَدۡ أَضَلَّ مِنكُمۡ
جِبِلّٗا كَثِيرًاۖ أَفَلَمۡ تَكُونُواْ تَعۡقِلُونَ ٦٢ هَٰذِهِۦ جَهَنَّمُ ٱلَّتِي
كُنتُمۡ تُوعَدُونَ ٦٣ ٱصۡلَوۡهَا ٱلۡيَوۡمَ بِمَا كُنتُمۡ تَكۡفُرُونَ ٦٤
ٱلۡيَوۡمَ نَخۡتِمُ عَلَىٰٓ أَفۡوَٰهِهِمۡ وَتُكَلِّمُنَآ أَيۡدِيهِمۡ وَتَشۡهَدُ أَرۡجُلُهُم
بِمَا كَانُواْ يَكۡسِبُونَ ٦٥ وَلَوۡ نَشَآءُ لَطَمَسۡنَا عَلَىٰٓ أَعۡيُنِهِمۡ
فَٱسۡتَبَقُواْ ٱلصِّرَٰطَ فَأَنَّىٰ يُبۡصِرُونَ ٦٦ وَلَوۡ نَشَآءُ لَمَسَخۡنَٰهُمۡ
عَلَىٰ مَكَانَتِهِمۡ فَمَا ٱسۡتَطَٰعُواْ مُضِيّٗا وَلَا يَرۡجِعُونَ
٦٧ وَمَن نُّعَمِّرۡهُ نُنَكِّسۡهُ فِي ٱلۡخَلۡقِۚ أَفَلَا يَعۡقِلُونَ ٦٨
وَمَا عَلَّمۡنَٰهُ ٱلشِّعۡرَ وَمَا يَنۢبَغِي لَهُۥٓۚ إِنۡ هُوَ إِلَّا ذِكۡرٞ وَقُرۡءَانٞ مُّبِينٞ
٦٩ لِّيُنذِرَ مَن كَانَ حَيّٗا وَيَحِقَّ ٱلۡقَوۡلُ عَلَى ٱلۡكَٰفِرِينَ ٧٠

(55) The people of Paradise on this day, which is the day of resurrection, will be preoccupied from thinking about others, because of the permanent bliss and supreme success they will see. They will be enjoying that happily.

(56) They and their spouses will be comfortably sitting on couches under lush shades in Paradise.

(57) In this Paradise they will have various types of wholesome fruits such as grapes, figs and pomegranates and they will have any type of delight or bliss that they ask for. Whatever they ask for they will get.

(58) Over and above this bliss they will have peace that they will get, as a statement from a Lord Who is merciful to them. When He will greet them with peace they will attain peace and safety from all sides and they will obtain the greeting that no other greeting can surpass.

(59) The idolaters will be told on the day of resurrection: Step aside from the believers. It is not appropriate for them to be with you because of the disparity in your recompense and theirs and in your attributes and theirs.

(60) Did I not advise and instruct you on the tongues of My messengers and say to you: O children of Adam! Do not follow Satan by committing various types of disbelief and sins. Satan is a clear enemy to you. How can any sensible person follow an enemy of his who has made his enmity clear!

(61) I instructed you, O children of Adam, to worship Me alone and not to associate anything as partners to me. Worshipping Me alone and following Me is a straight path that leads to My pleasure and entry into Paradise. But you did not comply with my advice and instruction in that regard.

(62) Satan has misled many of you. Did you not have intellects which you could use, and with sound reasoning it would have lead you to obey your Lord and worship only Him (may He be glorified)? And your intellects should have been enough as a safeguard from you following Satan who is your clear enemy.

(63) This is Hell, which you were warned against in the world for your disbelief. It was a matter of the Ghaib to you, but today here you can witness it with your own eyes. (64) Enter it today and suffer from its heat remaining therein forever on account of your rejection of Allah in your worldly life. (65) Today, I will seal their mouths and they will become mute not able to deny the disbelief and sins they committed. Their hands will speak to us about what they did in the world. Their feet will testify about the sins they perpetrated and walked towards. (66) If I had willed to take away their sight I would have done so and they will not be able to see, just as I sealed their mouths and they were not able to speak. They would have then rushed towards the path to cross over it into Paradise, but it is unlikely that they will cross over when their sight is gone. (67) If I had willed to alter their form and make them sit on their feet I would have altered their form and made them sit on their feet, and they will not be able to move from their place nor will they be able to move forward nor backward. (68) Whoever's life I extend by lengthening his lifespan, I return him to the stage of weakness. Do they not think with their intellect and understand that this abode is not one of permanence and immortality and that the everlasting abode is that of the Hereafter! (69) I did not teach Muhammad (peace be upon him) poetry and nor is that appropriate for him, because it is not his nature and his disposition does not demand it so that you can claim that he is a poet. What I have taught him is only a admonition and a clear Qur'ān for those who ponder over it. It is not poetry. (70) To warn whose hearts are alive and they still have insight, for they are the ones who will benefit from it, And to establish the punishment against the disbelievers by making our signs manifest to them leaving them with no excuse.

Beneficial Points:

1. The people of Paradise will be happily occupied with everything their souls desire, eyes find delight in and what they wish for. 2. The person with a heart is one who is purified by the Qur'ān and who increases his knowledge of it and practice. The Qur'ān for his heart is like rain for land that is fertile and pure. 3. The limbs of a person - which were an aid for their owner on the world - will become a witness against him on the day of resurrection.

أَوَلَمۡ يَرَوۡاْ أَنَّا خَلَقۡنَا لَهُم مِّمَّا عَمِلَتۡ أَيۡدِينَآ أَنۡعَٰمٗا فَهُمۡ لَهَا
مَٰلِكُونَ ٧١ وَذَلَّلۡنَٰهَا لَهُمۡ فَمِنۡهَا رَكُوبُهُمۡ وَمِنۡهَا يَأۡكُلُونَ
٧٢ وَلَهُمۡ فِيهَا مَنَٰفِعُ وَمَشَارِبُۚ أَفَلَا يَشۡكُرُونَ ٧٣ وَٱتَّخَذُواْ
مِن دُونِ ٱللَّهِ ءَالِهَةٗ لَّعَلَّهُمۡ يُنصَرُونَ ٧٤ لَا يَسۡتَطِيعُونَ
نَصۡرَهُمۡ وَهُمۡ لَهُمۡ جُندٞ مُّحۡضَرُونَ ٧٥ فَلَا يَحۡزُنكَ قَوۡلُهُمۡۘ
إِنَّا نَعۡلَمُ مَا يُسِرُّونَ وَمَا يُعۡلِنُونَ ٧٦ أَوَلَمۡ يَرَ ٱلۡإِنسَٰنُ أَنَّا
خَلَقۡنَٰهُ مِن نُّطۡفَةٖ فَإِذَا هُوَ خَصِيمٞ مُّبِينٞ ٧٧ وَضَرَبَ لَنَا
مَثَلٗا وَنَسِيَ خَلۡقَهُۥۖ قَالَ مَن يُحۡيِ ٱلۡعِظَٰمَ وَهِيَ رَمِيمٞ ٧٨
قُلۡ يُحۡيِيهَا ٱلَّذِيٓ أَنشَأَهَآ أَوَّلَ مَرَّةٖۖ وَهُوَ بِكُلِّ خَلۡقٍ عَلِيمٌ
٧٩ ٱلَّذِي جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلۡأَخۡضَرِ نَارٗا فَإِذَآ أَنتُم
مِّنۡهُ تُوقِدُونَ ٨٠ أَوَلَيۡسَ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ
بِقَٰدِرٍ عَلَىٰٓ أَن يَخۡلُقَ مِثۡلَهُمۚ بَلَىٰ وَهُوَ ٱلۡخَلَّٰقُ ٱلۡعَلِيمُ ٨١
إِنَّمَآ أَمۡرُهُۥٓ إِذَآ أَرَادَ شَيۡـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ٨٢
فَسُبۡحَٰنَ ٱلَّذِي بِيَدِهِۦ مَلَكُوتُ كُلِّ شَيۡءٖ وَإِلَيۡهِ تُرۡجَعُونَ ٨٣

تَرۡتِيبُهَا ٣٧ سُورَةُ الصَّافَّاتِ آيَاتُهَا ١٨٢

(71) Have they not seen that I have created livestock for them, and they control the affairs of that livestock by doing with it whatever they require?

(72) I have made the livestock serviceable for them and made it submissive to them; they ride on the backs of some and transport their loads, and they also consume some of its meat.

(73) They also have benefits in the livestock other than just riding and consuming its meat i.e. its wool, bristles, fur and value, which they use to make spreads and clothing. They can also drink of its milk. So, will they not show gratitude to Allah who has blessed them with these favours, and others?

(74) The idolaters have taken other deities instead of Allah whom they worship, hoping that they will help them and save them from the punishment of Allah.

(75) Those deities that they have taken are not able to help themselves, let alone help whoever worships them instead of Allah. The worshippers, together with their idols, will all be brought to the punishment but will all protest innocence from one another.

(76) O Messenger! Do not let their statements grieve you: that you have not been sent as a messenger, or that you are a poet, and other slander they fire towards you. Indeed, I know what they say privately and publicly, nothing is hidden from Me and I will requite them for it.

(77) Does the human who rejects the resurrection after death not ponder that I created him from semen, then he went through different phases until he was born and developed, turning into an argumentative and quarrelling creation? Does he not ponder over that to conclude that resurrection is possible?

(78) This disbeliever is heedless and ignorant when he uses decayed bones to prove the impossibility of resurrection, saying, "Who will resurrect us?" whilst having forgotten his own creation from non-existence.

(79) O Muhammad! Say to him in reply: "Whoever created these bones in the first place will bring them back to life, because the one who created them initially is not incapable of returning life to them; He (may He be glorified) is the knower of everything, nothing is hidden from Him."

(80) The being who has made for you, O people, lush green trees from which you are able to extract fire by igniting them. So the being who combined two opposites: the moisture of the green trees and the fire ignited from them, is also capable of reviving the dead.

(81) Is not the one who created the heavens and the earth despite their grandeur, also capable of bringing the dead back to life, after causing their death? Of course! He is definitely capable of it; He is the creator who created all creations and He knows them all, so nothing is hidden from Him.

(82) The authority and prestige of Allah is such that when He intends to create something, all He says to it is "Be!" and so it happens as He intends it. His intending to give life, cause death, and resurrect is also like that.

(83) So Allah is glorified and free of the incapability the idolators ascribe to Him. He is the one to whom belongs total authority over everything and He does as He wishes with it; the keys to everything are in His Hands and you shall all return to Him in the Hereafter, where He will requite you over your deeds.

Beneficial Points:

1. From among the favours and privileges of granted be Allah to the people, is that He has subdued the livestock for them and made them usable to the people for their necessities, i.e. mounting, consuming their meat and milk. 2. From among the attributes of Allah is that His knowledge encompasses all His creation in all its conditions, at all times. He knows well the state of those buried in the earth from those whose bodies have decayed and those who body parts remain. And He knows the hidden and the apparent.

Sūrah Aṣ-Ṣāf-fāt (The Rows)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلصَّٰٓفَّٰتِ صَفّٗا ١ فَٱلزَّٰجِرَٰتِ زَجۡرٗا ٢ فَٱلتَّٰلِيَٰتِ ذِكۡرًا ٣ إِنَّ
إِلَٰهَكُمۡ لَوَٰحِدٞ ٤ رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا وَرَبُّ
ٱلۡمَشَٰرِقِ ٥ إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنۡيَا بِزِينَةٍ ٱلۡكَوَاكِبِ ٦ وَحِفۡظٗا
مِّن كُلِّ شَيۡطَٰنٖ مَّارِدٖ ٧ لَّا يَسَّمَّعُونَ إِلَى ٱلۡمَلَإِ ٱلۡأَعۡلَىٰ وَيُقۡذَفُونَ
مِن كُلِّ جَانِبٖ ٨ دُحُورٗاۖ وَلَهُمۡ عَذَابٞ وَاصِبٌ ٩ إِلَّا مَنۡ خَطِفَ
ٱلۡخَطۡفَةَ فَأَتۡبَعَهُۥ شِهَابٞ ثَاقِبٞ ١٠ فَٱسۡتَفۡتِهِمۡ أَهُمۡ أَشَدُّ خَلۡقًا أَم
مَّنۡ خَلَقۡنَآۚ إِنَّا خَلَقۡنَٰهُم مِّن طِينٖ لَّازِبِۭ ١١ بَلۡ عَجِبۡتَ وَيَسۡخَرُونَ
١٢ وَإِذَا ذُكِّرُواْ لَا يَذۡكُرُونَ ١٣ وَإِذَا رَأَوۡاْ ءَايَةٗ يَسۡتَسۡخِرُونَ ١٤
وَقَالُوٓاْ إِنۡ هَٰذَآ إِلَّا سِحۡرٞ مُّبِينٌ ١٥ أَءِذَا مِتۡنَا وَكُنَّا تُرَابٗا وَعِظَٰمًا
أَءِنَّا لَمَبۡعُوثُونَ ١٦ أَوَءَابَآؤُنَا ٱلۡأَوَّلُونَ ١٧ قُلۡ نَعَمۡ وَأَنتُمۡ دَٰخِرُونَ
١٨ فَإِنَّمَا هِيَ زَجۡرَةٞ وَٰحِدَةٞ فَإِذَا هُمۡ يَنظُرُونَ ١٩ وَقَالُواْ يَٰوَيۡلَنَا
هَٰذَا يَوۡمُ ٱلدِّينِ ٢٠ هَٰذَا يَوۡمُ ٱلۡفَصۡلِ ٱلَّذِي كُنتُم بِهِۦ تُكَذِّبُونَ ٢١
نصف الحزب ٤٥ ۞ ٱحۡشُرُواْ ٱلَّذِينَ ظَلَمُواْ وَأَزۡوَٰجَهُمۡ وَمَا كَانُواْ يَعۡبُدُونَ ٢٢ مِن دُونِ
ٱللَّهِ فَٱهۡدُوهُمۡ إِلَىٰ صِرَٰطِ ٱلۡجَحِيمِ ٢٣ وَقِفُوهُمۡۖ إِنَّهُم مَّسۡـُٔولُونَ ٢٤

Themes of the Sūrah: Emphasis is placed on the issue of clearing Allah of whatever the idolaters attribute wrongly to Him, and explaining why their claims regarding the angels and Jinn are false.

Explanation: ① I take an oath on the angels who form compact rows in their worship. ② And I also take an oath on the angels who drive the rain-clouds and send them to wherever I command they send rain. ③ And I take an oath in the angels who recite the Qur'ān. ④ O people! Indeed, your true deity is one and has no partner: He is Allah. ⑤ The lord of the heavens; the lord of the earth; the lord of what is between the two, and the lord of the sun in all its rising and setting places throughout the year. ⑥ Indeed, I have beautified the nearest of the heavens to the earth with a beautiful decoration: the stars that are like sparkling jewels to the eyesight. ⑦ And I have protected the nearest sky from every rebellious satan, who abstains from my obedience, with the shooting stars. ⑧ These satans are not able to hear the angels in the heavens, when they discuss the law and decree of Allah they are inspired with. They are bombarded with shooting stars from all sides. ⑨ To exile them and drive them away from eavesdropping. And in the Hereafter they will suffer a painful, everlasting punishment which will not end. ⑩ Except for those satans who happen to quickly snatch something; a statement that the angels discuss among themselves which the people of earth have not yet received information of. A shooting star then goes after it and burns it. Sometimes, the satan is able to pass that information on to its companion before it is burnt by the shooting star, and it reaches the fortune-tellers, who tell a hundred lies with it. ⑪ O Muhammad! So ask the disbelievers who reject the resurrection: "Are you harder to create, and greater in form than other things that Allah has created from the heavens, the earth and the angels?" Indeed, Allah created them from sticky clay, so how could they deny the resurrection when they were created from such a weak substance? ⑫ O Muhammad! You are amazed at the power of Allah and His management of the affairs of His creation; you are astonished at the idolaters rejecting the resurrection. While these idolaters mock at what you say regarding the resurrection, due to their extreme denial of it. ⑬ If these idolaters were to be advised with any advice, they would not take heed from it and would not benefit, because of their hard-heartedness. ⑭ And when they witness a miracle from the miracles of the Prophet (peace be upon him) that prove his truthfulness, they exaggerate in showing astonishment and mocking it. ⑮ And they say, "This thing that Muhammad has brought is nothing but clear sorcery." ⑯ "So when we die and become dust and decomposed, crumbling bones, will we be resurrected alive after that? That is indeed, far-fetched." ⑰ "Will our ancient forefathers who dies before us also be resurrected?" ⑱ O Muhammad! Say to them in reply: "Yes, you shall be resurrected after you have turned into dust and decomposed bones, and your forefathers will also be resurrected; you will all be resurrected in the condition that you are in a despised and humiliating state." ⑲ It will only be one blow of the trumpet (the second blowing), and suddenly they will all be looking at the horrors of the Day of Judgement, awaiting what Allah will do with them. ⑳ The idolaters who reject the resurrection say, "May we be doomed! This is the Day of Requital on which Allah will requite His servants for whatever deeds they sent forth in their worldly life!" ㉑ It will be said to them: "This is the Day of Judgement between the servants, which you used to deny and reject in the world!" ㉒ On that day, it will be said to the angels, "Gather the idolaters and their like, who wronged due to their ascribing partners with Allah; all those who followed them in rejection, and all the idols they used to worship instead of Allah. And show them all the path to the hellfire; lead them on to it and drive them towards it, because it is their abode." ㉓ On that day, it will be said to the angels, "Gather the idolaters and their like, who wronged due to their ascribing partners with Allah; all those who followed them in rejection, and all the idols they used to worship instead of Allah. And show them all the path to the hellfire; lead them on to it and drive them towards it, because it is their abode." ㉔ "And hold them back for a while before entering them into the hellfire for them to give account, because they are to be questioned. Then after that, drive them towards the hellfire."

Beneficial Points: 1. Allah decorated the nearest heaven with stars for many beneficial reasons, from them are: to achieve beautification and protection from rebellious satans. 2. The Sirat is a bridge over the hellfire which the people of Paradise will cross, and upon it the feet of the people of the fire will slip.

مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾ بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾ وَأَقْبَلَ بَعْضُهُمْ
عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾ قَالُوا إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾
قَالُوا بَل لَّمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٩﴾ وَمَا كَانَ لَنَا عَلَيْكُم مِّن سُلْطَانٍ
بَلْ كُنتُمْ قَوْمًا طَاغِينَ ﴿٣٠﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَائِقُونَ ﴿٣١﴾
فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ ﴿٣٢﴾ فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ
﴿٣٣﴾ إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ
لَا إِلَٰهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا
لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾ بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾ إِنَّكُمْ
لَذَائِقُو الْعَذَابِ الْأَلِيمِ ﴿٣٨﴾ وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ
﴿٣٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾ أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾
فَوَاكِهُ وَهُم مُّكْرَمُونَ ﴿٤٢﴾ فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾ عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ
﴿٤٤﴾ يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍ ﴿٤٥﴾ بَيْضَاءَ لَذَّةٍ لِّلشَّارِبِينَ
﴿٤٦﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾ وَعِندَهُمْ قَاصِرَاتُ
الطَّرْفِ عِينٌ ﴿٤٨﴾ كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ
بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾ قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾

㉕ And it will be said to them in rebuke, “What is the matter with you that you are not helping each other like you used to in the world, and you used to claim that your idols would help you?” ㉖ Rather, today they are submissive to the command of Allah and humiliated, they will not help each other because of their incapability to do so, and because of their lack of strategies. ㉗ And they will turn to each other blaming each other and arguing, when shifting the blame and arguing will be of no use. ㉘ The followers will say to the leaders, “O our seniors! You use to approach us in matters of religion and truth, and would beautify for us disbelief, ascribing partners with Allah and sins, while scaring us away from the truth that the messengers brought from Allah.” ㉙ The leaders will say to the followers: “The matter is not as you claim it is. Rather, you yourselves were upon disbelief and were not believers; you were the rejectors.” ㉚ “O followers! We had no power or authority over you such that we cause you to disbelieve, ascribe partners with Allah or commit sins. Rather, you were people who transgressed the limit in disbelief and deviance yourselves; we were not the ones who led you astray.” ㉛ “So the promise of Allah is now imposing on us and on you, when He said, “I will surely fill Hell with you and those of them that follow you all together.” (Ṣād: 85), and because of that we are inevitably going to taste whatever our Lord has promised.” ㉜ “So we called you towards deviance and disbelief; we had deviated from the path of guidance, but all you did was that you followed us because of your disposition to incline towards disbelief and deviance.” ㉝ So the followers and the leaders will share in the punishment on the Day of Judgement; none will benefit the other in any way because they were all partners in deviance and disbelief in the world. ㉞ Indeed, just as I did with these people by making them taste the punishment, I will do the same with other criminals by joining the followers and leaders in the punishment, each in proportion to whatever they deserve of it. ㉟ Indeed, these idolaters, when it would be said to them in the world, “There is no deity worthy of worship except Allah” so that they could act upon its requirements and leave everything that contradicted it, they would reject answering the call to it and submitting to it out of arrogance from the truth and showing haughtiness to it. ㊱ And they would say, justifying their disbelief: “Should we leave the worship of our idols because of the words of a mad poet?” intending through this statement of theirs: the Messenger of Allah (peace be upon him). ㊲ Verily, they have spoken a grave lie, because the Messenger of Allah (peace be upon him) was not a madman nor a poet; he brought the Qur’ān which calls towards the oneness of Allah and towards following His Messenger. He corroborated the message of monotheism and affirmation of the afterlife the messengers brought from Allah; he did not contradict them in anything. ㊳ O idolaters! You are surely going to suffer the painful punishment on the Day of Judgement due to your disbelief and rejection of the messengers. ㊴ O idolaters! Your requital will only be for the disbelief and sins you used to commit in the world. ㊵ However, the believing servants of Allah whom Allah chose for His worship, and they sincerely devoted worship to Him, will be in a place of safety from this punishment. ㊶ For those sincere servants will be a special provision granted to them by Allah, well-known for its purity, beauty and eternity. ㊷ From this special provision will be that they are provided with the purest of fruits they ever eat and desire; on top of that they will be honoured with their ranks being raised and being able to see the blessed face of Allah. ㊸ All that they will get in the permanent gardens of everlasting bliss, which will never expire or cease to exist. ㊹ They will lean on thrones opposite to and facing one another; each one happy to meet his brother. ㊺ Glasses of wine, clear like flowing water, shall be passed around them. ㊻ White in colour, whoever drinks from it will enjoy a complete sensation. ㊼ It will not be like the wine of the world; there will be no intoxication that clouds the minds, nor will it give its drinkers headaches. The bodies and minds of its drinkers will remain safe. ㊽ In Paradise, they will also have chaste wives with beautiful eyes, who will not longingly look towards anyone other than their husbands. ㊾ In their white complexation blended with a tinge of redness, it will be as if they were ostrich eggs covered by feathers from the wind and dust; protected and untouched by any hand. ㊿ The people of Paradise will turn to one another asking about their past, and what happened to them in the world. (51) One of the believers will say, “Indeed, I had a companion in the world who would deny the resurrection.”

Beneficial Points: 1. The cause of the punishment of the disbelievers is evil deeds, which are ascribing partners with Allah and committing sins. 2. From among the bounties the people of Paradise will be granted is their gathering with one another and being able to see one another. This is from the perfection of happiness.

يَقُولُ أَءِنَّكَ لَمِنَ ٱلْمُصَدِّقِينَ (٥٢) أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا
لَمَدِينُونَ (٥٣) قَالَ هَلْ أَنتُم مُّطَّلِعُونَ (٥٤) فَٱطَّلَعَ فَرَءَاهُ فِى سَوَآءِ
ٱلْجَحِيمِ (٥٥) قَالَ تَٱللَّهِ إِن كِدتَّ لَتُرْدِينِ (٥٦) وَلَوْلَا نِعْمَةُ رَبِّى
لَكُنتُ مِنَ ٱلْمُحْضَرِينَ (٥٧) أَفَمَا نَحْنُ بِمَيِّتِينَ (٥٨) إِلَّا مَوْتَتَنَا
ٱلْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ (٥٩) إِنَّ هَٰذَا لَهُوَ ٱلْفَوْزُ ٱلْعَظِيمُ (٦٠)
لِمِثْلِ هَٰذَا فَلْيَعْمَلِ ٱلْعَٰمِلُونَ (٦١) أَذَٰلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ
ٱلزَّقُّومِ (٦٢) إِنَّا جَعَلْنَٰهَا فِتْنَةً لِّلظَّٰلِمِينَ (٦٣) إِنَّهَا شَجَرَةٌ
تَخْرُجُ فِىٓ أَصْلِ ٱلْجَحِيمِ (٦٤) طَلْعُهَا كَأَنَّهُۥ رُءُوسُ ٱلشَّيَٰطِينِ
(٦٥) فَإِنَّهُمْ لَءَاكِلُونَ مِنْهَا فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ (٦٦) ثُمَّ إِنَّ لَهُمْ
عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ (٦٧) ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى ٱلْجَحِيمِ (٦٨)
إِنَّهُمْ أَلْفَوْا۟ ءَابَآءَهُمْ ضَآلِّينَ (٦٩) فَهُمْ عَلَىٰٓ ءَاثَٰرِهِمْ يُهْرَعُونَ (٧٠)
وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ ٱلْأَوَّلِينَ (٧١) وَلَقَدْ أَرْسَلْنَا فِيهِم
مُّنذِرِينَ (٧٢) فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ (٧٣)
إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ (٧٤) وَلَقَدْ نَادَىٰنَا نُوحٌ فَلَنِعْمَ
ٱلْمُجِيبُونَ (٧٥) وَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ (٧٦)

(52) He would say to me in denial and mockingly, “O my friend! Are you one of those who believe in the resurrection of the dead?”
(53) “When we die and turn into dust and decayed bones, will we then be resurrected and requited for our deeds we did in the world?”
(54) His believing companion will say to his companions of the people of Paradise: “Take a look with me; let us see the outcome of that companion of mine who used to deny the resurrection.”
(55) So he will take a look and see his companion in the middle of hell.
(56) He will say: “O my companion! By Allah, you were close to dooming me to the hellfire by calling me towards disbelief and denying the resurrection!”
(57) “Had it not been for Allah blessing me with guidance to faith and the ability to accept it, I would have been one of those brought to the punishment like you.”
And after he finishes talking to his companion from the people of the hellfire, he turns towards his companions from the people of Paradise, addressing them saying: (58) “We, the people of Paradise, will never die.” (59) “Except the first death of ours in the world. Instead, we will live forever in Paradise and will not be punished like the disbelievers will be.”
(60) “Indeed, this requital of ours which our Lord has given us, i.e entry into Paradise, living in it forever and salvation from the hellfire, is the greatest, unparallelled success.” (61) It is for requital like this the workers should strive for, because this is the profitable trade. (62) Is that aforementioned bounty which Allah has prepared for His servants whom He chose to obey Him, better and more virtuous in rank and honour, than the tree of Zaqqūm which has been cursed in the Qur’ān? It is the food of the disbelievers, which neither nourishes nor satisfies hunger. (63) I have made this tree a trial, with which those who do wrong through disbelief and sins are tested, when they say: “Indeed, fire consumes trees, so it is impossible that it grows in the hellfire.” (64) Indeed, the tree of Zaqqūm is a disgusting tree, and is one that comes out of the depth of hell. (65) The fruits that come out of it are ugly in appearance, like the heads of satans. The ugliness in appearance is a sign of ugliness in nature, which means they revolting in taste. (66) Indeed, the disbelievers will eat from its bitter, ugly fruits, and fill their empty bellies with them. (67) Then, after having eaten them, they will have a disgusting, boiling cocktail to drink. (68) Then, their return after that will be to the punishment of hell; they will move from one punishment to another. (69) Indeed, these disbelievers found their forefathers astray from the path of guidance and followed them blindly without proof of their truth. (70) So they hastily followed the footsteps of their forefathers in deviance, as if they were harassed and forced into doing so. (71) Verily, the majority of people before them also went astray. So O Messenger, those to whom you have been sent are not the first to go astray. (72) Verily, I sent to the previous nations messengers who would warn them of the punishment of Allah, but they disbelieved. (73) O Messenger! See what the outcome was of the nations who were warned by their messengers but did not accept their warning! Indeed, their outcome was entering into the hellfire having to live in it forever due to their disbelief and rejection of their messengers. (74) Except for those whom Allah chose to believe in Him and His oneness; they were saved from the punishment which was the outcome of the disbelieving rejectors. (75) Verily, My Prophet Noah (peace be upon him) called out to Me when he supplicated against his people who had rejected him. I am the best of answerers; I quickly answered his supplication against his people. (76) And I saved him, together with members of his household and the believers with him from the harm of his people and from drowning in the great flood, which was sent upon the disbelievers from his people.

Beneficial Points:

1. Success through achieving the bounties of Paradise is the greatest success. It is this kind of reward the workers should try and strive towards. 2. Indeed, the food of the people of the hellfire will be Az-Zaqqūm: bitter, foul-smelling, difficult to swallow, painful to eat and disgusting fruits. 3. Allah answered the supplication of Noah (peace be upon him) to destroy his nation; Allah is the best answerer and the best to call out to.

وَجَعَلۡنَا ذُرِّيَّتَهُۥ هُمُ ٱلۡبَاقِينَ (٧٧) وَتَرَكۡنَا عَلَيۡهِ فِي ٱلۡأٓخِرِينَ (٧٨) سَلَٰمٌ
عَلَىٰ نُوحٖ فِي ٱلۡعَٰلَمِينَ (٧٩) إِنَّا كَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ (٨٠) إِنَّهُۥ
مِنۡ عِبَادِنَا ٱلۡمُؤۡمِنِينَ (٨١) ثُمَّ أَغۡرَقۡنَا ٱلۡأٓخَرِينَ (٨٢) ۞ وَإِنَّ مِن
شِيعَتِهِۦ لَإِبۡرَٰهِيمَ (٨٣) إِذۡ جَآءَ رَبَّهُۥ بِقَلۡبٖ سَلِيمٍ (٨٤) إِذۡ قَالَ
لِأَبِيهِ وَقَوۡمِهِۦ مَاذَا تَعۡبُدُونَ (٨٥) أَئِفۡكًا ءَالِهَةٗ دُونَ ٱللَّهِ تُرِيدُونَ
(٨٦) فَمَا ظَنُّكُم بِرَبِّ ٱلۡعَٰلَمِينَ (٨٧) فَنَظَرَ نَظۡرَةٗ فِي ٱلنُّجُومِ (٨٨)
فَقَالَ إِنِّي سَقِيمٞ (٨٩) فَتَوَلَّوۡاْ عَنۡهُ مُدۡبِرِينَ (٩٠) فَرَاغَ إِلَىٰٓ ءَالِهَتِهِمۡ
فَقَالَ أَلَا تَأۡكُلُونَ (٩١) مَا لَكُمۡ لَا تَنطِقُونَ (٩٢) فَرَاغَ عَلَيۡهِمۡ ضَرۡبَۢا
بِٱلۡيَمِينِ (٩٣) فَأَقۡبَلُوٓاْ إِلَيۡهِ يَزِفُّونَ (٩٤) قَالَ أَتَعۡبُدُونَ مَا تَنۡحِتُونَ
(٩٥) وَٱللَّهُ خَلَقَكُمۡ وَمَا تَعۡمَلُونَ (٩٦) قَالُواْ ٱبۡنُواْ لَهُۥ بُنۡيَٰنٗا فَأَلۡقُوهُ
فِي ٱلۡجَحِيمِ (٩٧) فَأَرَادُواْ بِهِۦ كَيۡدٗا فَجَعَلۡنَٰهُمُ ٱلۡأَسۡفَلِينَ (٩٨)
وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهۡدِينِ (٩٩) رَبِّ هَبۡ لِي مِنَ ٱلصَّٰلِحِينَ
(١٠٠) فَبَشَّرۡنَٰهُ بِغُلَٰمٍ حَلِيمٖ (١٠١) فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعۡيَ قَالَ يَٰبُنَيَّ
إِنِّيٓ أَرَىٰ فِي ٱلۡمَنَامِ أَنِّيٓ أَذۡبَحُكَ فَٱنظُرۡ مَاذَا تَرَىٰۚ قَالَ يَٰٓأَبَتِ
ٱفۡعَلۡ مَا تُؤۡمَرُۖ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ (١٠٢)

ثلاثة أرباع الحزب ٤٥

(77) I saved his family members and his believing followers only, because I drowned the others from his disbelieving nation. (78) And I left a good legacy for him in the nations that would come after, who would praise Noah and always mention him with good. (79) It is a security and safety for Noah from the following nations saying evil regarding him. Instead, praise and positive mention of him will remain. (80) Indeed, I grant those who do good through their worship and obedience to Me alone, the same type of reward I granted to Noah. (81) Noah was definitely one of My servants who believed and acted according to My obedience. (82) Then, I drowned the rest by the flood I sent upon them. None of them remained. (83) Indeed, Abraham was someone on the same religion as Noah, and he also called to the Oneness of Allah. (84) Remember when he came to his Lord with a heart pure from ascribing partners to Allah and from doubts, full of sincerity to Allah only wanted good for the creation. (85) When he said to his father and his idolatrous nation, rebuking them, “What do you worship instead of Allah?” (86) “O my people, do you prefer to worship idols besides Allah basing your worship on a completely fabricated lie?” (87) “O my people! What do you think will happen when you meet the Lord of the worlds, while you used to worship things other than Him? What do you think He will do to you?” (88) So Abraham took a glance at the stars, hatching a plan to come out of having to go out with his people. (89) He said, presenting an excuse from having to go with his people to their festival, “I am sick.” (90) So they left him behind and went. (91) He turned towards the idols they would worship instead of Allah, and said mocking them, “Will you not eat from the food the idolaters make for you?” (92) “What is the matter with you that you do not speak, nor answer whoever asks you? Can this type of thing be worshipped instead of Allah?” (93) Then, Abraham started hitting them with his right hand, intending to break them. (94) So the worshippers of these idols came rushing to him. (95) But Abraham countered them with steadfastness, and said to them rebuking them, “Do you worship idols instead of Allah, which you carve with your own hands?” (96) “While Allah (may He be glorified) is the one who created your bodies and your actions; the making of these idols are also from your actions, so He is most deserving that you worship Him alone and not ascribe partners with Him. (97) When they became speechless to his clear reasoning they resorted to violence, and consulted with each other about what they should do with Abraham. They said, “Build a structure from him, fill it with firewood and set it on fire, then throw him into it.” (98) So the people of Abraham intended to do evil to Abraham by destroying him so they could be saved from him, but I made them the losers when I made the fire cool and safe for him. (99) Abraham said, “I am going to emigrate to my Lord and leave the city of my people so that I am able worship Him. My Lord will guide me to whatever is good for me in the world and the Hereafter.” (100) “O my Lord! Grant me a pious child who will be a means of help for me and a substitute for me from my people in the wilderness.” (101) So I answered his supplication for him and gave him news which pleased him, when I gave him the good news of a child who would grow old and become forbearing. This child was Ishmael (peace be upon him). (102) When Ishmael grew into a youth and reached working age, his father Abraham saw a dream. The dreams of prophets are a form of divine revelation, so Abraham said to his son, informing him of the meaning of this dream, “O my son! Indeed, I saw in my sleep that I am slaughtering you; what is your opinion in the matter?” Ishmael replied to him saying, “O my father! Do whatever Allah has commanded you to do in slaughtering me. You will find me one of those who are patient and content with the order of Allah.”

◈ **Beneficial Points:** 1. From among the manifestations of the bounties of Allah upon Noah are: Noah being saved together with those who believed with him; his progeny being the ancestors for the rest of humanity after them, and the positive mention and praise remaining for him. 2. The objective of the Prophets and messengers is one: calling towards the oneness of Allah and the roots of good character and virtue. 3. Allah creates everything including the actions mankind chooses to do. 4. Emigration and seclusion is legislated when a Muslim is unable to uphold the tenets of his religion. The first person to have done so was Abraham (peace be upon him). 5. The son who was about to be slaughtered according to the implication of these verses was Ishmael (peace be upon him), because He was the one given glad tidings of in the first place. As for Isaac (peace be upon him), He was given glad tidings of after Ishmael (peace be upon him).

فَلَمَّآ أَسۡلَمَا وَتَلَّهُۥ لِلۡجَبِينِ ١٠٣ وَنَٰدَيۡنَٰهُ أَن يَٰٓإِبۡرَٰهِيمُ ١٠٤
قَدۡ صَدَّقۡتَ ٱلرُّءۡيَآۚ إِنَّا كَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ ١٠٥ إِنَّ
هَٰذَا لَهُوَ ٱلۡبَلَٰٓؤُاْ ٱلۡمُبِينُ ١٠٦ وَفَدَيۡنَٰهُ بِذِبۡحٍ عَظِيمٖ ١٠٧ وَتَرَكۡنَا
عَلَيۡهِ فِي ٱلۡأٓخِرِينَ ١٠٨ سَلَٰمٌ عَلَىٰٓ إِبۡرَٰهِيمَ ١٠٩ كَذَٰلِكَ نَجۡزِي
ٱلۡمُحۡسِنِينَ ١١٠ إِنَّهُۥ مِنۡ عِبَادِنَا ٱلۡمُؤۡمِنِينَ ١١١ وَبَشَّرۡنَٰهُ
بِإِسۡحَٰقَ نَبِيّٗا مِّنَ ٱلصَّٰلِحِينَ ١١٢ وَبَٰرَكۡنَا عَلَيۡهِ وَعَلَىٰٓ إِسۡحَٰقَۚ
وَمِن ذُرِّيَّتِهِمَا مُحۡسِنٞ وَظَالِمٞ لِّنَفۡسِهِۦ مُبِينٞ ١١٣ وَلَقَدۡ مَنَنَّا
عَلَىٰ مُوسَىٰ وَهَٰرُونَ ١١٤ وَنَجَّيۡنَٰهُمَا وَقَوۡمَهُمَا مِنَ ٱلۡكَرۡبِ
ٱلۡعَظِيمِ ١١٥ وَنَصَرۡنَٰهُمۡ فَكَانُواْ هُمُ ٱلۡغَٰلِبِينَ ١١٦ وَءَاتَيۡنَٰهُمَا
ٱلۡكِتَٰبَ ٱلۡمُسۡتَبِينَ ١١٧ وَهَدَيۡنَٰهُمَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ
١١٨ وَتَرَكۡنَا عَلَيۡهِمَا فِي ٱلۡأٓخِرِينَ ١١٩ سَلَٰمٌ عَلَىٰ مُوسَىٰ
وَهَٰرُونَ ١٢٠ إِنَّا كَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ ١٢١ إِنَّهُمَا
مِنۡ عِبَادِنَا ٱلۡمُؤۡمِنِينَ ١٢٢ وَإِنَّ إِلۡيَاسَ لَمِنَ ٱلۡمُرۡسَلِينَ ١٢٣
إِذۡ قَالَ لِقَوۡمِهِۦٓ أَلَا تَتَّقُونَ ١٢٤ أَتَدۡعُونَ بَعۡلٗا وَتَذَرُونَ أَحۡسَنَ
ٱلۡخَٰلِقِينَ ١٢٥ ٱللَّهَ رَبَّكُمۡ وَرَبَّ ءَابَآئِكُمُ ٱلۡأَوَّلِينَ ١٢٦

(103) So when they submitted to Allah and obeyed him, Abraham laid his son down on his forehead, to carry out the order given to him to slaughter his son.

(104) I called out to Abraham while he was about to carry out the order of Allah to slaughter his son, saying: "O Abraham!"

(105) "You have fulfilled the dream you saw in your sleep by resolving to slaughter your son. Just as I rewarded you by freeing you of this great trial, I also reward those who do good by saving them from trials and difficulties."

(106) Indeed, this was a clear test which Abraham passed.

(107) And I set Ishmael free in exchange for a huge ram which was to be slaughtered instead of him.

(108) I preserved good praise for Abraham to remain among the following nations.

(109) As a commemoration for Abraham from Allah, and a prayer to keep him safe from every harm and difficulty.

(110) Just as I requited Abraham with this reward for his obedience, I also reward those who do good.

(111) Indeed, Abraham was one of My believing servants who fulfilled the demands of his servitude to Me.

(112) And I gave him glad tidings of another son who would become a Prophet and a pious servant: he was Isaac. It was another reward for his obedience to Allah by resolving to slaughter his only son, Ishmael.

(113) And I showered upon him and his son Isaac My special blessings and gave them both many bounties, from which one was an increase in offspring. There were those in their progeny who did good by obeying their Lord, and those who clearly wronged themselves by disbelief and committing sins.

(114) And verily I favoured Moses and his brother Aaron with messengership.

(115) I saved them and their nation, the Israelites, from Pharaoh enslaving them and from drowning.

(116) I also helped them against Pharaoh and his armies, so they had the upper hand over their enemies.

(117) I gave Moses and his brother Aaron the Torah; a clear book from Allah in which there was no doubt.

(118) I also guided them towards the straight path in which there was no deviance. It was the path of the religion of Islam which led to the pleasure of the Creator (may He be glorified).

(119) And I also preserved for them positive mention and good praise among the following nations.

(120) As a commemoration from Allah for them, in praise of them and as a prayer for safety from every harm.

(121) Just as I requited Moses and Aaron with this good reward, I also reward those who do good by obeying their Lord.

(122) Indeed, Moses and Aaron were two of My servants who believed in me and strove to do that which I legislated for them.

(123) Indeed, Elias was one of the messengers sent by his Lord. He blessed him with messengership and prophethood.

(124) Remember when he said to his people whom he was sent towards from the Israelites, "O my people! Will you not fear Allah by fulfilling His commands, of which is monotheism, and refraining from the things He has not allowed, from which is ascribing partners with Him?"

(125) "Do you worship your idol Ba'l instead of Allah and leave the worship of Allah who is the best of creators?"

(126) "Allah is your lord who created you and created your forefathers before you; He is the most deserving of worship, not anything else like the idols which cannot benefit nor harm."

❁ Beneficial Points:

1. The statement of Ishmael: "You will find me, if Allah wills, of the steadfast." was the cause of Allah granting him the ability to be patient, because he entrusted the matter to Allah. 2. The saying of Allah: "And when they had both submitted" is proof that Abraham and Ishmael (peace be upon them) both were at the peak of their submission to the command of Allah.

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ١٢٧ إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ١٢٨
وَتَرَكْنَا عَلَيْهِ فِى ٱلْـَٔاخِرِينَ ١٢٩ سَلَٰمٌ عَلَىٰٓ إِلْ يَاسِينَ ١٣٠ إِنَّا
كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ١٣١ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ
١٣٢ وَإِنَّ لُوطًا لَّمِنَ ٱلْمُرْسَلِينَ ١٣٣ إِذْ نَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ
١٣٤ إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ ١٣٥ ثُمَّ دَمَّرْنَا ٱلْـَٔاخَرِينَ ١٣٦ وَإِنَّكُمْ
لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ١٣٧ وَبِٱلَّيْلِ ۗ أَفَلَا تَعْقِلُونَ ١٣٨ وَإِنَّ
يُونُسَ لَمِنَ ٱلْمُرْسَلِينَ ١٣٩ إِذْ أَبَقَ إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ ١٤٠
فَسَاهَمَ فَكَانَ مِنَ ٱلْمُدْحَضِينَ ١٤١ فَٱلْتَقَمَهُ ٱلْحُوتُ وَهُوَ مُلِيمٌ
١٤٢ فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ ٱلْمُسَبِّحِينَ ١٤٣ لَلَبِثَ فِى بَطْنِهِۦٓ إِلَىٰ يَوْمِ
يُبْعَثُونَ ١٤٤ ۞ فَنَبَذْنَٰهُ بِٱلْعَرَآءِ وَهُوَ سَقِيمٌ ١٤٥ وَأَنۢبَتْنَا الحزب ٤٦
عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ ١٤٦ وَأَرْسَلْنَٰهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ
يَزِيدُونَ ١٤٧ فَـَٔامَنُوا۟ فَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ١٤٨ فَٱسْتَفْتِهِمْ
أَلِرَبِّكَ ٱلْبَنَاتُ وَلَهُمُ ٱلْبَنُونَ ١٤٩ أَمْ خَلَقْنَا ٱلْمَلَٰٓئِكَةَ إِنَٰثًا
وَهُمْ شَٰهِدُونَ ١٥٠ أَلَآ إِنَّهُم مِّنْ إِفْكِهِمْ لَيَقُولُونَ ١٥١ وَلَدَ
ٱللَّهُ وَإِنَّهُمْ لَكَٰذِبُونَ ١٥٢ أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَنِينَ ١٥٣

(127) The only response of his nation was that they rejected him, and because of their rejection they will be brought to the punishment.
(128) Except for those who were believers and devoted their worship to Allah alone; they will be saved from being brought to the punishment.
(129) And I also preserved for him positive mention and good praise among the following nations.
(130) As a commemoration from Allah and praise for Elias.
(131) Just as I requited Elias with this good reward, I also reward those of My believing servants who do good.
(132) Indeed, Elias was one of My true believing servants who are sincere in their belief in Me.
(133) And indeed, Lot was one of the messengers of Allah who were sent to their people as bearers of good news and warners.
(134) So remember when I saved him and members of his household from the punishment that was sent upon his people.
(135) Except for his wife, because she was a woman whom the punishment of her people included within it, due to her being a disbeliever like them.
(136) Then, I destroyed the remainder of his people who rejected him and did not believe in what he had brought.
(137) O people of Makkah! Indeed, you pass by their dwellings in you journeys towards the Levant in the morning.
(138) And likewise, you also pass by them at night. So do you not understand and take heed from the outcome of these people after they rejected, disbelieved and committed indecency, indecent behaviour, immorality, immoral behaviour, sexual indecency, sexual immortality which was unprecedented? (139) And indeed, Jonah was one of the messengers of Allah who were sent to their people as bearers of good news and warners. (140) Remember when he became angry over his people and left them, boarding a ship full of passengers and goods. (141) The ship was close to sinking because of its load, so the passengers drew lots to throw some of them overboard, fearing its sinking because of too many passengers. Jonah was one of the names that were drawn, and so they threw him in to the sea. (142) So when they threw him into the sea, a whale took him and swallowed him. He was to face the blame that was to come to him, because of him going to the sea without permission from his Lord. (143) Had it not been that Jonah was one of those who would remember Allah abundantly before whatever afflicted him, and had it not been for his glorifying Allah in the stomach of the whale . (144) he would have remained in the stomach of the whale until the Day of Judgement, with it having become his grave. (145) So I took him from the stomach of the whale and placed him on a land barren of trees and buildings, in the state that he was physically weak because of having stayed in the stomach of the whale for a while. (146) I then made a gourd tree grow for him on that barren earth, which would give him shade. (147) And I sent him back to his people, their number being a hundred thousand and more. (148) They brought faith and believed in whatever He brought, so Allah granted them enjoyment in their worldly lives until their fixed lifetimes expired. (149) O Muhammad! So ask these idolaters, idolaters a rebuking question: “Do you attribute for Allah daughters which you yourselves dislike, while attributing sons for yourselves whom you love? What kind of distribution is this?” (150) How could they claim the angels are female when they were not present at the time of their creation and did not witness it? (151) Listen carefully! Indeed, the idolaters, idolaters from their attributing lies unto Allah. (152) attribute offspring to Him, and indeed, they are liars in this claim of theirs. (153) Would Allah prefer daughters for Himself which you dislike, over sons which you like? Never!

Beneficial Points:

1. The divine custom of Allah which will never change is: saving the believers and destroying the disbelievers. 2. It is necessary to take heed and lessons from the outcomes of those who rejected the messengers, so that whatever came to them, does not come to us. 3. It is permissible in the Sharia to draw lots because of the statement of Allah: “And he drew lots and was among the losers.”

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾ أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ سُلْطَٰنٌ مُّبِينٌ ﴿١٥٦﴾
فَأْتُوا۟ بِكِتَٰبِكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٥٧﴾ وَجَعَلُوا۟ بَيْنَهُۥ وَبَيْنَ ٱلْجِنَّةِ
نَسَبًا ۚ وَلَقَدْ عَلِمَتِ ٱلْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾ سُبْحَٰنَ ٱللَّهِ عَمَّا
يَصِفُونَ ﴿١٥٩﴾ إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٦٠﴾ فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾
مَآ أَنتُمْ عَلَيْهِ بِفَٰتِنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ ٱلْجَحِيمِ ﴿١٦٣﴾ وَمَا مِنَّآ إِلَّا
لَهُۥ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾ وَإِنَّا لَنَحْنُ ٱلصَّآفُّونَ ﴿١٦٥﴾ وَإِنَّا لَنَحْنُ ٱلْمُسَبِّحُونَ
﴿١٦٦﴾ وَإِن كَانُوا۟ لَيَقُولُونَ ﴿١٦٧﴾ لَوْ أَنَّ عِندَنَا ذِكْرًا مِّنَ ٱلْأَوَّلِينَ ﴿١٦٨﴾ لَكُنَّا
عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٦٩﴾ فَكَفَرُوا۟ بِهِۦ ۖ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾ وَلَقَدْ
سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ ﴿١٧٢﴾
وَإِنَّ جُندَنَا لَهُمُ ٱلْغَٰلِبُونَ ﴿١٧٣﴾ فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾ وَأَبْصِرْهُمْ
فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾ فَإِذَا نَزَلَ بِسَاحَتِهِمْ
فَسَآءَ صَبَاحُ ٱلْمُنذَرِينَ ﴿١٧٧﴾ وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾ وَأَبْصِرْ
فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾ سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ
﴿١٨٠﴾ وَسَلَٰمٌ عَلَى ٱلْمُرْسَلِينَ ﴿١٨١﴾ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٢﴾

سُورَةُ صٓ

ترتيبها ٣٨ آياتها ٨٨

(154) O idolaters, what is wrong with you that you make this unjust judgment where you make daughters for Allah and sons for yourself?

(155) Would you not take admonition of this wrong belief you are on? If you were to take heed, you would stop saying such as statement.

(156) Or do you have a clear proof from a divine scripture or a messenger from Allah?

(157) Then bring your book which bears for you evidence of this if you are true in what you claim.

(158) And the idolaters made blood ties between Allah and the angels when they claimed the angels are Allah's daughters and their mothers are the elite jinns. But the jinns already know Allah will bring them to be reckoned, so if there was lineage between Him and them he would not bring them for that.

(159) Pure is Allah and exalted from what the idolaters describe Him with of that which does not befit Him, such as children, partners.

(160) Except Allah's chosen servants, as they do not describe Allah except with the qualities of majesty and perfection which are befitting for Him.

(161) So you, O idolaters, and what you worship besides Allah.

(162) You cannot misguide anyone from the true religion.

(163) Except one whom Allah has decreed is from the people of hell, as Allah will carry out His decree regarding him and so he will disbelieve and enter the fire. As for you and your Allahs, you do not have power over that.

(164) And the angels said, stating their servitude to Allah and their being free of what the idolaters claimed: "There is nobody amongst us except that he has a known position in Allah's worship and obedience.

(165) And we, the angels, are standing in rows in Allah's worship and His obedience.

(166) And we declare Him pure of qualities and descriptions which do not befit Him".

(167) -(170) And the idolaters from the people of Makkah used to say before Muhammad (peace be upon him) was sent: "If we had a book of the previous people, such as the Torah for example, we would have worshipped Allah sincerely". But they are lying in that, as Muhammad (peace be upon him) brought them the Qur'ān but they disbelieved in it. So soon they will know the severe punishment that is waiting for them on the day of judgment.

(171) And My word to My messengers, which nobody can adjust or refute, has already passed that they will be helped against their enemies through the proof and strength I have favoured them with. (172) And My word to My messengers, which nobody can adjust or refute, has already passed that they will be helped against their enemies through the proof and strength I have favoured them with. (173) And victory is for My army which fights in My way, so that My word is the highest. (174) So turn away, O Messenger, from these stubborn idolaters until a time which Allah knows, until the time of their punishment comes. (175) And look at them when the punishment comes upon them, for they themselves will see when seeing will not benefit. (176) Then do these idolaters hastily seek the punishment of Allah? (177) Then when Allah's punishment comes upon them, what a bad morning will theirs be! (178) And turn away, O Messenger, from them when Allah decides their punishment. (179) And look, for these people will see the punishment and punishment of Allah that comes upon them.

(180) O Muhammad, exhalt your Lord declaring his glorification, the Lord of Honour, and exalt Him above the qualities of deficiency the idolaters describe Him with. (181) And Allah's greetings and His praise be for His noble messengers. (182) And all praise is for Allah, as He is deserving of it, and He is Lord of all the creation. They have no lord besides Him.

Beneficial Points:

1. The divine custom of Allah is to help the messengers and those who inherit and pass on the knowledge of the message through proof and dominance, and there is a great glad tiding in the verses that the one described as being from Allah's army will be dominant and helped. 2. The verses contain proof of the helplessness of the idolaters and their idols from misguiding anyone, and a glad tiding for Allah's chosen servants that Allah through His power will save them from the misguidance of those individuals who are misguided and aim to lead others astray.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

صٓۚ وَٱلۡقُرۡءَانِ ذِي ٱلذِّكۡرِ ﴿١﴾ بَلِ ٱلَّذِينَ كَفَرُواْ فِي عِزَّةٖ وَشِقَاقٖ ﴿٢﴾
كَمۡ أَهۡلَكۡنَا مِن قَبۡلِهِم مِّن قَرۡنٖ فَنَادَواْ وَّلَاتَ حِينَ مَنَاصٖ ﴿٣﴾ وَعَجِبُوٓاْ
أَن جَآءَهُم مُّنذِرٞ مِّنۡهُمۡۖ وَقَالَ ٱلۡكَٰفِرُونَ هَٰذَا سَٰحِرٞ كَذَّابٌ ﴿٤﴾
أَجَعَلَ ٱلۡأٓلِهَةَ إِلَٰهٗا وَٰحِدًاۖ إِنَّ هَٰذَا لَشَيۡءٌ عُجَابٞ ﴿٥﴾ وَٱنطَلَقَ ٱلۡمَلَأُ
مِنۡهُمۡ أَنِ ٱمۡشُواْ وَٱصۡبِرُواْ عَلَىٰٓ ءَالِهَتِكُمۡۖ إِنَّ هَٰذَا لَشَيۡءٞ يُرَادُ ﴿٦﴾
مَا سَمِعۡنَا بِهَٰذَا فِي ٱلۡمِلَّةِ ٱلۡأٓخِرَةِ إِنۡ هَٰذَآ إِلَّا ٱخۡتِلَٰقٌ ﴿٧﴾ أَءُنزِلَ
عَلَيۡهِ ٱلذِّكۡرُ مِنۢ بَيۡنِنَاۚ بَلۡ هُمۡ فِي شَكّٖ مِّن ذِكۡرِيۚ بَل لَّمَّا يَذُوقُواْ عَذَابِ
﴿٨﴾ أَمۡ عِندَهُمۡ خَزَآئِنُ رَحۡمَةِ رَبِّكَ ٱلۡعَزِيزِ ٱلۡوَهَّابِ ﴿٩﴾ أَمۡ لَهُم مُّلۡكُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَاۖ فَلۡيَرۡتَقُواْ فِي ٱلۡأَسۡبَٰبِ ﴿١٠﴾ جُندٞ
مَّا هُنَالِكَ مَهۡزُومٞ مِّنَ ٱلۡأَحۡزَابِ ﴿١١﴾ كَذَّبَتۡ قَبۡلَهُمۡ قَوۡمُ نُوحٖ
وَعَادٞ وَفِرۡعَوۡنُ ذُو ٱلۡأَوۡتَادِ ﴿١٢﴾ وَثَمُودُ وَقَوۡمُ لُوطٖ وَأَصۡحَٰبُ
لۡـَٔيۡكَةِۚ أُوْلَٰٓئِكَ ٱلۡأَحۡزَابُ ﴿١٣﴾ إِن كُلٌّ إِلَّا كَذَّبَ ٱلرُّسُلَ
فَحَقَّ عِقَابِ ﴿١٤﴾ وَمَا يَنظُرُ هَٰٓؤُلَآءِ إِلَّا صَيۡحَةٗ وَٰحِدَةٗ مَّا لَهَا
مِن فَوَاقٖ ﴿١٥﴾ وَقَالُواْ رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبۡلَ يَوۡمِ ٱلۡحِسَابِ ﴿١٦﴾

Sūrah Saad

Topic of the Sūrah: It focuses on the issue of disputing falsehood and its outcome.

Explanation: ① Saad. By the Qur'ān containing reminder. The discussion on similar letters has already passed in the beginning of Sūrah Al-Baqarah. I swear by the Qur'ān which is full of admonition, reminding mankind that which benefits them in their worldly life and the Afterlife. The matter is not as the idolaters think, namely that Allah has partners beside Him. ② But the disbelievers are in fanaticism and arrogance towards the oneness of Allah, and in opposition to Muhammad (peace be upon him) and hatred for him. ③ How many generations who denied their messengers before them have I destroyed, they called out seeking help when the punishment fell upon them. But the time was not the time to be saved from the punishment where seeking help from Him would benefit them. ④ And they expressed surprise when a messenger came to them from themselves to warn them of Allah's punishment if they remain in their disbelief. And the disbelievers said when they saw the proof for the truthfulness of what Muhammad (peace be upon him) brought: "This is a magician who performs magic on people, and a liar in claiming that he is a messenger from Allah who receives revelation. ⑤ Has he made the numerous Allahs into one Allah, besides whom there is no Allah? This act of his is extremely strange". ⑥ And their leaders and elders went, saying to their followers: "Carry on with what you are upon and do not enter the religion of Muhammad. Remain firm on worshipping your Allahs. That which Muhammad is calling you towards, namely worshipping one Allah, is something planned which he wants so that he can dominate over us and have followers for himself. ⑦ We have not heard the oneness of Allah which Muhammad is calling us towards in what we found our fathers on nor in the religion of Jesus (peace be upon him). What we have heard from him is nothing but a lie and fabrication. ⑧ Is it right that the Qur'ān is revealed to him from amongst us and he is chosen for it, and it is not revealed to us whereas we are great leaders?" But these idolaters are in doubt about the revelation which is revealed to you. And they have not yet tasted the punishment of Allah, so they have been deceived due to their being given respite. If they were to taste it, they would not have the audacity to disbelieve in Allah and doubt what is revealed to you. ⑨ Or do these denying idolaters have treasures of the grace of your Lord, the Mighty whom nobody can overpower, who gives what He wants to whom He wants? And from His treasures is prophethood, so He gives it to whom He wishes. It is not for them that they should give it to whom they want and stop it from whom they want. ⑩ Or do they have the kingdom of the heavens and the earth, and possession of everything therein so they may chose who to give it to? If this is what claim they are making then let them adopt the means to go up to the heavens so they can then rule how they wish from above the heavens in who should be given and who should be held back from. ⑪ These deniers of Muhammad (peace be upon him) are a defeated army like the armies which came before them who denied their messengers and so I destroyed them. So that will occur with this army as occurred with others. ⑫ These deniers are not the first to deny, because the people of Noah, Aad, and the powerful Pharaoh denied before them. ⑬ And Thamud, the people of Lot and the people of Shu'ayb denied. Those are the groups who were all united in their denial of the messengers and disbelief of what they brought. ⑭ There is not a single one of these groups except that it denied the messengers. So Allah's punishment was justified for them and His punishment befell them, even though it was delayed for a while. ⑮ These deniers of Muhammad (peace be upon him) are not waiting except for the second blowing of the Trumpet in which there shall be no return. Then the punishment will fall upon them if they had died in a state of denial. ⑯ And they said mockingly: "Our Lord, give us our share of punishment in the worldly life before the day of judgment".

Beneficial Points: 1. Allah swore an oath by the great Qur'ān, so it is necessary to receive it with faith and acceptance, and to dedicate oneself to extracting its meanings. 2. The causes for the disbelievers to turn away from faith are: arrogance, tyranny, considering oneself above following the truth, and opposing Allah and the guidance of His Messenger (peace be upon him).

ٱصۡبِرۡ عَلَىٰ مَا يَقُولُونَ وَٱذۡكُرۡ عَبۡدَنَا دَاوُۥدَ ذَا ٱلۡأَيۡدِۖ إِنَّهُۥٓ أَوَّابٌ ١٧ إِنَّا
سَخَّرۡنَا ٱلۡجِبَالَ مَعَهُۥ يُسَبِّحۡنَ بِٱلۡعَشِيِّ وَٱلۡإِشۡرَاقِ ١٨ وَٱلطَّيۡرَ
مَحۡشُورَةٗۖ كُلّٞ لَّهُۥٓ أَوَّابٞ ١٩ وَشَدَدۡنَا مُلۡكَهُۥ وَءَاتَيۡنَٰهُ ٱلۡحِكۡمَةَ
ربع الحزب ٤٦ وَفَصۡلَ ٱلۡخِطَابِ ٢٠ ۞ وَهَلۡ أَتَىٰكَ نَبَؤُاْ ٱلۡخَصۡمِ إِذۡ تَسَوَّرُواْ
ٱلۡمِحۡرَابَ ٢١ إِذۡ دَخَلُواْ عَلَىٰ دَاوُۥدَ فَفَزِعَ مِنۡهُمۡۖ قَالُواْ لَا تَخَفۡۖ
خَصۡمَانِ بَغَىٰ بَعۡضُنَا عَلَىٰ بَعۡضٖ فَٱحۡكُم بَيۡنَنَا بِٱلۡحَقِّ وَلَا تُشۡطِطۡ
وَٱهۡدِنَآ إِلَىٰ سَوَآءِ ٱلصِّرَٰطِ ٢٢ إِنَّ هَٰذَآ أَخِي لَهُۥ تِسۡعٞ وَتِسۡعُونَ نَعۡجَةٗ
وَلِيَ نَعۡجَةٞ وَٰحِدَةٞ فَقَالَ أَكۡفِلۡنِيهَا وَعَزَّنِي فِي ٱلۡخِطَابِ ٢٣ قَالَ
لَقَدۡ ظَلَمَكَ بِسُؤَالِ نَعۡجَتِكَ إِلَىٰ نِعَاجِهِۦۖ وَإِنَّ كَثِيرٗا مِّنَ ٱلۡخُلَطَآءِ لَيَبۡغِي
بَعۡضُهُمۡ عَلَىٰ بَعۡضٍ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَقَلِيلٞ
سجدة مَّا هُمۡۗ وَظَنَّ دَاوُۥدُ أَنَّمَا فَتَنَّٰهُ فَٱسۡتَغۡفَرَ رَبَّهُۥ وَخَرَّۤ رَاكِعٗاۤ وَأَنَابَ ۩
٢٤ فَغَفَرۡنَا لَهُۥ ذَٰلِكَۖ وَإِنَّ لَهُۥ عِندَنَا لَزُلۡفَىٰ وَحُسۡنَ مَـَٔابٖ ٢٥
يَٰدَاوُۥدُ إِنَّا جَعَلۡنَٰكَ خَلِيفَةٗ فِي ٱلۡأَرۡضِ فَٱحۡكُم بَيۡنَ ٱلنَّاسِ بِٱلۡحَقِّ
وَلَا تَتَّبِعِ ٱلۡهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِۚ إِنَّ ٱلَّذِينَ يَضِلُّونَ
عَن سَبِيلِ ٱللَّهِ لَهُمۡ عَذَابٞ شَدِيدُۢ بِمَا نَسُواْ يَوۡمَ ٱلۡحِسَابِ ٢٦

(17) O Messenger, be patient on the things these deniers say which do not please you, and remember My servant David, who had the power to fight his enemies and persevere in Allah's obedience. He used to turn to Allah frequently through repentance and actions which please Him.

(18) I subjugated the mountains with David. They would exalt with his exalting at the end of the day and its beginning at sunrise.

(19) And I subjugated the birds held in the air. Each of them was obedient, exalting out of following him.

(20) And I strengthened his kingdom through the awe, strength and help against his enemies I had given him. And I gave him prophethood and correctness in his affairs. And I gave him clear eloquence in every objective, and decisiveness in speech and wisdom.

(21) O Messenger, has the news of the two disputants come to you, when they climbed upon the place of worship of David (peace be upon him)?

(22) When they entered upon David suddenly, so he became frightened due to their strange act of entering upon him in this most unusual of ways. When they saw his fear, they said: "Do not fear. We are two disputants, one of us having wronged the other, so judge between us justly and do not be unjust when you judge between us, and guide us to the right path which is the path of correctness".

(23) One of the disputants said to David (peace be upon him): "This man is my brother. He has ninety-nine ewes and I have one ewe. He asked me to give him that too and he has overpowered me in proof".

(24) Then David judged between them and addressed the claimant, saying: "Your brother has wronged you when he asked you to add your ewe to his ewes. And many partners oppress one another by taking their rights and not being fair, except the believers who do good actions, for they are fair with their partners and do not wrong them. But those attributed with that are few". And David (peace be upon him) was convinced that I only put him to test through this dispute, so he sought forgiveness from his Lord and prostrated to get close to Him, and repented to Him.

(25) So I responded to him and forgave him that. And he is amongst the close ones with Me, and for him is a good return in the Afterlife.

(26) O David, I made you a deputy on earth to execute worldly and religious rulings and judgments, so judge between people with justice. And do not follow desires in your judgement between people, by inclining towards one of the disputants due to relationship or friendship, or by turning away from him due to enmity, whereby desires will misguide you from Allah's straight path. Those who go astray from Allah's straight path will have a severe punishment due to their forgetting the day of reckoning, because if they were to remember it and fear it they would not incline to their desires.

Beneficial Points:

1. The virtues of Allah's Prophet David and the miracles Allah chose him with have been stated.
2. The Prophets (peace be upon them) are protected from mistakes in conveying on Allah's behalf, as the objective of messengership cannot be achieved except through that. However, sometimes certain things according to human nature, such as forgetfulness or absentmindedness from a ruling, occur from them, but Allah corrects them and quickly shows His grace to them.
3. The scholars have proven the permissibility of partnership between two or more people from the saying of Allah: "And many associates oppress one another".

وَمَا خَلَقۡنَا ٱلسَّمَآءَ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَا بَٰطِلٗاۚ ذَٰلِكَ ظَنُّ ٱلَّذِينَ
كَفَرُواْۚ فَوَيۡلٞ لِّلَّذِينَ كَفَرُواْ مِنَ ٱلنَّارِ ٢٧ أَمۡ نَجۡعَلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ كَٱلۡمُفۡسِدِينَ فِي ٱلۡأَرۡضِ أَمۡ نَجۡعَلُ ٱلۡمُتَّقِينَ كَٱلۡفُجَّارِ ٢٨
كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ مُبَٰرَكٞ لِّيَدَّبَّرُوٓاْ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُوْلُواْ
ٱلۡأَلۡبَٰبِ ٢٩ وَوَهَبۡنَا لِدَاوُۥدَ سُلَيۡمَٰنَۚ نِعۡمَ ٱلۡعَبۡدُ إِنَّهُۥٓ أَوَّابٌ
٣٠ إِذۡ عُرِضَ عَلَيۡهِ بِٱلۡعَشِيِّ ٱلصَّٰفِنَٰتُ ٱلۡجِيَادُ ٣١ فَقَالَ إِنِّيٓ أَحۡبَبۡتُ
حُبَّ ٱلۡخَيۡرِ عَن ذِكۡرِ رَبِّي حَتَّىٰ تَوَارَتۡ بِٱلۡحِجَابِ ٣٢ رُدُّوهَا عَلَيَّۖ
فَطَفِقَ مَسۡحَۢا بِٱلسُّوقِ وَٱلۡأَعۡنَاقِ ٣٣ وَلَقَدۡ فَتَنَّا سُلَيۡمَٰنَ
وَأَلۡقَيۡنَا عَلَىٰ كُرۡسِيِّهِۦ جَسَدٗا ثُمَّ أَنَابَ ٣٤ قَالَ رَبِّ ٱغۡفِرۡ لِي وَهَبۡ
لِي مُلۡكٗا لَّا يَنۢبَغِي لِأَحَدٖ مِّنۢ بَعۡدِيٓۖ إِنَّكَ أَنتَ ٱلۡوَهَّابُ ٣٥
فَسَخَّرۡنَا لَهُ ٱلرِّيحَ تَجۡرِي بِأَمۡرِهِۦ رُخَآءً حَيۡثُ أَصَابَ ٣٦ وَٱلشَّيَٰطِينَ
كُلَّ بَنَّآءٖ وَغَوَّاصٖ ٣٧ وَءَاخَرِينَ مُقَرَّنِينَ فِي ٱلۡأَصۡفَادِ ٣٨ هَٰذَا
عَطَآؤُنَا فَٱمۡنُنۡ أَوۡ أَمۡسِكۡ بِغَيۡرِ حِسَابٖ ٣٩ وَإِنَّ لَهُۥ عِندَنَا لَزُلۡفَىٰ وَحُسۡنَ
مَـَٔابٖ ٤٠ وَٱذۡكُرۡ عَبۡدَنَآ أَيُّوبَ إِذۡ نَادَىٰ رَبَّهُۥٓ أَنِّي مَسَّنِيَ ٱلشَّيۡطَٰنُ
بِنُصۡبٖ وَعَذَابٍ ٤١ ٱرۡكُضۡ بِرِجۡلِكَۖ هَٰذَا مُغۡتَسَلُۢ بَارِدٞ وَشَرَابٞ ٤٢

㉗ And I did not create the heavens or the earth in vain, but rather I created them out of complete wisdom to prove the power of Allah and so that He is obeyed in them. That is the belief of those who deny the truth who believe they were created in vain. So woe to these disbelievers who believe this from the fire of hell on the Day of Judgment, when they die on the disbelief and bad opinion of Allah they are upon.

㉘ I will never make those who believe in Allah, follow His messenger and do good deeds like those who make the corruption on earth through disbelief and sins, nor will I make those who are mindful of their Lord by carrying out His orders and refraining from His prohibitions like the disbelievers and hypocrites who are engrossed in sins. Making them both equal is an injustice which does not befit Allah. But rather Allah will reward the pious believers by entry into Paradise and punish the wretched disbelievers by entry into the fire, because they are not equal in Allah's sight so their reward is not equal in His sight too.

㉙ This Qur'ān is a book I revealed to you, O Prophet, abundant in good and benefit. I revealed it so that people ponder over its verses and contemplate its meanings, and so that the people of enlightened superior intellect take lessons from it.

㉚ And I granted David his son Solomon, as a favour from Me to him and a grace so that he is pleased. What an excellent servant Solomon was. He would abundantly repent and turn to Allah.

㉛ Remember when at the time of Asr purebred fast horses were presented to him, standing on three feet with one foot raised. These purebred horses continued to be presented to him until sunset.

㉜ So Solomon said: "I preferred love of wealth, these horses being part of it, over the remembrance of my Lord until the sun set.

㉝ Return these horses to me". So they returned them to him, then he began striking their legs and necks with his sword.

㉞ And I tested Solomon and put on his chair part of a child, and that was when he swore by Allah that he will sleep with all of his wives and each one of them will bring forth a horseman to strive in Allah's way. But he did not say in this oath of his: "if Allah wills". So he slept with all of them, but none of them gave birth except one who gave birth to part of a child. Then Solomon repented to his Lord.

㉟ Solomon said: "My Lord, forgive me my sins and grant me a kingdom especially for me which no person will have after me. My Lord, You give abundantly and are very generous". ㊱ So I responded to him and made the wind subservient to him. It would obey his order, gently. There was no shaking in it, despite its strength and its fast movement. It would carry him wherever he wanted. ㊲ And I made the satans subservient to him, complying with his orders. Some of them were builders and others were divers who would dive into the seas and take out pearls from them. ㊳ And from the satans there were rebellious ones who were made subservient for him. They were tied up in shackles, unable to move. ㊴ "O Solomon, this is My gift which I granted you in response to what you asked of Me. So give whom you want and stop from whom you want, as I will not take you to account in your giving or holding back". ㊵ And Solomon is amongst the close ones with us, and he has a good return which he will return to, and it is Paradise. ㊶ O Messenger, remember My servant Job when he called upon Allah, his Lord: "The satan has afflicted Me with a tiring and tormentful matter". ㊷ So I said to him: "Strike your foot on the ground". So he struck his foot on the ground, then water sprung forth for him from it, which he would drink and bathe from and through it, his difficulty and pain would go.

Beneficial Points:

1. The Qur'ān has been revealed for us to contemplate over it. 2. According to the soundness of a person's heart and intelligence will be the admonition and benefit he takes away from the noble Qur'ān. 3. It is necessary to maintain etiquette when going to people of virtue and position. 4. The verses contain proof for the famous principle: "Whoever leaves something for Allah, Allah gives him something better in its place".

وَوَهَبْنَا لَهُۥٓ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ
﴿٤٣﴾ وَخُذْ بِيَدِكَ ضِغْثًا فَٱضْرِب بِّهِۦ وَلَا تَحْنَثْ ۗ إِنَّا وَجَدْنَٰهُ صَابِرًا ۚ نِّعْمَ
ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿٤٤﴾ وَٱذْكُرْ عِبَٰدَنَآ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ أُو۟لِى
ٱلْأَيْدِى وَٱلْأَبْصَٰرِ ﴿٤٥﴾ إِنَّآ أَخْلَصْنَٰهُم بِخَالِصَةٍ ذِكْرَى ٱلدَّارِ ﴿٤٦﴾
وَإِنَّهُمْ عِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ ﴿٤٧﴾ وَٱذْكُرْ إِسْمَٰعِيلَ
وَٱلْيَسَعَ وَذَا ٱلْكِفْلِ ۖ وَكُلٌّ مِّنَ ٱلْأَخْيَارِ ﴿٤٨﴾ هَٰذَا ذِكْرٌ ۚ وَإِنَّ لِلْمُتَّقِينَ
لَحُسْنَ مَـَٔابٍ ﴿٤٩﴾ جَنَّٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ ٱلْأَبْوَٰبُ ﴿٥٠﴾ مُتَّكِـِٔينَ
فِيهَا يَدْعُونَ فِيهَا بِفَٰكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾ ۞ وَعِندَهُمْ قَٰصِرَٰتُ
ٱلطَّرْفِ أَتْرَابٌ ﴿٥٢﴾ هَٰذَا مَا تُوعَدُونَ لِيَوْمِ ٱلْحِسَابِ ﴿٥٣﴾ إِنَّ هَٰذَا
لَرِزْقُنَا مَا لَهُۥ مِن نَّفَادٍ ﴿٥٤﴾ هَٰذَا ۚ وَإِنَّ لِلطَّٰغِينَ لَشَرَّ مَـَٔابٍ
﴿٥٥﴾ جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ ٱلْمِهَادُ ﴿٥٦﴾ هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ
وَغَسَّاقٌ ﴿٥٧﴾ وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ ﴿٥٨﴾ هَٰذَا فَوْجٌ
مُّقْتَحِمٌ مَّعَكُمْ ۖ لَا مَرْحَبًۢا بِهِمْ ۚ إِنَّهُمْ صَالُوا۟ ٱلنَّارِ ﴿٥٩﴾ قَالُوا۟
بَلْ أَنتُمْ لَا مَرْحَبًۢا بِكُمْ ۖ أَنتُمْ قَدَّمْتُمُوهُ لَنَا ۖ فَبِئْسَ ٱلْقَرَارُ ﴿٦٠﴾
قَالُوا۟ رَبَّنَا مَن قَدَّمَ لَنَا هَٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِى ٱلنَّارِ ﴿٦١﴾

نصف الحزب ٤٦

㊸ So I responded to him and removed the difficulty he was affected by, and I gave him his family and added to them a like number of sons and grandsons, as a mercy from Me to him and a reward for his patience, and so that the people of superior intellect are reminded that the outcome of patience is ease and reward. ㊹ When Job became angry with his wife, he swore an oath he will lash her a hundred times, so I said to him: “O Job, take a bunch of stalks in your hand and hit her with them, to fulfil your oath. And do not break the oath you made”. So he took a bunch of stalks and hit her with them. I found him to be patient in what I afflicted him with. What an excellent servant he was. He would turn to Allah abundantly. ㊺ O Messenger, remember My servants I chose and the messengers I sent: Abraham, Isaac and Jacob. They were people of strength in Allah’s obedience and seeking His pleasure, and they were people of true insight into the truth. ㊻ I favoured them with a special favour I chose them with, which was filling their hearts with the remembrance of the abode of the Afterlife, preparing for it through good actions and calling people towards acting for it. ㊼ And they were with Me amongst those I chose for My obedience and worship, and whom I selected to bear My message and convey it to the people. ㊽ O Prophet, remember Ishmael, the son of Abraham, and remember Elisha, and remember Dhul-Kifl, and praise them well as they deserve it. And all of these were amongst the chosen and selected in Allah’s sight. ㊾ This is a reminder of these people through good praise in the Qur’ān. And for the Mindful through carrying out the orders of Allah and refraining from His prohibitions is a good return in the abode of the Afterlife. ㊿ This good return is gardens of residence they will enter on the Day of Judgment, whose doors will be opened to welcome them. (51) Reclining on couches which will be adorned for them. They will ask their attendants to present to them the many different types of fruit they will desire and the drinks they will desire, such as wine and so forth. (52) And with them will be women, all of similar age, whose gaze will be limited only to their husbands. (53) O Alah-conscious people, this is the pleasant reward you are being promised on the day of judgment for your good deeds you used to do in the world. (54) This reward I have mentioned is My provision I will give to the Alah-conscious on the Day of Judgment, and it is continuous provision which will not pause or end. (55) This that I mentioned is the reward of the Mindful. And those who trespass the limits of Allah through disbelief and sins will have a reward different to that of the Mindful, so for them is a bad return they shall return to on the day of judgment. (56) This reward is hell which will surround them, and they will suffer its heat and flames. From it they will have a spread, so what an evil spread is theirs. (57) This punishment is extremely hot water, and pus which will flow from the bodies of the people of hell being punished in it, so they should taste it as it is their drink. However it is a drink which does not quench thirst. (58) And they will have another punishment like this punishment. They will have a number of various punishments they will be punished with in the Afterlife. (59) And when the people of hellfire will enter, they will dispute with one another, cursing and disassociating from one another. When it will be said to those already in the fire: “This is a new group of those that will inhabit the fire with you, they will respond:” “May they not be welcome, they will suffer the punishment like we are suffering” (60) The group of followers will say to their leaders who were followed: “But rather you, O leaders who were followed, no welcome to you, as you are what caused us this painful punishment by misguiding us and leading us astray”. What a terrible settlement this is, the settlement of hell fire for them all. (61) The followers will say: “Our Lord, whoever lead us astray from the guidance after it came to us, double his punishment in the fire”.

Beneficial Points: 1. Whoever is patient upon difficulty, Allah will reward him with an immediate and future reward, and respond to his call when he calls upon Him. 2. The illness of Job (peace be upon him) was not repulsive, as he was a prophet who mixed with the people. 3. The verses contain proof that the husband may withhold himself from his wife to correct her, as did Job (peace be upon him) with his wife.

وَقَالُوا۟ مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُم مِّنَ ٱلْأَشْرَارِ ﴿٦٢﴾ أَتَّخَذْنَٰهُمْ
سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ ٱلْأَبْصَٰرُ ﴿٦٣﴾ إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ
ٱلنَّارِ ﴿٦٤﴾ قُلْ إِنَّمَآ أَنَا۠ مُنذِرٌ ۖ وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٦٥﴾
رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلْعَزِيزُ ٱلْغَفَّٰرُ ﴿٦٦﴾ قُلْ هُوَ نَبَؤٌا۟
عَظِيمٌ ﴿٦٧﴾ أَنتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾ مَا كَانَ لِىَ مِنْ عِلْمٍۭ بِٱلْمَلَإِ ٱلْأَعْلَىٰٓ
إِذْ يَخْتَصِمُونَ ﴿٦٩﴾ إِن يُوحَىٰٓ إِلَىَّ إِلَّآ أَنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٧٠﴾ إِذْ قَالَ
رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن طِينٍ ﴿٧١﴾ فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ
فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٧٢﴾ فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ
أَجْمَعُونَ ﴿٧٣﴾ إِلَّآ إِبْلِيسَ ٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ﴿٧٤﴾ قَالَ
يَٰٓإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَىَّ ۖ أَسْتَكْبَرْتَ أَمْ كُنتَ
مِنَ ٱلْعَالِينَ ﴿٧٥﴾ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ
﴿٧٦﴾ قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾ وَإِنَّ عَلَيْكَ لَعْنَتِىٓ إِلَىٰ يَوْمِ ٱلدِّينِ
﴿٧٨﴾ قَالَ رَبِّ فَأَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٧٩﴾ قَالَ فَإِنَّكَ مِنَ
ٱلْمُنظَرِينَ ﴿٨٠﴾ إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ﴿٨١﴾ قَالَ فَبِعِزَّتِكَ
لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ﴿٨٣﴾

(62) And the arrogant transgressors will say: "Why do we not see with us in the fire men we used to consider in the world amongst the wretched who deserved punishment?

(63) Was our mocking them a mistake and so they did not deserve to be punished, or was our mocking them right, and they have entered the fire but we have not seen them yet?"

(64) This which has been mentioned to you, namely the arguments of the disbelievers on the Day of Judgment, is the truth in which there is no dispute or doubt.

(65) O Muhammad, say to the disbelievers from your people: "I am only a warner to you of Allah's punishment, lest it fall upon you due to disbelief and denying His messengers. And there is no Allah who deserves to be worshipped besides Allah, as He is unique in His greatness, qualities and names, and He is the Subduer who has subdued everything. So everything submits to Him.

(66) And He is the Lord of the heavens, the Lord of the earth and Lord of whatever is in between them. And He is Mighty in His kingdom, with nobody to overpower Him, and He is Forgiving of the sins of His servants who repent to Him".

(67) O Messenger, say to these deniers: "The Qur'ān is a news of great status.

(68) You are turning away from this news of great status; you do not turn towards it.

(69) I do not have knowledge of the discussion between the angels regarding the creation of Adam, if Allah had not revealed to me and taught me.

(70) Allah only reveals to me what He reveals, and I am a clear warner to you of His punishment".

(71) Remember when your Lord said to the angels: "I am going to create a man from clay, and he is Adam (peace be upon him).

(72) So once I have proportioned his form, made his appearance right and blown My spirit into him, prostrate to him".

(73) So the angels obeyed the command of their Lord, so all of them prostrated by way of greeting and honour, and none of them remained except that they prostrated to Adam.

(74) Besides Iblis who was too arrogant to prostrate. And through his being arrogant to the command of his Lord, he was from the disbelievers.

(75) Allah said: "O Iblis, what stopped you from prostrating to Adam whom I created with My hands? Did pride stop you from prostrating or were you arrogant and haughty over your Lord from before?"

(76) Iblis said: "I am better than Adam. You created me from fire and you created him from clay. And fire is a more noble substance than clay".

(77) Allah said to Iblis: "Get out of Paradise, because you are accursed and reviled.

(78) And you are to be rejected from Paradise until the day of recompense, which is the day of judgment".

(79) Iblis said: "Give me respite and do not make me die until the day You raise Your servants".

(80) Allah said: "You are amongst those given respite.

(81) Until the day of the known time which is fixed for your destruction".

(82) Iblis said: "I swear by Your power and domination that I shall misguide all of the children of Adam.

(83) Except whom You protect from my misguiding and You have chosen to worship You alone".

Beneficial Points:

1. Pride prevents a person from following the truth.
2. To make analogies and deduce in the presence of a clear text is a baseless method.
3. The disbelief of Iblis is out of stubbornness.
4. The satan has no power over those from the creation whom Allah has chosen for His worship.

قَالَ فَٱلۡحَقُّ وَٱلۡحَقَّ أَقُولُ ﴿٨٤﴾ لَأَمۡلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنۡهُمۡ
أَجۡمَعِينَ ﴿٨٥﴾ قُلۡ مَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مِنۡ أَجۡرٖ وَمَآ أَنَا۠ مِنَ ٱلۡمُتَكَلِّفِينَ
﴿٨٦﴾ إِنۡ هُوَ إِلَّا ذِكۡرٞ لِّلۡعَٰلَمِينَ ﴿٨٧﴾ وَلَتَعۡلَمُنَّ نَبَأَهُۥ بَعۡدَ حِينِۭ ﴿٨٨﴾

سُورَةُ الزُّمَرِ

ترتيبها ٣٩ آياتها ٧٥

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

تَنزِيلُ ٱلۡكِتَٰبِ مِنَ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَكِيمِ ﴿١﴾ إِنَّآ أَنزَلۡنَآ إِلَيۡكَ
ٱلۡكِتَٰبَ بِٱلۡحَقِّ فَٱعۡبُدِ ٱللَّهَ مُخۡلِصٗا لَّهُ ٱلدِّينَ ﴿٢﴾ أَلَا
لِلَّهِ ٱلدِّينُ ٱلۡخَالِصُۚ وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَ
مَا نَعۡبُدُهُمۡ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلۡفَىٰٓ إِنَّ ٱللَّهَ يَحۡكُمُ
بَيۡنَهُمۡ فِي مَا هُمۡ فِيهِ يَخۡتَلِفُونَۗ إِنَّ ٱللَّهَ لَا يَهۡدِي مَنۡ هُوَ
كَٰذِبٞ كَفَّارٞ ﴿٣﴾ لَّوۡ أَرَادَ ٱللَّهُ أَن يَتَّخِذَ وَلَدٗا لَّٱصۡطَفَىٰ
مِمَّا يَخۡلُقُ مَا يَشَآءُۚ سُبۡحَٰنَهُۥۖ هُوَ ٱللَّهُ ٱلۡوَٰحِدُ ٱلۡقَهَّارُ
﴿٤﴾ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۖ يُكَوِّرُ ٱلَّيۡلَ عَلَى
ٱلنَّهَارِ وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيۡلِۖ وَسَخَّرَ ٱلشَّمۡسَ وَٱلۡقَمَرَۖ
كُلّٞ يَجۡرِي لِأَجَلٖ مُّسَمًّىۗ أَلَا هُوَ ٱلۡعَزِيزُ ٱلۡغَفَّٰرُ ﴿٥﴾

(84) Allah said: "The truth is from Me and the truth is what I say. I do not say anything besides it.

(85) On the Day of Judgment, I shall fill hell with you and your children, O Iblis, and those from the children of Adam who follow you in your disbelief, all of you".

(86) Say - O Messenger, to these idolaters: "I do not ask you for any reward for the advice I convey to you, and I am not of the pretentious by bringing more than what I have been ordered with.

(87) The Qur'ān is only a reminder to those who are accountable amongst men and jinns.

(88) And you will come to know the news of this Qur'ān and that it is true, after a short time when you die".

The Crowds (Sūrah Al-Zumar)

Themes of the Sūrah:

It focuses on calling towards oneness of Allah and sincerity, rejecting idolatry and the outcome of everyone in the Afterlife.

Explanation:

① The revelation of the Qur'ān is from Allah, the Mighty whom nobody can overpower, the Wise in His creating, planning and legislating. It is not revealed from anyone besides Him.

② O Messenger, I revealed the Qur'ān to you which comprises the truth, so all of its news are true and all of its rulings are just. So worship Allah, declaring Him to be One, directing all of your acts of worship to only Him.

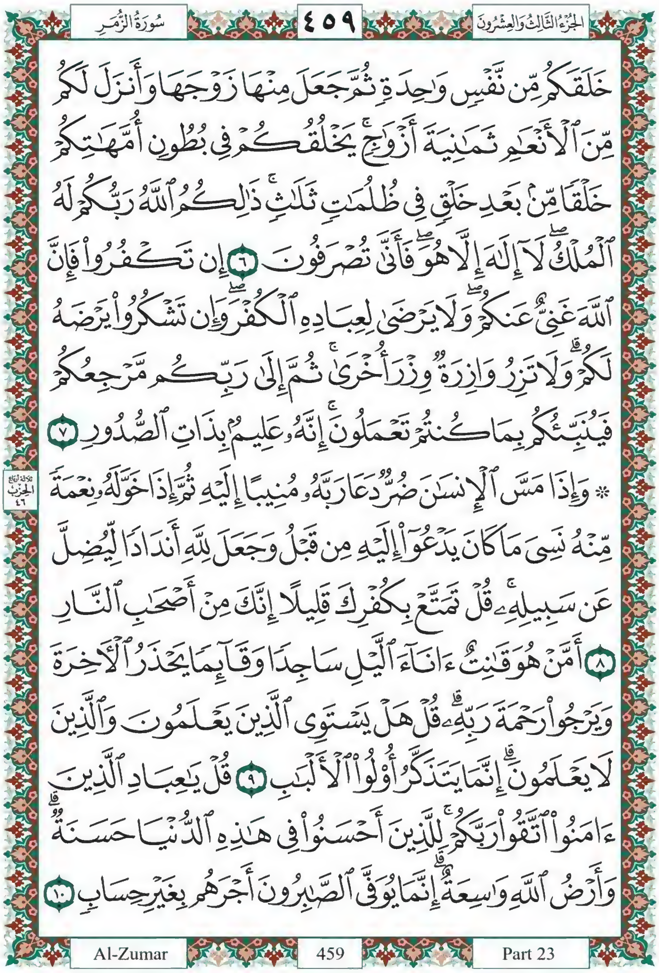
③ Definitely, for Allah is the religion pure of impurities. And those who have taken friends besides Allah, such as idols which they worship besides Allah, presenting an excuse for worshipping them by saying: "We do not worship these except so that they bring us closer to Allah in status, present our needs to Him and intercede on our behalf with Him". Allah will decide between the monotheist believers and the disbelievers who associate partners with Allah on the day of judgment regarding the oneness of Allah they used to differ in. Allah does not place guidance in the hearts of those who lie against Allah by attributing an associate with Him and who denies Allah's favours upon him.

④ If Allah wanted to take a son, as the idolaters claim, and Allah is far above from what they say - He would have chosen whom He wants from His creation and taken him as a child. Pure and exalted is He from what these idolaters say. He is One in His essence, attributes and actions, having no partner in them, Subduer of all His creation.

⑤ He created the heavens and He created the earth with complete wisdom, not in vain as the unjust say. He enters the night into the day and the day into the night, so when one of them comes the other disappears. And He has made the sun and the moon subservient, each one orbits to a fixed time, which is the end of this life. Definitely, He is the Mighty who takes retribution from His enemies and nobody can overpower Him, Forgiving of the sins of His servants who repent.

Beneficial Points:

1. The caller to Allah expects reward from Him. He does not seek reward from people for the truth he is calling them towards.
2. Pretentiousness is not part of the religion.
3. Faith, good deeds, Allah's names and attributes are the only means a person may use to draw closer to Allah.



خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُم
مِّنَ ٱلْأَنْعَٰمِ ثَمَٰنِيَةَ أَزْوَٰجٍ ۚ يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَٰتِكُمْ
خَلْقًا مِّنۢ بَعْدِ خَلْقٍ فِى ظُلُمَٰتٍ ثَلَٰثٍ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ
ٱلْمُلْكُ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُصْرَفُونَ ٦ إِن تَكْفُرُوا۟ فَإِنَّ
ٱللَّهَ غَنِىٌّ عَنكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ ٱلْكُفْرَ ۖ وَإِن تَشْكُرُوا۟ يَرْضَهُ
لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ
فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ٧
۞ وَإِذَا مَسَّ ٱلْإِنسَٰنَ ضُرٌّ دَعَا رَبَّهُۥ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُۥ نِعْمَةً
مِّنْهُ نَسِىَ مَا كَانَ يَدْعُوٓا۟ إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ
عَن سَبِيلِهِۦ ۚ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ مِنْ أَصْحَٰبِ ٱلنَّارِ ٨
أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْءَاخِرَةَ
وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ ۗ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ
لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ٩ قُلْ يَٰعِبَادِ ٱلَّذِينَ
ءَامَنُوا۟ ٱتَّقُوا۟ رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۗ
وَأَرْضُ ٱللَّهِ وَٰسِعَةٌ ۗ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ١٠

ثلاثة أرباع الحزب ٤٦

⑥ O people, your Lord created you from one soul which is Adam, then He created from Adam his wife Eve. And He created for you eight kinds of animal for your benefit; from camels, cows, sheep and goats, from each type the male and the female. He creates you in the wombs of your mothers, stage after stage, in the darkness of the stomach, womb and placenta. He who creates all of that is Allah your Lord. To Him alone belongs the kingdom. There is no true Allah besides Him, so how do you turn from His worship to worshipping those who create nothing but are created?

⑦ O people, if you disbelieve in your Lord, then Allah is Self-Sufficient and in no need of your faith. Your disbelief does not harm Him. The harm of your disbelief only returns back to you. And He is not pleased for His servants to disbelieve in Him nor does He order them to disbelieve, because Allah does not order indecency and wrong. And if you thank Allah for His favours and believe in Him, He will be pleased with your gratitude and reward you for it. And no soul will carry the sin of another soul, but every soul will be held back by its own deeds. Then to your Lord alone is your return on the Day of Judgment, then He will inform you of what you used to do in the world and reward you for your actions. He is Knowing of what is in the hearts of His servants; nothing of what is in them is hidden from Him.

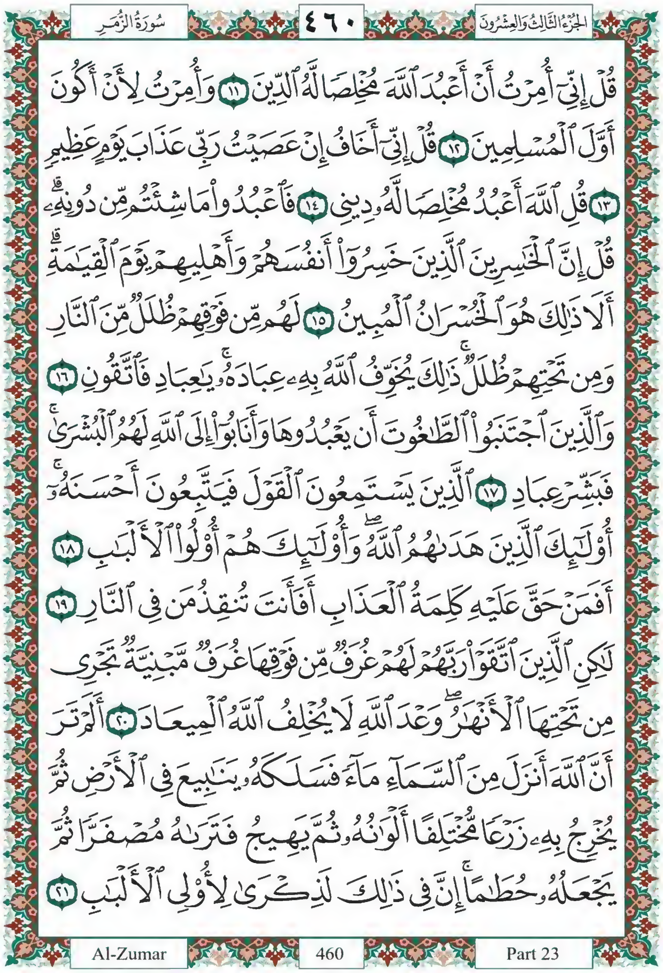
⑧ And when the disbeliever is afflicted by difficulty, such as illness, loss of wealth or fear of drowning, he calls upon his Lord to remove the difficulty which is upon him, turning to Him alone. Then when he grants him a favour by removing the difficulty which afflicted him, he leaves whom he used to beseech before, which is Allah, and he makes for Allah associates which he worships besides Him. O Messenger, say to one whose condition this is: "Enjoy your disbelief for as long as you live, which is a short time, as you are amongst the people of the fire who will be inseparable from it on the Day of Judgment, like a companion is inseparable from his companion".

⑨ Is one who is obedient to Allah, spending the time at night in prostration to his Lord and standing for Him, fearing the punishment of the Afterlife and hoping in the mercy of his Lord better or that disbeliever who worships Allah in hardship but disbelieves in Him in ease and ascribes parters with Him? O Messenger, say: "Are those who know what Allah has made obligatory upon them due to their understanding of Allah and those who do not know any of this equal?" Only people of sound intelligence recognise the difference between the two.

⑩ O Messenger, say to my servants who have faith in Me and My messengers: "Be mindful of your Lord by carrying out His commands and refraining from His prohibitions. For those amongst you who did good actions in the world is good in this world through divine assistance, health and provision, and in the Afterlife through Paradise. And the land of Allah is vast, so migrate therein until you find a place in which you can worship Allah without anything stopping you. The patient will be given their reward on the day of judgment without any counting or limit, due to its abundance and different types".

Beneficial Points:

1. Allah looks after the human in the mother's womb.
2. Allah is Self Sufficient, no one can benefit Him, and He is pleased with those who are grateful to Him.
3. The disbeliever recognising Allah in hardship and abandoning Him in ease is proof of his state of disorder and confusion.
4. Fear and hope are qualities of the people of faith.
5. A sinful disbeliever and an obedient believer are not the same.



قُلۡ إِنِّيٓ أُمِرۡتُ أَنۡ أَعۡبُدَ ٱللَّهَ مُخۡلِصٗا لَّهُ ٱلدِّينَ ١١ وَأُمِرۡتُ لِأَنۡ أَكُونَ
أَوَّلَ ٱلۡمُسۡلِمِينَ ١٢ قُلۡ إِنِّيٓ أَخَافُ إِنۡ عَصَيۡتُ رَبِّي عَذَابَ يَوۡمٍ عَظِيمٖ
١٣ قُلِ ٱللَّهَ أَعۡبُدُ مُخۡلِصٗا لَّهُۥ دِينِي ١٤ فَٱعۡبُدُواْ مَا شِئۡتُم مِّن دُونِهِۦۗ
قُلۡ إِنَّ ٱلۡخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمۡ وَأَهۡلِيهِمۡ يَوۡمَ ٱلۡقِيَٰمَةِۗ
أَلَا ذَٰلِكَ هُوَ ٱلۡخُسۡرَانُ ٱلۡمُبِينُ ١٥ لَهُم مِّن فَوۡقِهِمۡ ظُلَلٞ مِّنَ ٱلنَّارِ
وَمِن تَحۡتِهِمۡ ظُلَلٞۚ ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥۚ يَٰعِبَادِ فَٱتَّقُونِ ١٦
وَٱلَّذِينَ ٱجۡتَنَبُواْ ٱلطَّٰغُوتَ أَن يَعۡبُدُوهَا وَأَنَابُوٓاْ إِلَى ٱللَّهِ لَهُمُ ٱلۡبُشۡرَىٰۚ
فَبَشِّرۡ عِبَادِ ١٧ ٱلَّذِينَ يَسۡتَمِعُونَ ٱلۡقَوۡلَ فَيَتَّبِعُونَ أَحۡسَنَهُۥٓۚ
أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُۖ وَأُوْلَٰٓئِكَ هُمۡ أُوْلُواْ ٱلۡأَلۡبَٰبِ ١٨
أَفَمَنۡ حَقَّ عَلَيۡهِ كَلِمَةُ ٱلۡعَذَابِ أَفَأَنتَ تُنقِذُ مَن فِي ٱلنَّارِ ١٩
لَٰكِنِ ٱلَّذِينَ ٱتَّقَوۡاْ رَبَّهُمۡ لَهُمۡ غُرَفٞ مِّن فَوۡقِهَا غُرَفٞ مَّبۡنِيَّةٞ تَجۡرِي
مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ وَعۡدَ ٱللَّهِ لَا يُخۡلِفُ ٱللَّهُ ٱلۡمِيعَادَ ٢٠ أَلَمۡ تَرَ
أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَسَلَكَهُۥ يَنَٰبِيعَ فِي ٱلۡأَرۡضِ ثُمَّ
يُخۡرِجُ بِهِۦ زَرۡعٗا مُّخۡتَلِفًا أَلۡوَٰنُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصۡفَرّٗا ثُمَّ
يَجۡعَلُهُۥ حُطَٰمًاۚ إِنَّ فِي ذَٰلِكَ لَذِكۡرَىٰ لِأُوْلِي ٱلۡأَلۡبَٰبِ ٢١

⑪ Say, O Messenger: Allah has instructed me to worship Him alone, dedicating my worship to Him. He has instructed me with this and He also instructed those who follow me.

⑫ He has instructed me to be the first of those who surrender and submit to Him from this nation.

⑬ Say, O Messenger: I fear, if I go against Allah and do not follow him, the punishment of a great day, which is the day of resurrection.

⑭ Say, O Messenger: I worship Allah alone dedicating my worship to Him. I do not worship others with Him.

⑮ So you, O idolaters, worship whatever idols you wish besides Him (this instruction is a threat). Say, O Messenger:.the true losers are those who will lose themselves and their family members, whom they will not meet in the Hereafter due to them being separated in Paradise and the fire together with them. Thus they will never meet. That is indeed, and undoubtedly the obvious loss.

⑯ They will have the fire, extreme heat and smoke from above and beneath them there will be smoke, flames and heat. That punishment is what Allah warns His servants of. O My servants, so fear Me by fulfilling My instructions and avoiding My prohibitions.

After Allah mentioned the criminals He mentioned the states of His righteous servants in the following verse:

⑰ Those who avoid the worship of idols, and anything else that is worshipped besides Allah, and return to Allah in repentance, they will have the good news of Paradise when they pass away, in the grave and on the day of resurrection. So give good news, O Messenger, to My servants.

⑱ Those who listen to what is said, distinguish between good and evil, and follow the best speech because of the benefit it contains. Those who possess these attributes are the ones whom Allah has given guidance and they are the ones who have sound intellect.

⑲ Those for whom the word of punishment is binding due to their persistence in their disbelief and deviation, you, O Messenger, have no means to guide them. Are you, O Messenger, able to rescue such people from the Fire?

⑳ But those who are mindful of their Lord, by fulfilling His instructions and avoiding His prohibitions, they will have lofty dwellings, one above the other, underneath which rivers flow. Allah has made a firm promise of this to them and Allah does not break His promise. He is far above that.

㉑ You are well aware, by having seen, that Allah sent down rain water from the sky, entered it into the earth and then brought it out as springs and rivers. Then with this water He produces crops of various colours. Then these crops become dry and you - who are witnessing this - see them turning yellow after having been green. Then, after they become dry, He makes them into fragmented pieces. In what has been mentioned there is a reminder for those who have hearts that are alive.

Beneficial Points:

1. Dedicating worship to Allah is a condition for its acceptance.
2. Sins necessitate Allah’s punishment and anger.
3. Guidance to faith is in Allah’s hands, not in the hands of the Messenger (peace be upon him).

أَفَمَن شَرَحَ ٱللَّهُ صَدۡرَهُۥ لِلۡإِسۡلَٰمِ فَهُوَ عَلَىٰ نُورٖ مِّن رَّبِّهِۦۚ فَوَيۡلٞ
لِّلۡقَٰسِيَةِ قُلُوبُهُم مِّن ذِكۡرِ ٱللَّهِۚ أُوْلَٰٓئِكَ فِي ضَلَٰلٖ مُّبِينٍ ٢٢
ٱللَّهُ نَزَّلَ أَحۡسَنَ ٱلۡحَدِيثِ كِتَٰبٗا مُّتَشَٰبِهٗا مَّثَانِيَ تَقۡشَعِرُّ مِنۡهُ
جُلُودُ ٱلَّذِينَ يَخۡشَوۡنَ رَبَّهُمۡ ثُمَّ تَلِينُ جُلُودُهُمۡ وَقُلُوبُهُمۡ
إِلَىٰ ذِكۡرِ ٱللَّهِۚ ذَٰلِكَ هُدَى ٱللَّهِ يَهۡدِي بِهِۦ مَن يَشَآءُۚ وَمَن
يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِنۡ هَادٍ ٢٣ أَفَمَن يَتَّقِي بِوَجۡهِهِۦ سُوٓءَ
ٱلۡعَذَابِ يَوۡمَ ٱلۡقِيَٰمَةِۚ وَقِيلَ لِلظَّٰلِمِينَ ذُوقُواْ مَا كُنتُمۡ تَكۡسِبُونَ
٢٤ كَذَّبَ ٱلَّذِينَ مِن قَبۡلِهِمۡ فَأَتَىٰهُمُ ٱلۡعَذَابُ مِنۡ حَيۡثُ
لَا يَشۡعُرُونَ ٢٥ فَأَذَاقَهُمُ ٱللَّهُ ٱلۡخِزۡيَ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَلَعَذَابُ
ٱلۡأٓخِرَةِ أَكۡبَرُۚ لَوۡ كَانُواْ يَعۡلَمُونَ ٢٦ وَلَقَدۡ ضَرَبۡنَا لِلنَّاسِ فِي
هَٰذَا ٱلۡقُرۡءَانِ مِن كُلِّ مَثَلٖ لَّعَلَّهُمۡ يَتَذَكَّرُونَ ٢٧ قُرۡءَانًا عَرَبِيًّا
غَيۡرَ ذِي عِوَجٖ لَّعَلَّهُمۡ يَتَّقُونَ ٢٨ ضَرَبَ ٱللَّهُ مَثَلٗا رَّجُلٗا فِيهِ
شُرَكَآءُ مُتَشَٰكِسُونَ وَرَجُلٗا سَلَمٗا لِّرَجُلٍ هَلۡ يَسۡتَوِيَانِ مَثَلًاۚ
ٱلۡحَمۡدُ لِلَّهِۚ بَلۡ أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ ٢٩ إِنَّكَ مَيِّتٞ وَإِنَّهُم
مَّيِّتُونَ ٣٠ ثُمَّ إِنَّكُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ عِندَ رَبِّكُمۡ تَخۡتَصِمُونَ ٣١

㉒ Then is the person whose heart Allah has opened to Islam and he is guided to it with insight from his Lord, like the one whose heart is hardened against Allah's remembrance? They can never be equal. Salvation is for those who are guided and loss is for those whose hearts are hardened against Allah's remembrance. Such people are in clear misguidance from the truth.

㉓ Allah sent down to His Messenger, Muhammad (peace be upon him), the Qur'ān which is the best speech. He sent it down in a manner that part of it resembles other parts in their truthfulness, beauty and consistency without disagreement. It contains numerous stories and rulings, promises and threats, attributes of the people of truth, attributes of the people of falsehood etc. The skins of those who are in awe of their Lord tremble when they hear the threats and warnings it contains. Then their skins and their hearts soften to Allah's remembrance when they hear the hope and good news it contains. What has been mentioned, about the Qur'ān and its effect, is Allah's guidance by which He guides whoever He wills. Those whom Allah leaves astray and does not guide, have no one to guide them.

㉔ Is the person whom Allah guided, blessed in the world and entered him into Paradise in the Hereafter equal to the person who disbelieved and died as a disbeliever, and as a result was entered into the Fire with his hands and feet tied, unable to protect himself against the Fire except by his face that he falls on?! Those who wronged themselves by disbelief and sins will be told by way of reproach: Taste the disbelief and sins that you used to earn, for this is your recompense.

㉕ The nations that were before these idolaters also denied, and thus the punishment came to them suddenly from where they did not perceive so as to prepare for it by repentance.

㉖ By this punishment Allah made them taste humiliation, disgrace and shame in the worldly life. The punishment of the Hereafter that awaits them is worse and more severe if they only knew.

㉗ In this Qur'ān revealed to Muhammad (peace be upon him) I have given people various examples of good and evil, truth and falsehood, faith and disbelief etc. in the hope that they will take a lesson from these examples and act on the truth leaving out falsehood.

㉘ I made it a Qur'ān in the Arabic language, without any defect, deviation or confusion, in the hope that they will become mindful of Allah, by following His instructions and avoiding His prohibitions.

㉙ Allah gave the example of an idolater and a monotheist as that of a man owned by disputing partners - if he pleases some he angers others and he is thus confused and disturbed; and of a man who is devoted to one man alone who owns him and whose intentions he knows - he is thus comfortable and calm. These two men are not the same. Praise be to Allah, but most of them do not know and therefore they ascribe others as partners to Allah.

㉚ You, O Messenger, will certainly pass away and they will too.

㉛ Then you, O people, on the Day of Resurrection will dispute amongst yourselves before your Lord, over that which you disagree with one another, and it will become clear who is right and who is wrong.

Beneficial Points:

1. The person who is on guidance from His Lord is not equal to the person whose heart is hard and who is in clear error. 2. The noble Qur'ān is the best speech because it is Allah's speech and it is true in everything that it contains. 3. The people of faith and Allah-consciousness are the ones who submit to listening to the Qur'ān. The people of sin and betrayal are the ones who do not benefit from it. 4. Denial of what the messengers brought is cause for the punishment's coming down either in the world, the Hereafter or in both. 5. The Qur'ān did not leave out any matter pertaining to this world or the Hereafter, but it explained it either in brief or in detail and gave examples for it.

الجزء ٢٤ الحزب ٤٧

۞ فَمَنۡ أَظۡلَمُ مِمَّن كَذَبَ عَلَى ٱللَّهِ وَكَذَّبَ بِٱلصِّدۡقِ
إِذۡ جَآءَهُۥٓۚ أَلَيۡسَ فِي جَهَنَّمَ مَثۡوٗى لِّلۡكَٰفِرِينَ ٣٢ وَٱلَّذِي
جَآءَ بِٱلصِّدۡقِ وَصَدَّقَ بِهِۦٓ أُوْلَٰٓئِكَ هُمُ ٱلۡمُتَّقُونَ ٣٣
لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمۡۚ ذَٰلِكَ جَزَآءُ ٱلۡمُحۡسِنِينَ ٣٤
لِيُكَفِّرَ ٱللَّهُ عَنۡهُمۡ أَسۡوَأَ ٱلَّذِي عَمِلُواْ وَيَجۡزِيَهُمۡ أَجۡرَهُم
بِأَحۡسَنِ ٱلَّذِي كَانُواْ يَعۡمَلُونَ ٣٥ أَلَيۡسَ ٱللَّهُ بِكَافٍ
عَبۡدَهُۥۖ وَيُخَوِّفُونَكَ بِٱلَّذِينَ مِن دُونِهِۦۚ وَمَن يُضۡلِلِ ٱللَّهُ
فَمَا لَهُۥ مِنۡ هَادٖ ٣٦ وَمَن يَهۡدِ ٱللَّهُ فَمَا لَهُۥ مِن مُّضِلٍّۗ
أَلَيۡسَ ٱللَّهُ بِعَزِيزٖ ذِي ٱنتِقَامٖ ٣٧ وَلَئِن سَأَلۡتَهُم مَّنۡ خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ لَيَقُولُنَّ ٱللَّهُۚ قُلۡ أَفَرَءَيۡتُم مَّا تَدۡعُونَ
مِن دُونِ ٱللَّهِ إِنۡ أَرَادَنِيَ ٱللَّهُ بِضُرٍّ هَلۡ هُنَّ كَٰشِفَٰتُ
ضُرِّهِۦٓ أَوۡ أَرَادَنِي بِرَحۡمَةٍ هَلۡ هُنَّ مُمۡسِكَٰتُ رَحۡمَتِهِۦۚ
قُلۡ حَسۡبِيَ ٱللَّهُۖ عَلَيۡهِ يَتَوَكَّلُ ٱلۡمُتَوَكِّلُونَ ٣٨ قُلۡ يَٰقَوۡمِ
ٱعۡمَلُواْ عَلَىٰ مَكَانَتِكُمۡ إِنِّي عَٰمِلٞۖ فَسَوۡفَ تَعۡلَمُونَ ٣٩
مَن يَأۡتِيهِ عَذَابٞ يُخۡزِيهِ وَيَحِلُّ عَلَيۡهِ عَذَابٞ مُّقِيمٌ ٤٠

㉜ There is no one more wrong than the person who attributes to Allah what is not appropriate for Him, such as a partner, spouse or child, and who denies the Qur'ān. There is no one more wrong than the person who rejects the truth that the Messenger of Allah (peace be upon him) brought. Is there not in the Fire an abode and home for those who reject Allah and what His Messenger brought? Indeed, there is an abode and home for them there.

After Allah mentioned the lying denier He mentioned the truthful believer in the following verse:

㉝ The prophets and those who brought truth in speech and action, and those who had faith in it, acting according to it, they are the ones who are truly Allah fearing, who fulfil the instruction of their Lord and avoid His prohibition.

㉞ They will have all the everlasting pleasures they wish for by their Lord. That is the reward of those who do good deeds sincerely for their Creator and they spread good amongst His servants.

㉟ So that Allah erases from them the worst sins that they used to do in the world, as they had repented from them and had turned towards their Lord, and rewards them according to the best deeds that they used to do.

㊱ Is Allah not sufficient for His servant, Muhammad (peace be upon him), in his religious and worldly matters and to ward off his enemy? Indeed, He is sufficient. They frighten you, O Messenger, because of their ignorance and foolishness, with the idols that they worship besides Allah, that they will harm you. Those whom Allah abandons and does not bless with guidance, will have no one to guide them.

㊲ Whoever Allah blesses with guidance, there will be no one able to mislead them. Is Allah not Mighty, whom no one can challenge, and One who takes retribution from those who reject and go against Him? Indeed, He is Mighty and one who takes retribution.

㊳ O Messenger! If you ask these idolaters, "Who created the heavens and who created the earth?" they will say, "Allah created them." Say to them, to show them the inability of their Allahs: Tell me about these idols that you worship besides Allah. If Allah willed to harm me, do they have the power to remove that harm from me? Or if my Lord wished to grant me mercy from Him, are they able to stop His mercy from me? Say to them: Allah alone is enough for me. It is on Him that I rely in all my affairs. it is on Him alone those who want to place their reliance entrust their affairs to.

㊴ Say, O Messenger: O my people, continue to act in that state of ascribing partners to Allah that you have chosen, and I will continue to act on what my Lord has instructed me, by calling towards His Oneness and by devoting my worship to Him. Soon you will come to know the outcome of each path.

㊵ Soon you will come to know who will be punished in this world in a way that disgraces and humiliates them, and upon whom an everlasting permanent punishment will come in the Hereafter.

Beneficial Points:

1. Affirmation of Allah's protection for His messenger (peace be upon him) from being harmed by his enemies.
2. Affirming Allah's oneness in lordship only, without affirming His oneness in divinity, will not save a person from the punishment of the fire.

إِنَّآ أَنزَلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ لِلنَّاسِ بِٱلۡحَقِّۖ فَمَنِ ٱهۡتَدَىٰ
فَلِنَفۡسِهِۦۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيۡهَاۖ وَمَآ أَنتَ عَلَيۡهِم
بِوَكِيلٍ (٤١) ٱللَّهُ يَتَوَفَّى ٱلۡأَنفُسَ حِينَ مَوۡتِهَا وَٱلَّتِي
لَمۡ تَمُتۡ فِي مَنَامِهَاۖ فَيُمۡسِكُ ٱلَّتِي قَضَىٰ عَلَيۡهَا ٱلۡمَوۡتَ
وَيُرۡسِلُ ٱلۡأُخۡرَىٰٓ إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ
يَتَفَكَّرُونَ (٤٢) أَمِ ٱتَّخَذُواْ مِن دُونِ ٱللَّهِ شُفَعَآءَۚ قُلۡ
أَوَلَوۡ كَانُواْ لَا يَمۡلِكُونَ شَيۡـٔٗا وَلَا يَعۡقِلُونَ (٤٣) قُل
لِّلَّهِ ٱلشَّفَٰعَةُ جَمِيعٗاۖ لَّهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ ثُمَّ
إِلَيۡهِ تُرۡجَعُونَ (٤٤) وَإِذَا ذُكِرَ ٱللَّهُ وَحۡدَهُ ٱشۡمَأَزَّتۡ
قُلُوبُ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِۖ وَإِذَا ذُكِرَ ٱلَّذِينَ مِن
دُونِهِۦٓ إِذَا هُمۡ يَسۡتَبۡشِرُونَ (٤٥) قُلِ ٱللَّهُمَّ فَاطِرَ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِ عَٰلِمَ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ أَنتَ تَحۡكُمُ بَيۡنَ عِبَادِكَ
فِي مَا كَانُواْ فِيهِ يَخۡتَلِفُونَ (٤٦) وَلَوۡ أَنَّ لِلَّذِينَ ظَلَمُواْ مَا فِي
ٱلۡأَرۡضِ جَمِيعٗا وَمِثۡلَهُۥ مَعَهُۥ لَٱفۡتَدَوۡاْ بِهِۦ مِن سُوٓءِ ٱلۡعَذَابِ
يَوۡمَ ٱلۡقِيَٰمَةِۚ وَبَدَا لَهُم مِّنَ ٱللَّهِ مَا لَمۡ يَكُونُواْ يَحۡتَسِبُونَ (٤٧)

㊶ I sent down to you, O Messenger, the Qur'ān for people with the truth for you to warn them. Whoever follows guidance then the benefit of his guidance is only for his own self. Allah does not benefit from his guidance as He is in no need of it. Whoever strays then the harm of his straying is to his own detriment. Allah is not harmed by his straying. You are not in charge of them so as to force guidance on them. Your duty is only to convey to them what you have been instructed to convey.

㊷ Allah is the one who takes away the souls when their term ends. He also takes the souls whose term has not ended when they sleep. He then withholds those for whom He has decreed death and releases those for whom He has not decreed death until a time that is fixed in His knowledge, (may He be glorified). In this taking away, release, giving of death and life there are indications for a people who reflect on the fact that the one who does this is able to resurrect people after their death for reckoning and recompense.

㊸ The idolaters took their idols as intercessors, having hope of benefit in them instead of Allah. Say to them, O Messenger: Do you take them as intercessors even though they have no power to do anything for you or for themselves and they do not have understanding? They are lifeless objects that cannot speak, hear, see, benefit or harm.

㊹ Say - O Messenger, to these idolaters: All intercession belongs to Allah alone. No one can intercede before Him except with His permission and the intercession can only be for those whom He approves. The control of the heavens and the control of the earth belongs to Him alone. Then to Him alone you will return on the Day of Resurrection for reckoning and recompense, and He will give you the requital of your actions.

㊺ Whenever Allah is mentioned on His own, the hearts of the idolaters who do not believe in the Hereafter and the resurrection, reckoning and recompense that will take place therein, become averse. But when the idols that they worship other than Allah are mentioned they become happy and joyful.

㊻ Say, O Messenger: O Allah, Creator of the heavens and the earth without any precedent, Knower of what is absent and what is present! Nothing of that is hidden from You. You alone will decide between Your servants on the Day of Resurrection about what they used to differ in the world, and it will become clear who is right and who is wrong and who is fortunate and who is not.

㊼ If those who wronged themselves, by worshipping other than Allah and committing sins, could have all of the wealth and treasures on this earth to ransom themselves from the severe punishment on the day of resurrection, they would do so. However even if they did, the ransom would not be accepted from them. Rather they will face from Allah various types of torment they never used to expect

Beneficial Points:

1. Sleeping and waking up are two regular warnings reminding us of death and the resurrection.
2. When Allah alone is mentioned to the disbelievers they are afflicted by anguish and sorrow, because they are reminded of what He had instructed what He had prohibited and they turn away from all of this.
3. A disbeliever will try to ransom himself on the Day of Resurrection with everything he owns despite his miserliness with it in the world, but it will not be accepted from him.

وَبَدَا لَهُمۡ سَيِّـَٔاتُ مَا كَسَبُواْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ
يَسۡتَهۡزِءُونَ ٤٨ فَإِذَا مَسَّ ٱلۡإِنسَٰنَ ضُرّٞ دَعَانَا ثُمَّ إِذَا خَوَّلۡنَٰهُ
نِعۡمَةٗ مِّنَّا قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلۡمِۭۚ بَلۡ هِيَ فِتۡنَةٞ وَلَٰكِنَّ
أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ٤٩ قَدۡ قَالَهَا ٱلَّذِينَ مِن قَبۡلِهِمۡ فَمَآ
أَغۡنَىٰ عَنۡهُم مَّا كَانُواْ يَكۡسِبُونَ ٥٠ فَأَصَابَهُمۡ سَيِّـَٔاتُ
مَا كَسَبُواْۚ وَٱلَّذِينَ ظَلَمُواْ مِنۡ هَٰٓؤُلَآءِ سَيُصِيبُهُمۡ سَيِّـَٔاتُ
مَا كَسَبُواْ وَمَا هُم بِمُعۡجِزِينَ ٥١ أَوَلَمۡ يَعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَبۡسُطُ
ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يُؤۡمِنُونَ
٥٢ ۞ قُلۡ يَٰعِبَادِيَ ٱلَّذِينَ أَسۡرَفُواْ عَلَىٰٓ أَنفُسِهِمۡ لَا تَقۡنَطُواْ
مِن رَّحۡمَةِ ٱللَّهِۚ إِنَّ ٱللَّهَ يَغۡفِرُ ٱلذُّنُوبَ جَمِيعًاۚ إِنَّهُۥ هُوَ
ٱلۡغَفُورُ ٱلرَّحِيمُ ٥٣ وَأَنِيبُوٓاْ إِلَىٰ رَبِّكُمۡ وَأَسۡلِمُواْ لَهُۥ مِن
قَبۡلِ أَن يَأۡتِيَكُمُ ٱلۡعَذَابُ ثُمَّ لَا تُنصَرُونَ ٥٤ وَٱتَّبِعُوٓاْ أَحۡسَنَ
مَآ أُنزِلَ إِلَيۡكُم مِّن رَّبِّكُم مِّن قَبۡلِ أَن يَأۡتِيَكُمُ ٱلۡعَذَابُ
بَغۡتَةٗ وَأَنتُمۡ لَا تَشۡعُرُونَ ٥٥ أَن تَقُولَ نَفۡسٞ يَٰحَسۡرَتَىٰ
عَلَىٰ مَا فَرَّطتُ فِي جَنۢبِ ٱللَّهِ وَإِن كُنتُ لَمِنَ ٱلسَّٰخِرِينَ ٥٦

ربع الحزب ٤٧

㊽ The evils of the idolatry and sins that they committed will appear to them and the punishment that they were warned of in the world, which they mocked at, will surround them.

㊾ When a disbelieving man is afflicted by sickness, poverty etc. he calls out to Me to remove his affliction. Then when I bless him with health or wealth, the disbeliever says: Allah has only given me this because He knows that I deserve it. Actually it is a test and a means of luring him to his destruction. But most disbelievers do not know this and they are deceived by the blessings Allah gives them.

㊿ This statement was made by the disbelievers before them, but the wealth and status they earned was of no use to them at all.

(51) The recompense for the evils of idolatry and sins that they committed caught up with them. Those who wronged themselves by idolatry and sins, from these who are present, will also be caught up by the recompense for the evils of what they committed just like those in the past. They will not escape from Allah nor defeat Him.

(52) Do these idolaters say this and not know that Allah expands the provision for whoever He wills as a test for him: Is he grateful or ungrateful? And he narrows it for whoever he wills as a test for him: Is he patient or does he become angry with Allah's decree. In what has been mentioned, about the expansion and narrowing of provision, there are indications of Allah's planning for a people who believe, because they are the ones who benefit from such indications. The disbelievers on the other hand pass by them without paying any attention to them.

(53) Say - O Messenger, to My servants who have gone beyond the limit against themselves by ascribing partners to Allah and committing sins: Do not lose hope of Allah's mercy and of His forgiveness for your sins. Allah forgives all the sins of those who repent to Him. He is the Forgiving towards the sins of those who repent and the Merciful towards them.

(54) Return to your Lord by repentance and righteous actions and submit to Him, before the punishment comes to you on the day of resurrection. Then you will not find anyone from your idols and families to help you by rescuing you from the punishment.

(55) Follow the Qur'ān, which is the best of what your Lord has revealed to His Messenger. Act on its instructions and avoid its prohibitions, before the punishment comes to you suddenly while you are unaware of it so as to prepare for it by repentance.

(56) Act now to avoid the soul's extreme regret when it will declare on the day of resurrection: Alas my grief over my negligence in my duty to Allah by the disbelief and sins committed, and the mocking of the people of faith and obedience in the world.

Beneficial Points:

1. The disbeliever calls on Allah in times of distress but forgets Him in times of prosperity.
2. For the disbelievers, blessings are means of gradually luring them into further destruction.
3. Allah's mercy is vast for His creation.
4. Regret that is of benefit is that which is in the world and which is followed by sincere repentance.

أَوۡ تَقُولَ لَوۡ أَنَّ ٱللَّهَ هَدَىٰنِي لَكُنتُ مِنَ ٱلۡمُتَّقِينَ ٥٧ أَوۡ تَقُولَ
حِينَ تَرَى ٱلۡعَذَابَ لَوۡ أَنَّ لِي كَرَّةٗ فَأَكُونَ مِنَ ٱلۡمُحۡسِنِينَ
٥٨ بَلَىٰ قَدۡ جَآءَتۡكَ ءَايَٰتِي فَكَذَّبۡتَ بِهَا وَٱسۡتَكۡبَرۡتَ وَكُنتَ
مِنَ ٱلۡكَٰفِرِينَ ٥٩ وَيَوۡمَ ٱلۡقِيَٰمَةِ تَرَى ٱلَّذِينَ كَذَبُواْ عَلَى
ٱللَّهِ وُجُوهُهُم مُّسۡوَدَّةٌۚ أَلَيۡسَ فِي جَهَنَّمَ مَثۡوٗى لِّلۡمُتَكَبِّرِينَ
٦٠ وَيُنَجِّي ٱللَّهُ ٱلَّذِينَ ٱتَّقَوۡاْ بِمَفَازَتِهِمۡ لَا يَمَسُّهُمُ ٱلسُّوٓءُ
وَلَا هُمۡ يَحۡزَنُونَ ٦١ ٱللَّهُ خَٰلِقُ كُلِّ شَيۡءٖۖ وَهُوَ عَلَىٰ كُلِّ
شَيۡءٖ وَكِيلٞ ٦٢ لَّهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ وَٱلَّذِينَ
كَفَرُواْ بِـَٔايَٰتِ ٱللَّهِ أُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ٦٣ قُلۡ
أَفَغَيۡرَ ٱللَّهِ تَأۡمُرُوٓنِّيٓ أَعۡبُدُ أَيُّهَا ٱلۡجَٰهِلُونَ ٦٤ وَلَقَدۡ
أُوحِيَ إِلَيۡكَ وَإِلَى ٱلَّذِينَ مِن قَبۡلِكَ لَئِنۡ أَشۡرَكۡتَ
لَيَحۡبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ ٦٥ بَلِ
ٱللَّهَ فَٱعۡبُدۡ وَكُن مِّنَ ٱلشَّٰكِرِينَ ٦٦ وَمَا قَدَرُواْ ٱللَّهَ حَقَّ
قَدۡرِهِۦ وَٱلۡأَرۡضُ جَمِيعٗا قَبۡضَتُهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ
مَطۡوِيَّٰتُۢ بِيَمِينِهِۦۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ٦٧

(57) Or it will attempt to justify itself through the argument of fate and say: If Allah had guided me I would have been one of those who are mindful of him, by fulfilling His instructions and avoiding His prohibitions.

(58) Or it will say when it will see the punishment, wishing: If only I could return to the world and repent to Allah, and be one of those who do good deeds.

(59) The reality is different to what you are now asserting by wishing for guidance. My signs came to you and you denied them, being arrogant. You were of those who rejected, disbelieving in Allah, His signs and His messengers.

(60) On the day of resurrection, you will see those who told lies about Allah, by attributing a partner and son to Him, their faces blackened, as a sign of their wretchedness. Is there not a place in Hell for those who are too proud to have faith in Allah and His messengers? Indeed, there is a place for them in it.

(61) Allah will save those who were mindful of their Lord, by fulfilling His instructions and avoiding His prohibitions, from the punishment by entering them into their place of success, which is Paradise. The punishment will not touch them nor will they grieve over the worldly pleasures they missed.

(62) Allah is the creator of everything. There is no creator besides Him. He has charge over everything, He plans its affair and disposes of it as He wills.

(63) To Him alone belong the keys of the treasures of goodness in the heavens and the earth. He grants it to whoever He wills and withholds it from whoever He wills. Those who reject Allah's signs they are the losers; as they are deprived of faith in the worldly life and they will enter the fire to live there forever in the Hereafter.

(64) O Messenger! Say to these idolaters who entice you to worship their idols: Do you instruct me, O you who are ignorant of your Lord, to worship other than Allah?! None deserves to be worshipped except Allah alone, so I will never worship other than Him.

(65) Allah had revealed to you, O Messenger, and to the messengers before you: If you worship others together with Allah the reward of your good deeds will be void and you will be of the losers in the world due to the loss of your religion and in the Hereafter due to the punishment.

(66) Rather, worship Allah alone and do not ascribe a partner to Him. Be of those who are grateful to Him for the favours that He has given you.

(67) The idolaters did not show reverence to Allah as He deserves to be revered when they ascribed others of His weak and feeble creation as partners to Him. They were heedless of Allah's power, one of the manifestations of which is that the earth together with the mountains, trees, rivers, and oceans in it will be in His grasp on the day of resurrection, and that the seven heavens will be folded up in His right hand. He is transcendent, pure and above what the idolaters say and believe.

Beneficial Points:

1. Pride is a despicable and ominous quality that prevents a person from arriving at the truth.
2. The blackening of faces on the Day of Resurrection is a sign of the wretchedness of such people.
3. Ascribing partners to Allah destroys all righteous actions.
4. Allah, may He be glorified, on the Day of Judgement, will grasp the heavens and the earth with His right hand, in a manner which befits His Majesty.

وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلۡأَرۡضِ
إِلَّا مَن شَآءَ ٱللَّهُۖ ثُمَّ نُفِخَ فِيهِ أُخۡرَىٰ فَإِذَا هُمۡ قِيَامٞ يَنظُرُونَ
٦٨ وَأَشۡرَقَتِ ٱلۡأَرۡضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلۡكِتَٰبُ وَجِاْيٓءَ
بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ وَقُضِيَ بَيۡنَهُم بِٱلۡحَقِّ وَهُمۡ لَا يُظۡلَمُونَ
٦٩ وَوُفِّيَتۡ كُلُّ نَفۡسٖ مَّا عَمِلَتۡ وَهُوَ أَعۡلَمُ بِمَا يَفۡعَلُونَ ٧٠
وَسِيقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ جَهَنَّمَ زُمَرًاۖ حَتَّىٰٓ إِذَا جَآءُوهَا
فُتِحَتۡ أَبۡوَٰبُهَا وَقَالَ لَهُمۡ خَزَنَتُهَآ أَلَمۡ يَأۡتِكُمۡ رُسُلٞ مِّنكُمۡ
يَتۡلُونَ عَلَيۡكُمۡ ءَايَٰتِ رَبِّكُمۡ وَيُنذِرُونَكُمۡ لِقَآءَ يَوۡمِكُمۡ
هَٰذَاۚ قَالُواْ بَلَىٰ وَلَٰكِنۡ حَقَّتۡ كَلِمَةُ ٱلۡعَذَابِ عَلَى ٱلۡكَٰفِرِينَ
٧١ قِيلَ ٱدۡخُلُوٓاْ أَبۡوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَاۖ فَبِئۡسَ مَثۡوَى
ٱلۡمُتَكَبِّرِينَ ٧٢ وَسِيقَ ٱلَّذِينَ ٱتَّقَوۡاْ رَبَّهُمۡ إِلَى ٱلۡجَنَّةِ
زُمَرًاۖ حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتۡ أَبۡوَٰبُهَا وَقَالَ لَهُمۡ خَزَنَتُهَا
سَلَٰمٌ عَلَيۡكُمۡ طِبۡتُمۡ فَٱدۡخُلُوهَا خَٰلِدِينَ ٧٣ وَقَالُواْ
ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي صَدَقَنَا وَعۡدَهُۥ وَأَوۡرَثَنَا ٱلۡأَرۡضَ
نَتَبَوَّأُ مِنَ ٱلۡجَنَّةِ حَيۡثُ نَشَآءُۖ فَنِعۡمَ أَجۡرُ ٱلۡعَٰمِلِينَ ٧٤

(68) On the day when the angel appointed to blow the trumpet will blow it, everyone in the heavens and the earth will die. Then the angel will blow it a second time for the resurrection, and they will all stand up alive, looking on to see what Allah will do to them.

(69) The earth will light up when the Lord of Might will appear to decide between the servants. The records of deeds of people will be laid open, the prophets will be brought, and the guardian angels who were witness to the actions of people will be brought. Allah will decide between all of them with justice and they will not be wronged on that day. No person's evil deeds will be increased, or his good deeds decreased.

(70) Allah will give each soul its recompense in full, whether its actions were good or evil. Allah knows best what they do. Nothing of their actions, whether good or bad, is hidden from Him and He will give them the recompense of their actions on this day.

(71) The angels will drive those who rejected Allah to the fire in large crowds. When they will come to Hell, the angels appointed as its keepers will open its doors and receive them with reproach by saying to them: Did not messengers from your kind come to you reciting to you the signs of your Lord that were revealed to them, and warning you of meeting the Day of Resurrection because of the severe punishment therein? The disbelievers will say in confession: Indeed, that took place, but the word of punishment is binding on the disbelievers and we were disbelievers.

(72) It will be said to them, to further humiliate them and so they may lose all hope in Allah's mercy and ever coming out of the fire: Enter the doors of fire to remain therein forever. How terrible and bad is the place of those who were proud and arrogant against the truth.

(73) The angels will gently lead those who were mindful of their Lord, by fulfilling His instructions and avoiding His prohibitions, to Paradise in large crowds honoured. When they will come to Paradise its doors will be opened for them and the angels appointed to it will say to them: Peace be on you from every difficulty and from everything you dislike. Your hearts and your actions were pure, so enter Paradise to remain there forever.

(74) The believers will say when they enter Paradise: Praise be to Allah who was true to the promise that He made to us on the tongues of His messengers. He had promised to enter us into Paradise. He has given us the land of Paradise, in which we can live wherever we want to. How excellent is the reward of those who worked by doing righteous actions seeking the pleasure of their Lord!

Beneficial Points:

1. Evidence for the two blows of the trumpet.
2. Explanation of the humiliation that the disbelievers will encounter and the honour that the believers will receive.
3. Evidence of the disbelievers' living forever in Hell and the believers' living forever in bliss.
4. Good actions bring about good reward.

وَتَرَى ٱلۡمَلَٰٓئِكَةَ حَآفِّينَ مِنۡ حَوۡلِ ٱلۡعَرۡشِ يُسَبِّحُونَ بِحَمۡدِ
رَبِّهِمۡۚ وَقُضِيَ بَيۡنَهُم بِٱلۡحَقِّۚ وَقِيلَ ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٧٥

سُورَةُ غَافِرٍ

ترتيبها ٤٠ — آياتها ٨٥

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

حمٓ ١ تَنزِيلُ ٱلۡكِتَٰبِ مِنَ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡعَلِيمِ ٢ غَافِرِ ٱلذَّنۢبِ
وَقَابِلِ ٱلتَّوۡبِ شَدِيدِ ٱلۡعِقَابِ ذِي ٱلطَّوۡلِۖ لَآ إِلَٰهَ إِلَّا هُوَۖ إِلَيۡهِ
ٱلۡمَصِيرُ ٣ مَا يُجَٰدِلُ فِيٓ ءَايَٰتِ ٱللَّهِ إِلَّا ٱلَّذِينَ كَفَرُواْ فَلَا يَغۡرُرۡكَ
تَقَلُّبُهُمۡ فِي ٱلۡبِلَٰدِ ٤ كَذَّبَتۡ قَبۡلَهُمۡ قَوۡمُ نُوحٖ وَٱلۡأَحۡزَابُ
مِنۢ بَعۡدِهِمۡۖ وَهَمَّتۡ كُلُّ أُمَّةِۭ بِرَسُولِهِمۡ لِيَأۡخُذُوهُۖ
وَجَٰدَلُواْ بِٱلۡبَٰطِلِ لِيُدۡحِضُواْ بِهِ ٱلۡحَقَّ فَأَخَذۡتُهُمۡۖ فَكَيۡفَ
كَانَ عِقَابِ ٥ وَكَذَٰلِكَ حَقَّتۡ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ
كَفَرُوٓاْ أَنَّهُمۡ أَصۡحَٰبُ ٱلنَّارِ ٦ ٱلَّذِينَ يَحۡمِلُونَ ٱلۡعَرۡشَ
وَمَنۡ حَوۡلَهُۥ يُسَبِّحُونَ بِحَمۡدِ رَبِّهِمۡ وَيُؤۡمِنُونَ بِهِۦ وَيَسۡتَغۡفِرُونَ
لِلَّذِينَ ءَامَنُواْۖ رَبَّنَا وَسِعۡتَ كُلَّ شَيۡءٖ رَّحۡمَةٗ وَعِلۡمٗا فَٱغۡفِرۡ
لِلَّذِينَ تَابُواْ وَٱتَّبَعُواْ سَبِيلَكَ وَقِهِمۡ عَذَابَ ٱلۡجَحِيمِ ٧

(75) The angels on that witnessed day will surround the throne, declaring Allah's transcendence over what is not appropriate for Him as the disbelievers say. Allah will pass judgement between all creation with justice and will honour those whom He honours and punish those whom He punishes. It will be said: Praise be to Allah, the Lord of all created things for the judgement that He passed of mercy for His believing servants and punishment for His disbelieving servants.

Sūrah Ghafir (The Forgiver)

Themes of the Sūrah:

This surah focuses on addressing those who dispute with respect to Allah's signs by addressing them directly and calling them to turn to the truth.

Explanation:

① Ḥā Mīm. The discussion on similar letters has already passed in Sūrah Al-Baqarah.

② The revelation of the Qur'ān sent down to His Messenger, Muhammad (peace be upon him), is from Allah, the Mighty whom none can overpower, the Knower of the interests of His servants.

③ Forgiver of the sins of the sinful, Accepter of the repentance of those of His servants who turn to Him, Severe in retribution against those who do not repent from their sins, One of bounty and grace. There is no being deserving of worship besides Him. To Him alone is the return of the servants on the Day of Resurrection and He will give them the recompense they deserve.

④ No one disputes about Allah's signs that indicate to His Oneness and the truthfulness of His messengers except those who reject Allah due to their deficient intellects. Do not grieve over them and do not let the abundant provision and favours that they enjoy deceive you. Their being given respite is a means of gradually luring them into their own destruction.

⑤ Before them, the people of Noah denied, as did the confederates after Noah, including 'Ad, Thamud, the people of Lot, the people of Madyan all denied. Pharaoh also denied. Every nation plotted against their Messenger, to capture and kill him. They argued with the falsehood that they had, to remove the truth with it. But I seized all those nations. So reflect over how my retribution against them was! It was a severe retribution.

⑥ Like how Allah decided to destroy those denying nations, the Word of your Lord, O Messenger, is binding against the disbelievers, that they will be the inmates of the Fire.

⑦ The angels who carry the throne of your Lord, O Messenger, and those who are around it, declare the transcendence of their Lord from that which is not proper for Him, they believe in him, and seek forgiveness for those who have faith in Allah, saying in their supplication: Our Lord, Your knowledge and mercy encompass everything, so forgive those who repent from their sins and follow Your religion and protect them from being touched by the fire.

Beneficial Points:

1. Combining encouragement towards Allah's mercy and caution against the severity of His retribution, is a praiseworthy method of calling others to do good.
2. Seizing those communities who denied is a divine practice.
3. The angels declare the transcendence of their Lord.
4. Praising Allah is one of the etiquettes of supplication.
5. Praying for a Muslim in his absence benefits the person praying as well as the person being prayed for.

رَبَّنَا وَأَدۡخِلۡهُمۡ جَنَّٰتِ عَدۡنٍ ٱلَّتِي وَعَدتَّهُمۡ وَمَن صَلَحَ
مِنۡ ءَابَآئِهِمۡ وَأَزۡوَٰجِهِمۡ وَذُرِّيَّٰتِهِمۡۚ إِنَّكَ أَنتَ ٱلۡعَزِيزُ
ٱلۡحَكِيمُ ٨ وَقِهِمُ ٱلسَّيِّـَٔاتِۚ وَمَن تَقِ ٱلسَّيِّـَٔاتِ
يَوۡمَئِذٖ فَقَدۡ رَحِمۡتَهُۥۚ وَذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ٩ إِنَّ
ٱلَّذِينَ كَفَرُواْ يُنَادَوۡنَ لَمَقۡتُ ٱللَّهِ أَكۡبَرُ مِن مَّقۡتِكُمۡ
أَنفُسَكُمۡ إِذۡ تُدۡعَوۡنَ إِلَى ٱلۡإِيمَٰنِ فَتَكۡفُرُونَ ١٠ قَالُواْ رَبَّنَآ
أَمَتَّنَا ٱثۡنَتَيۡنِ وَأَحۡيَيۡتَنَا ٱثۡنَتَيۡنِ فَٱعۡتَرَفۡنَا بِذُنُوبِنَا فَهَلۡ
إِلَىٰ خُرُوجٖ مِّن سَبِيلٖ ١١ ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِيَ ٱللَّهُ
وَحۡدَهُۥ كَفَرۡتُمۡ وَإِن يُشۡرَكۡ بِهِۦ تُؤۡمِنُواْۚ فَٱلۡحُكۡمُ لِلَّهِ
ٱلۡعَلِيِّ ٱلۡكَبِيرِ ١٢ هُوَ ٱلَّذِي يُرِيكُمۡ ءَايَٰتِهِۦ وَيُنَزِّلُ لَكُم مِّنَ
ٱلسَّمَآءِ رِزۡقٗاۚ وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ١٣ فَٱدۡعُواْ ٱللَّهَ
مُخۡلِصِينَ لَهُ ٱلدِّينَ وَلَوۡ كَرِهَ ٱلۡكَٰفِرُونَ ١٤ رَفِيعُ
ٱلدَّرَجَٰتِ ذُو ٱلۡعَرۡشِ يُلۡقِي ٱلرُّوحَ مِنۡ أَمۡرِهِۦ عَلَىٰ مَن يَشَآءُ
مِنۡ عِبَادِهِۦ لِيُنذِرَ يَوۡمَ ٱلتَّلَاقِ ١٥ يَوۡمَ هُم بَٰرِزُونَۖ لَا يَخۡفَىٰ
عَلَى ٱللَّهِ مِنۡهُمۡ شَيۡءٞۚ لِّمَنِ ٱلۡمُلۡكُ ٱلۡيَوۡمَۖ لِلَّهِ ٱلۡوَٰحِدِ ٱلۡقَهَّارِ ١٦

⑧ The angels will say: "Our Lord, enter the believers into gardens of eternity which You promised You will enter them into, and enter those whose actions are good amongst their fathers, wives and children. It is you who are the Mighty with nobody to overpower You, Wise in your decreeing and planning.

⑨ And save them from their bad actions, so do not punish them as a result. Whomever You protect from punishment for his bad actions, then You have had mercy on him. This mercy by entry into Paradise is the great success which no success can compare with".

⑩ Those who disbelieved in Allah and His messengers will be addressed on the day of judgment when they enter the fire, whilst they will hate and curse themselves: "Allah's contempt for you when used to be called to believing in Allah, but you would disbelieve in Him, taking dieties besides Him, is greater than your own contempt for yourselves when being thrown into the fire."

⑪ The disbelievers will say, confessing their sins when their confession will not benefit: "Our Lord, You made us lifeless twice when we were non-existent then You created us, then you gave us death after that creation, and You gave us life twice by creating us from non-existence and by restoring us for the resurrection. We have admitted our sins we earned, so is there any route we can take to exit from the fire, so we can return to life to correct our actions so You become pleased with us?"

⑫ That punishment which you are punished with is because when Allah was called upon and no partner was associated with Him, you disbelieved in Him and made partners for Him. And when partners were worshipped alongside Allah, you believed. So the judgment is with Allah alone, High with His essence, decree and domination, the Great.

⑬ Allah is the one who shows you signs in the horizons and your own selves, to prove to you His power and His oneness, and He sends down for you rainwater from the skies so it becomes a cause for the provision you are given, such as plants, crops and so forth. And nobody takes lessons from the signs of Allah except one who turns to Him, sincerely repenting.

⑭ So call upon Allah, O believers, being sincere to Him in worship and supplication, without associating partners with Him, even though the disbelievers dislike that and it angers them.

⑮ So He is worthy of supplication and obedience being made sincere for Him, as He is elevated in ranks, separate from all of His creation. And He is the Lord of the Great Throne. He sends revelation upon whomever He wants from His servants, so that they become alive and make others alive, and so that they warn people of the day of judgment in which the first and last will meet one another.

⑯ The day in which they will be apparent having gathered on one plain. Nothing of theirs will be hidden from Allah, nothing of theirs will be hidden from Allah, everything from their own self, their actions, and their reward will be made apparent. He will ask: "For whom is the kingdom today?" There will be only be one answer at this time: the kingdom is for Allah, the One in His essence, qualities and actions, the Prevailing one who has dominated everything and for whom everything has submitted.

Beneficial Points:

1. The place for repentance to be accepted is the worldly life.
2. Those who repent often, turning to their Lord, benefit the most from the admonition.
3. The steadfastness of the believer is not affected by the stance of the disbelievers who reject his religion.
4. The tyrants and oppressors amongst the kings will humble themselves before Allah on the day of judgment.

ٱلْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ ٱلْيَوْمَ ۚ إِنَّ
ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٧﴾ وَأَنذِرْهُمْ يَوْمَ ٱلْءَازِفَةِ إِذِ ٱلْقُلُوبُ
لَدَى ٱلْحَنَاجِرِ كَـٰظِمِينَ ۚ مَا لِلظَّـٰلِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ
يُطَاعُ ﴿١٨﴾ يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ ﴿١٩﴾ وَٱللَّهُ
يَقْضِى بِٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَقْضُونَ
بِشَىْءٍ ۗ إِنَّ ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٢٠﴾ ۞ أَوَلَمْ يَسِيرُوا۟ فِى
ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلَّذِينَ كَانُوا۟ مِن قَبْلِهِمْ ۚ
كَانُوا۟ هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَاثَارًا فِى ٱلْأَرْضِ فَأَخَذَهُمُ ٱللَّهُ
بِذُنُوبِهِمْ وَمَا كَانَ لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ﴿٢١﴾ ذَٰلِكَ بِأَنَّهُمْ
كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَـٰتِ فَكَفَرُوا۟ فَأَخَذَهُمُ ٱللَّهُ ۚ
إِنَّهُۥ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ﴿٢٢﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَـٰتِنَا
وَسُلْطَـٰنٍ مُّبِينٍ ﴿٢٣﴾ إِلَىٰ فِرْعَوْنَ وَهَـٰمَـٰنَ وَقَـٰرُونَ
فَقَالُوا۟ سَـٰحِرٌ كَذَّابٌ ﴿٢٤﴾ فَلَمَّا جَآءَهُم بِٱلْحَقِّ مِنْ
عِندِنَا قَالُوا۟ ٱقْتُلُوٓا۟ أَبْنَآءَ ٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ وَٱسْتَحْيُوا۟
نِسَآءَهُمْ ۚ وَمَا كَيْدُ ٱلْكَـٰفِرِينَ إِلَّا فِى ضَلَـٰلٍ ﴿٢٥﴾

ثلاثة أرباع الحزب ٤٧

⑰ Today, every soul will be rewarded for the action it earned: if it was good, then the reward will be good, and if it was bad, then it will be bad. There will be no injustice on this day, because the judge is Allah who is Just. Allah is swift in taking account of His servants, due to His knowledge encompassing them.

⑱ O Messenger, warn them of the day of judgment. This day of judgment which has drawn near and is coming, and everything which is coming will soon arrive. When the hearts will rise, due to its intense horror, until they reach the throats, They will all be silent, with none of them speaking except whom the Merciful gives permission to. Those who wronged themselves through idolatry and sins will not have any friend, relative or an intercessor who will listen, even if he had the ability to intercede.

⑲ He knows what the eyes of the lookers secretly glance at and He knows what the hearts conceal. None of that is hidden from Him.

⑳ Allah judges with justice, so He does not wrong anyone by decreasing His good actions or increasing His bad actions. And those whom the idolaters worship besides Allah cannot judge with anything, because they do not possess anything. Allah is Hearing of the sayings of His servants, Seeing their intentions and actions, and He shall reward them for that.

㉑ Have these idolaters not travelled on earth, so that they can ponder how the outcome was of the nations before them who denied, as it was a bad end? Those nations were stronger than they are, and they left an impression on earth by buildings which these people have not left, but Allah destroyed them because of their sins, and they had nobody to protect them from the punishment of Allah.

㉒ That punishment which befell them only befell them because their messengers used to come to them with clear proof and evident miracles, but they disbelieved in Allah and denied His messengers. Allah seized them, despite their strength, and destroyed them. He is Powerful, severe in punishing those who disbelieve in Him and deny His messengers.

When the Prophet (peace be upon him) encountered the denial of his people, Allah mentioned the story of Moses with Pharaoh, to give him good news that the outcome of his matter will be divine help. He said:

㉓ I sent Moses with My clear signs and decisive proof.

㉔ To Pharaoh, his minister Haman, and Qarun, and so they said: “Moses is a magician and a liar in his claim to be a messenger”.

㉕ Then when Moses came to them with the proof to show his truthfulness, Pharaoh said: “Kill the sons of those who have believed in Moses and keep their women alive, to disgrace them”. And the plot of the disbelievers to attempt to reduce the number of believers will only perish not being successful.

Beneficial Points:

1. The horrors of the day of judgment will be intense.
2. Allah’s knowledge will encompass His servants’ actions, be they hidden or apparent.
3. The plot of the disbelievers will perish, regardless of how intense it may be.

وَقَالَ فِرۡعَوۡنُ ذَرُونِيٓ أَقۡتُلۡ مُوسَىٰ وَلۡيَدۡعُ رَبَّهُۥٓۖ إِنِّيٓ أَخَافُ
أَن يُبَدِّلَ دِينَكُمۡ أَوۡ أَن يُظۡهِرَ فِي ٱلۡأَرۡضِ ٱلۡفَسَادَ ٢٦
وَقَالَ مُوسَىٰٓ إِنِّي عُذۡتُ بِرَبِّي وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٖ لَّا يُؤۡمِنُ
بِيَوۡمِ ٱلۡحِسَابِ ٢٧ وَقَالَ رَجُلٞ مُّؤۡمِنٞ مِّنۡ ءَالِ فِرۡعَوۡنَ
يَكۡتُمُ إِيمَٰنَهُۥٓ أَتَقۡتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ ٱللَّهُ وَقَدۡ
جَآءَكُم بِٱلۡبَيِّنَٰتِ مِن رَّبِّكُمۡۖ وَإِن يَكُ كَٰذِبٗا فَعَلَيۡهِ
كَذِبُهُۥۖ وَإِن يَكُ صَادِقٗا يُصِبۡكُم بَعۡضُ ٱلَّذِي يَعِدُكُمۡۖ
إِنَّ ٱللَّهَ لَا يَهۡدِي مَنۡ هُوَ مُسۡرِفٞ كَذَّابٞ ٢٨ يَٰقَوۡمِ لَكُمُ
ٱلۡمُلۡكُ ٱلۡيَوۡمَ ظَٰهِرِينَ فِي ٱلۡأَرۡضِ فَمَن يَنصُرُنَا مِنۢ بَأۡسِ ٱللَّهِ
إِن جَآءَنَاۚ قَالَ فِرۡعَوۡنُ مَآ أُرِيكُمۡ إِلَّا مَآ أَرَىٰ وَمَآ أَهۡدِيكُمۡ
إِلَّا سَبِيلَ ٱلرَّشَادِ ٢٩ وَقَالَ ٱلَّذِيٓ ءَامَنَ يَٰقَوۡمِ إِنِّيٓ أَخَافُ
عَلَيۡكُم مِّثۡلَ يَوۡمِ ٱلۡأَحۡزَابِ ٣٠ مِثۡلَ دَأۡبِ قَوۡمِ نُوحٖ وَعَادٖ
وَثَمُودَ وَٱلَّذِينَ مِنۢ بَعۡدِهِمۡۚ وَمَا ٱللَّهُ يُرِيدُ ظُلۡمٗا لِّلۡعِبَادِ ٣١
وَيَٰقَوۡمِ إِنِّيٓ أَخَافُ عَلَيۡكُمۡ يَوۡمَ ٱلتَّنَادِ ٣٢ يَوۡمَ تُوَلُّونَ مُدۡبِرِينَ
مَا لَكُم مِّنَ ٱللَّهِ مِنۡ عَاصِمٖۗ وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِنۡ هَادٖ ٣٣

㉖ Pharaoh said: "Leave me to kill Moses, as a punishment for him, and let him call upon his Lord to save him from me. I do not care if he calls upon His Lord. I fear he will change your religion which you follow or corruption will appear on earth by killing and destruction".

㉗ Moses (peace be upon him) said: "I have sought the protection of my Lord and your Lord against every person who is arrogant to accepting and having faith in the truth, not believing in the resurrection, accounting and punishment.

㉘ A believing man from the family of Pharoah, who was hiding his faith from his people said, criticising them for deciding to kill Moses: "Are you going to kill a man without any crime, besides him saying: 'My Lord is Allah', despite the fact he brought you miracles and proof to show the truthfulness of his claim to be a messenger from his Lord? If he really is a liar, his lying will turn against him, but if he is truthful, some of the punishment he is promising will quickly befall you. Allah does not guide to the truth one who trespasses His limits and who lies against Allah and His messengers.

㉙ O people, for you is the kingdom today, dominating in the land of Egypt. So who will save us from Allah's punishment if it comes to us due to killing Moses?" Pharaoh said: "The opinion is my opinion and the judgment is my judgment. And I have decided to kill Moses, to remove evil and corruption. I only guide you to what is right and correct."

㉚ And the one who brought faith said, advising his people: "I fear for you, if you kill Moses unjustly and oppressively, a punishment like the punishment of the groups that united against their prophets previously, then Allah destroyed them.

㉛ Like those who disbelieved and denied the messengers, such as the people of Noah, Aad, Thamud, and those who came after them. Allah destroyed them due to their disbelief and denial of their messengers. And Allah does not intend to oppress the servants. He only punishes them due to their sins.

㉜ O people, I fear for you the day of judgment. That day when people will call one another, calling their relatives or those of status, thinking that they can benefit them in this frightening place.

㉝ The day you will turn away, running out of fear from the fire. You will not have any protector to protect you from Allah's punishment. Whomever Allah abandons and does not place faith in his heart then there no one who can guide him.

Beneficial Points:

1. Pharaoh's heresy.
2. The believer seeks refuge in his Lord to protect him from the plot of his enemies.
3. The permissibility of hiding one's faith due to a predominant interest or to ward off harm.
4. Presenting advice to people is a quality of the believers.

وَلَقَدۡ جَآءَكُمۡ يُوسُفُ مِن قَبۡلُ بِٱلۡبَيِّنَٰتِ فَمَا زِلۡتُمۡ فِي
شَكّٖ مِّمَّا جَآءَكُم بِهِۦۖ حَتَّىٰٓ إِذَا هَلَكَ قُلۡتُمۡ لَن يَبۡعَثَ ٱللَّهُ
مِنۢ بَعۡدِهِۦ رَسُولٗاۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَنۡ هُوَ مُسۡرِفٞ
مُّرۡتَابٌ ٣٤ ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِ ٱللَّهِ بِغَيۡرِ سُلۡطَٰنٍ
أَتَىٰهُمۡۖ كَبُرَ مَقۡتًا عِندَ ٱللَّهِ وَعِندَ ٱلَّذِينَ ءَامَنُواْۚ كَذَٰلِكَ
يَطۡبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلۡبِ مُتَكَبِّرٖ جَبَّارٖ ٣٥ وَقَالَ فِرۡعَوۡنُ
يَٰهَٰمَٰنُ ٱبۡنِ لِي صَرۡحٗا لَّعَلِّيٓ أَبۡلُغُ ٱلۡأَسۡبَٰبَ ٣٦ أَسۡبَٰبَ
ٱلسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُۥ كَٰذِبٗاۚ
وَكَذَٰلِكَ زُيِّنَ لِفِرۡعَوۡنَ سُوٓءُ عَمَلِهِۦ وَصُدَّ عَنِ ٱلسَّبِيلِۚ
وَمَا كَيۡدُ فِرۡعَوۡنَ إِلَّا فِي تَبَابٖ ٣٧ وَقَالَ ٱلَّذِيٓ ءَامَنَ
يَٰقَوۡمِ ٱتَّبِعُونِ أَهۡدِكُمۡ سَبِيلَ ٱلرَّشَادِ ٣٨ يَٰقَوۡمِ
إِنَّمَا هَٰذِهِ ٱلۡحَيَوٰةُ ٱلدُّنۡيَا مَتَٰعٞ وَإِنَّ ٱلۡأٓخِرَةَ هِيَ
دَارُ ٱلۡقَرَارِ ٣٩ مَنۡ عَمِلَ سَيِّئَةٗ فَلَا يُجۡزَىٰٓ إِلَّا مِثۡلَهَاۖ
وَمَنۡ عَمِلَ صَٰلِحٗا مِّن ذَكَرٍ أَوۡ أُنثَىٰ وَهُوَ مُؤۡمِنٞ فَأُوْلَٰٓئِكَ
يَدۡخُلُونَ ٱلۡجَنَّةَ يُرۡزَقُونَ فِيهَا بِغَيۡرِ حِسَابٖ ٤٠

㉞ Joseph came to you before Moses with clear proof for the oneness of Allah, but you remained in doubt and denial of what he brought, until when he died you increased in doubt and uncertainty, and you said: “Allah will never send a messenger after him”. Just as you are misguided from the truth, Allah leads astray every person who trespasses the limits of Allah and doubts His oneness.

㉟ Those who argue about the verses of Allah to refute them without any proof or evidence that has come to them, their argument is greatly hated in the eyes of Allah and in the eyes of those who brought faith in Allah and His messengers. Just as Allah sealed the hearts of these who argue about our verses to refute them, Allah seals the heart of every person who is arrogant to the truth and tyrannical, thus he does not find the path to what is right nor is he guided to good.

㊱ Pharaoh said to his minister Haman: “O Haman, build for me a high building, in the hope I can reach the paths.

㊲ In the hope I can reach the paths which lead to the skies, so I can see the Allah of Moses that he claims is the true Allah. And I believe Moses is lying in what he claims”. And in this way, Pharoah’s bad deeds were adorned for him when he made his request to Haman, and he was turned from the true path to the path of misguidance.And the plot of Pharaoh to make the falsehood he believed dominant and to refute the truth Moses brought, is in complete loss. It will be a vain attempt, ending in failure and eternal wretchedness.

㊳ The man who believed from the family of Pharaoh said, advising his people and guiding them to the true path: “O people, follow me; I shall show you and guide you to the correct path and guidance to the truth.

㊴ O people, this worldly life is only an enjoyment of temporary pleasures, so let it not deceive you with the short-lived enjoyment it contains. The abode of the Hereafter with the everlasting pleasure it contains is the abode of permanence and residence, so work for it by obeying Allah, and be wary of becoming preoccupied from acting for it due to your worldly life.

㊵ Whoever does a bad action, he will never be rewarded except with the like of what he did, without punishment being added to it. And whoever does a good action seeking Allah’s pleasure through it, whether the doer is male or female, provided he is a believer in Allah and His messengers - will enter Paradise on the day of judgment. Allah will grant them provision, through what He has placed in it of fruits and the everlasting pleasure which will never end, without account.

Beneficial Points:

1. Arguing to refute the truth and establish falsehood is a bad characteristic amongst the characteristics of the misguided.
2. Pride prevents one from being guided to the truth.
3. The truth will always remain and any plot of the disbeliever to change it will fail.
4. The necessity of preparing for the Hereafter and not being preoccupied from it due to the world.

۞ وَيَٰقَوۡمِ مَا لِيٓ أَدۡعُوكُمۡ إِلَى ٱلنَّجَوٰةِ وَتَدۡعُونَنِيٓ إِلَى ٱلنَّارِ
٤١ تَدۡعُونَنِي لِأَكۡفُرَ بِٱللَّهِ وَأُشۡرِكَ بِهِۦ مَا لَيۡسَ لِي بِهِۦ
عِلۡمٞ وَأَنَا۠ أَدۡعُوكُمۡ إِلَى ٱلۡعَزِيزِ ٱلۡغَفَّٰرِ ٤٢ لَا جَرَمَ أَنَّمَا
تَدۡعُونَنِيٓ إِلَيۡهِ لَيۡسَ لَهُۥ دَعۡوَةٞ فِي ٱلدُّنۡيَا وَلَا فِي ٱلۡأٓخِرَةِ
وَأَنَّ مَرَدَّنَآ إِلَى ٱللَّهِ وَأَنَّ ٱلۡمُسۡرِفِينَ هُمۡ أَصۡحَٰبُ ٱلنَّارِ
٤٣ فَسَتَذۡكُرُونَ مَآ أَقُولُ لَكُمۡۚ وَأُفَوِّضُ أَمۡرِيٓ إِلَى ٱللَّهِۚ
إِنَّ ٱللَّهَ بَصِيرُۢ بِٱلۡعِبَادِ ٤٤ فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُواْۖ
وَحَاقَ بِـَٔالِ فِرۡعَوۡنَ سُوٓءُ ٱلۡعَذَابِ ٤٥ ٱلنَّارُ يُعۡرَضُونَ
عَلَيۡهَا غُدُوّٗا وَعَشِيّٗاۚ وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ أَدۡخِلُوٓاْ ءَالَ
فِرۡعَوۡنَ أَشَدَّ ٱلۡعَذَابِ ٤٦ وَإِذۡ يَتَحَآجُّونَ فِي ٱلنَّارِ
فَيَقُولُ ٱلضُّعَفَٰٓؤُاْ لِلَّذِينَ ٱسۡتَكۡبَرُوٓاْ إِنَّا كُنَّا لَكُمۡ
تَبَعٗا فَهَلۡ أَنتُم مُّغۡنُونَ عَنَّا نَصِيبٗا مِّنَ ٱلنَّارِ ٤٧ قَالَ
ٱلَّذِينَ ٱسۡتَكۡبَرُوٓاْ إِنَّا كُلّٞ فِيهَآ إِنَّ ٱللَّهَ قَدۡ حَكَمَ
بَيۡنَ ٱلۡعِبَادِ ٤٨ وَقَالَ ٱلَّذِينَ فِي ٱلنَّارِ لِخَزَنَةِ جَهَنَّمَ
ٱدۡعُواْ رَبَّكُمۡ يُخَفِّفۡ عَنَّا يَوۡمٗا مِّنَ ٱلۡعَذَابِ ٤٩

㊶ O people, why is it that I call you towards salvation from loss in the worldly life and the Hereafter by bringing faith in Allah and good actions, but you call me to enter the fire by asking me to disbelieve in Allah and disobey Him?
㊷ You are calling me to your falsehood in the hope that I disbelieve in Allah and worship alongside Him others, the truth of which I have no knowledge of, and I am calling you to have faith in Allah, the Mighty whom nobody can overpower, the Prevailing who has subdued everything.
㊸ Truly, what you call me to have faith in and obey is not fit to be called to in this world or the Hereafter nor does it respond to whoever calls upon it. The return of us all is to Allah alone and those who transgress in disbelief and sins are the people of the fire who will enter it forever on the day of judgment.

㊹ But they rejected his advice, and so he said: "You will remember the advice I gave you and you will regret not accepting it. And I entrust all my affairs over to Allah alone. Allah is Seeing of His servants; nothing of their actions is hidden from Him".
㊺ So Allah protected him from their evil plot when they intended to kill him, and the punishment of drowning enveloped the followers of Pharaoh, as Allah destroyed him and all his armies in this world.
㊻ And after their death they will be exposed to the fire at the beginning and end of the day, and on the day of judgment it will be said: "Enter the followers of Pharaoh into the most severe and greatest punishment, due to the disbelief, denial and preventing others from Allah's way."
㊼ O Messenger, remember when the followers and the leaders from the people of hell will argue, so the oppressed followers will say to the arrogant leaders: "We were your followers in misguidance in the world, so are you going to relieve us of some of Allah's punishment by bearing it on our behalf?"
㊽ The arrogant leaders will say: "We are in the fire, regardless of whether we were followers or leaders. None of us will bear a part of the punishment of the Hereafter. Allah has decided between the servants, so He has given everyone the punishment they deserve".
㊾ Those being punished in the fire from the followers and leaders will say to the keepers of hell, once they have lost hope in leaving the fire and returning to the worldly life to repent: "Call upon your Lord to lessen from us one day of this everlasting punishment".

Beneficial Points:

1. Faith is a means of salvation and disbelief is a means of destruction.
2. The importance of reliance upon Allah.
3. The salvation of the caller to Allah from the plots of his enemies.
4. Punishment in the Transitory Stage is real.
5. The disbelievers will latch on to any means which can relieve them from the fire, even for a limited time, but this will never happen.

قَالُوٓاْ أَوَلَمۡ تَكُ تَأۡتِيكُمۡ رُسُلُكُم بِٱلۡبَيِّنَٰتِۖ قَالُواْ بَلَىٰۚ
قَالُواْ فَٱدۡعُواْۗ وَمَا دُعَٰٓؤُاْ ٱلۡكَٰفِرِينَ إِلَّا فِي ضَلَٰلٍ ٥٠
إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُواْ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا
وَيَوۡمَ يَقُومُ ٱلۡأَشۡهَٰدُ ٥١ يَوۡمَ لَا يَنفَعُ ٱلظَّٰلِمِينَ مَعۡذِرَتُهُمۡۖ
وَلَهُمُ ٱللَّعۡنَةُ وَلَهُمۡ سُوٓءُ ٱلدَّارِ ٥٢ وَلَقَدۡ ءَاتَيۡنَا مُوسَى
ٱلۡهُدَىٰ وَأَوۡرَثۡنَا بَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡكِتَٰبَ ٥٣ هُدٗى
وَذِكۡرَىٰ لِأُوْلِي ٱلۡأَلۡبَٰبِ ٥٤ فَٱصۡبِرۡ إِنَّ وَعۡدَ ٱللَّهِ
حَقّٞ وَٱسۡتَغۡفِرۡ لِذَنۢبِكَ وَسَبِّحۡ بِحَمۡدِ رَبِّكَ بِٱلۡعَشِيِّ
وَٱلۡإِبۡكَٰرِ ٥٥ إِنَّ ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِ ٱللَّهِ
بِغَيۡرِ سُلۡطَٰنٍ أَتَىٰهُمۡ إِن فِي صُدُورِهِمۡ إِلَّا كِبۡرٞ
مَّا هُم بِبَٰلِغِيهِۚ فَٱسۡتَعِذۡ بِٱللَّهِۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ
ٱلۡبَصِيرُ ٥٦ لَخَلۡقُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ أَكۡبَرُ مِنۡ
خَلۡقِ ٱلنَّاسِ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٥٧
وَمَا يَسۡتَوِي ٱلۡأَعۡمَىٰ وَٱلۡبَصِيرُ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ وَلَا ٱلۡمُسِيٓءُۚ قَلِيلٗا مَّا تَتَذَكَّرُونَ ٥٨

(50) The keepers of hell will say in response to the disbelievers: “Did your messengers not come to you with clear proof and evidence?” The disbelievers will say: “Indeed, they used to come to us with clear proof and evidence”. The keepers will say to mock them: “You call, for we are not going to intercede for the disbelievers. But the call of the disbelievers is not but in error and waste, as it will not be accepted from them due to their disbelief”. After Allah mentioned the story of Pharaoh and the outcome of his and his followers’ affairs in this world and the Hereafter, He mentioned the matter of the Messenger and the believers, and the help they will gain in this life and the Hereafter, and so He said:

(51) I will make My messengers and those who believe in what they brought victorious in this world by making their proof manifest and by supporting them against their enemies. And I shall make them victorious on the day of judgement by entering them into Paradise and punishing their disputants in this world by entering them into the fire. This is after the people of truth from the prophets, angels bear witness regarding the message being conveyed and the denial of the disbelieving nations.

(52) On the day when no excuse will benefit those who wronged themselves by disbelief and sin, and they will be distanced on that day from Allah’s mercy, and for them is the evil abode and painful punishment.

(53) And I granted Moses miracles and knowledge through which the Israelites would be guided to the truth, and I made the Torah an inherited book amongst the Children of Israel, each generation would pass on it on to the other.

(54) As a guidance to the true path and a reminder to the people of sound intellect.

(55) O Messenger, be patient on the denial and harm by your people which you face. Allah’s promise of help and support to you is true without doubt. And seek forgiveness for your sin and glorify the praise of your Lord at the beginning and end of the day.

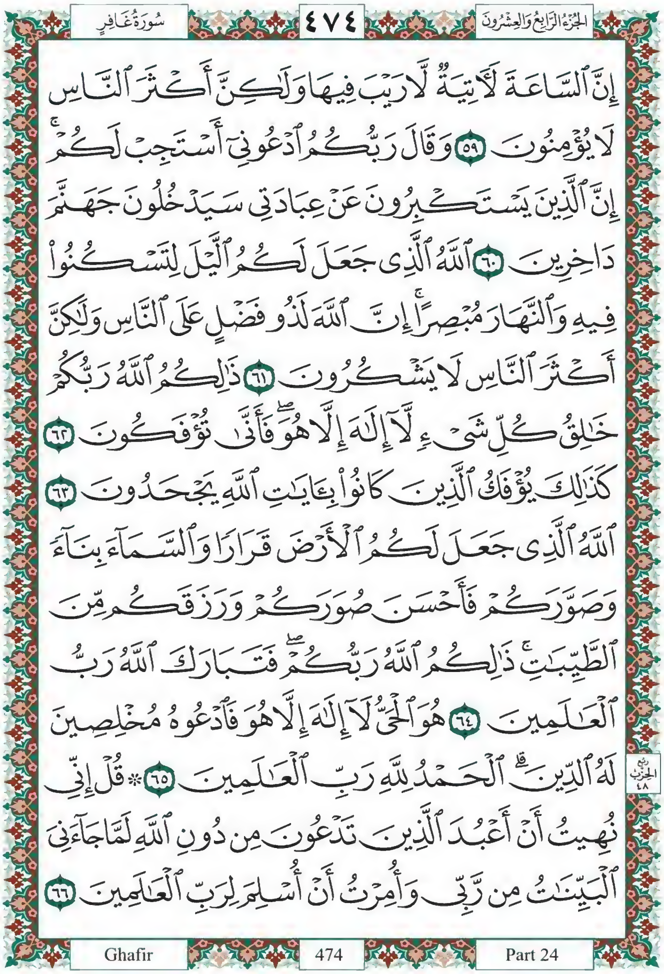
(56) Those who dispute the signs of Allah, striving to refute them without any evidence, do so only because of arrogance to it and a desire for dominance (in this world). They will never achieve their goal of dominance so hold firm, O Messenger, to Allah. It is He who is Hearing of the servants’ statements, Seeing their actions. None of it will escape Him and He will reward them for it.

(57) The creation of the heavens and the earth and their greatness and vastness are greater than the creation of mankind, so the one who made them despite their greatness has the power to bring the dead back to life from their graves, to take them to account and reward them. But most people do not know, so they do not consider it nor do they deem it a proof for the resurrection, despite it being so clear.

(58) The one who cannot see and the one who can see are not equal, nor are those who have faith in Allah, accept His messengers and do good actions, equal to those who do wrong and have corrupt belief! You do not remember except a little, because if you had remembered you would have known the difference between the two groups so you could strive to be amongst those who have faith and did good deeds, seeking the pleasure of Allah.

Beneficial Points:

1. Allah’s help for His messengers and the believers is an established divine practice.
2. The excuse of the oppressor on the day of judgment will not benefit him.
3. The importance of patience in facing falsehood.
4. The creation of the heavens and the earth proving the resurrection, because He who created that which is great has the power to restore to life that which is smaller.



إِنَّ ٱلسَّاعَةَ لَءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ
لَا يُؤْمِنُونَ ﴿٥٩﴾ وَقَالَ رَبُّكُمُ ٱدْعُونِيٓ أَسْتَجِبْ لَكُمْۚ
إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ
دَاخِرِينَ ﴿٦٠﴾ ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُواْ
فِيهِ وَٱلنَّهَارَ مُبْصِرًاۚ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ
أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ
خَٰلِقُ كُلِّ شَيْءٖ لَّآ إِلَٰهَ إِلَّا هُوَۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٦٢﴾
كَذَٰلِكَ يُؤْفَكُ ٱلَّذِينَ كَانُواْ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ ﴿٦٣﴾
ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلْأَرْضَ قَرَارٗا وَٱلسَّمَآءَ بِنَآءٗ
وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُم مِّنَ
ٱلطَّيِّبَٰتِۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْۖ فَتَبَارَكَ ٱللَّهُ رَبُّ
ٱلْعَٰلَمِينَ ﴿٦٤﴾ هُوَ ٱلْحَيُّ لَآ إِلَٰهَ إِلَّا هُوَ فَٱدْعُوهُ مُخْلِصِينَ
لَهُ ٱلدِّينَۗ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٦٥﴾ ۞ قُلْ إِنِّي
نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَمَّا جَآءَنِيَ
ٱلْبَيِّنَٰتُ مِن رَّبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٦٦﴾

ربع الحزب ٤٨

(59) The Hour in which Allah will raise the dead for reckoning and reward is definitely coming, without doubt, but most people do not believe it is coming. That is why they do not prepare for it through faith and good actions.

(60) O people, your Lord said: “Call upon Me alone and worship Me alone, and do not associate any partner with Me. Those who are too arrogant in worshipping Me alone will enter the fire on the Day of Judgment, low and disgraced”.

(61) Allah is the One who has made the night dark for you, so you can find peace in it and rest, and He made the day bright and clear so that you can work in it. Allah is full of great grace to the people when He granted them His apparent and hidden blessings, but most people do not thank Him for what He has blessed them with.

(62) That Allah who graciously gave you His favours is the Creator of everything, so there is no creator besides Him. There is no true Allah besides Him. So how do you turn away from His worship towards worshipping others who do not possess any benefit or harm?

(63) Just as these people were turned away from faith in Allah and worshipping Him alone, those who reject Allah’s signs which prove His oneness are turned away in every age and place. So they do not find their way to the truth nor are they divinely guided to it.

(64) O people, Allah is the one who made the earth a suitable place for dwelling/living, and the sky firmly formed above you, prevented from collapsing. And He formed you in the wombs of your mothers, then made perfected your formsyour forms. And He granted you provision from lawful, pleasant foods. He who granted you these blessings is Allah your Lord. So blessed is Allah, Lord of all the creation. There is no Lord besides Him.

(65) He is the Living who will not die. There is no true Allah besides Him. So call upon him in worship and supplication, seeking His pleasure alone, and do not associate any of His creation as partners with Him. All praise is for Allah, Lord of the creation.

(66) O Messenger, say: “Allah has forbidden me from worshipping those whom you worship besides Allah, these idols which do not benefit or harm, when the clear proof and evidence have come to me regarding the falsehood of worshipping them. And Allah has ordered me to submit to Him alone through worship, as He is the Lord of all the creation. There is no Lord besides Him.

Beneficial Points:

1. Supplication is included in the meaning of worship which can only be directed towards Allah, as supplication is the essence of worship.
2. The favours of Allah require gratitude from the servants.
3. Allah is ever Living.
4. The importance of sincerity in actions.

هُوَ ٱلَّذِي خَلَقَكُم مِّن تُرَابٖ ثُمَّ مِن نُّطۡفَةٖ ثُمَّ مِنۡ عَلَقَةٖ ثُمَّ
يُخۡرِجُكُمۡ طِفۡلٗا ثُمَّ لِتَبۡلُغُوٓاْ أَشُدَّكُمۡ ثُمَّ لِتَكُونُواْ شُيُوخٗاۚ
وَمِنكُم مَّن يُتَوَفَّىٰ مِن قَبۡلُۖ وَلِتَبۡلُغُوٓاْ أَجَلٗا مُّسَمّٗى وَلَعَلَّكُمۡ
تَعۡقِلُونَ (٦٧) هُوَ ٱلَّذِي يُحۡيِۦ وَيُمِيتُۖ فَإِذَا قَضَىٰٓ أَمۡرٗا فَإِنَّمَا
يَقُولُ لَهُۥ كُن فَيَكُونُ (٦٨) أَلَمۡ تَرَ إِلَى ٱلَّذِينَ يُجَٰدِلُونَ
فِيٓ ءَايَٰتِ ٱللَّهِ أَنَّىٰ يُصۡرَفُونَ (٦٩) ٱلَّذِينَ كَذَّبُواْ بِٱلۡكِتَٰبِ
وَبِمَآ أَرۡسَلۡنَا بِهِۦ رُسُلَنَاۖ فَسَوۡفَ يَعۡلَمُونَ (٧٠) إِذِ ٱلۡأَغۡلَٰلُ
فِيٓ أَعۡنَٰقِهِمۡ وَٱلسَّلَٰسِلُ يُسۡحَبُونَ (٧١) فِي ٱلۡحَمِيمِ
ثُمَّ فِي ٱلنَّارِ يُسۡجَرُونَ (٧٢) ثُمَّ قِيلَ لَهُمۡ أَيۡنَ مَا كُنتُمۡ
تُشۡرِكُونَ (٧٣) مِن دُونِ ٱللَّهِۖ قَالُواْ ضَلُّواْ عَنَّا بَل لَّمۡ نَكُن
نَّدۡعُواْ مِن قَبۡلُ شَيۡـٔٗاۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ ٱلۡكَٰفِرِينَ (٧٤)
ذَٰلِكُم بِمَا كُنتُمۡ تَفۡرَحُونَ فِي ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّ وَبِمَا كُنتُمۡ
تَمۡرَحُونَ (٧٥) ٱدۡخُلُوٓاْ أَبۡوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَاۖ فَبِئۡسَ مَثۡوَى
ٱلۡمُتَكَبِّرِينَ (٧٦) فَٱصۡبِرۡ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞۚ فَإِمَّا نُرِيَنَّكَ
بَعۡضَ ٱلَّذِي نَعِدُهُمۡ أَوۡ نَتَوَفَّيَنَّكَ فَإِلَيۡنَا يُرۡجَعُونَ (٧٧)

(67) He is the one who created Adam from soil, then He created you after him from a sperm-drop, then after a sperm-drop from clotted blood, then after that He takes you out of your mothers' wombs as small children, then so that you reach the peak of your strength, then so that you grow older until you become elders. And some of you die before that, and so that you reach a fixed time in the knowledge of Allah which you cannot decrease or increase, and so that you benefit from these proof and evidence for His power and oneness.

(68) He alone is the one in whose hand is giving life and He alone is the one in whose hand is giving death. So when He decides a matter, He only says to that matter: "Be" and it becomes.

(69) O Messenger, do you not see those who argue about the signs of Allah, denying them despite them being clear, so you can wonder at their condition whilst they are turning away from the truth despite it being so clear?

(70) Those who denied the Qur'ān and the truth I sent My messengers with - these deniers will soon learn the outcome of their denial and they shall see the bad ending.

(71) They will learn its outcome when the shackles will be on their necks and the chains on their feet, with the angels of hell dragging them.

(72) They will drag them in hot boiling water, then they will be burnt in the fire.

(73) Then it will be said to them, to scold and rebuke them: "Where are your claimed Allahs you committed idolatry by worshipping?

(74) Besides Allah, from your idols who could not benefit or harm?" The disbelievers will say: "They have disappeared from us, so we cannot see them. In fact, we did not worship anything in the world which deserved to be worshipped". In the way these people were led astray, Allah leads the disbelievers astray from the truth in every era and place.

(75) It will be said to them: "That punishment which you are suffering is due to your rejoicing over the idolatry you were upon and due to your excess in rejoicing.

(76) Enter the doors of hell, staying therein forever. Wretched is the abode in which those arrogant to the truth will reside". After Allah's Messenger (peace be upon him) suffered what he did from his people, Allah ordered him to be patient and consoled him through the help He promised him.

(77) O Messenger, be patient on the harming and denial of your people. The promise of Allah to help you is true without doubt. So I will either show you in your lifetime some of the punishment I promise them, as occurred in the Battle of Badr, or I will make you die before that. To Me alone they will return on the Day of Judgment, reward them for their actions accordingly, entering them into the fire they will remain in forever.

Beneficial Points:

1. We can learn from Allah's divine custom of creating progressively that we must also fulfill our projects gradually.
2. How hideous it is to rejoice over evil
3. The importance of patience in our daily life especially those who enjoin the good

وَلَقَدۡ أَرۡسَلۡنَا رُسُلٗا مِّن قَبۡلِكَ مِنۡهُم مَّن قَصَصۡنَا عَلَيۡكَ
وَمِنۡهُم مَّن لَّمۡ نَقۡصُصۡ عَلَيۡكَۗ وَمَا كَانَ لِرَسُولٍ أَن يَأۡتِيَ
بِـَٔايَةٍ إِلَّا بِإِذۡنِ ٱللَّهِۚ فَإِذَا جَآءَ أَمۡرُ ٱللَّهِ قُضِيَ بِٱلۡحَقِّ وَخَسِرَ
هُنَالِكَ ٱلۡمُبۡطِلُونَ ٧٨ ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَنۡعَٰمَ
لِتَرۡكَبُواْ مِنۡهَا وَمِنۡهَا تَأۡكُلُونَ ٧٩ وَلَكُمۡ فِيهَا مَنَٰفِعُ
وَلِتَبۡلُغُواْ عَلَيۡهَا حَاجَةٗ فِي صُدُورِكُمۡ وَعَلَيۡهَا وَعَلَى
ٱلۡفُلۡكِ تُحۡمَلُونَ ٨٠ وَيُرِيكُمۡ ءَايَٰتِهِۦ فَأَيَّ ءَايَٰتِ ٱللَّهِ
تُنكِرُونَ ٨١ أَفَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَيَنظُرُواْ كَيۡفَ
كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ كَانُوٓاْ أَكۡثَرَ مِنۡهُمۡ وَأَشَدَّ
قُوَّةٗ وَءَاثَارٗا فِي ٱلۡأَرۡضِ فَمَآ أَغۡنَىٰ عَنۡهُم مَّا كَانُواْ يَكۡسِبُونَ
٨٢ فَلَمَّا جَآءَتۡهُمۡ رُسُلُهُم بِٱلۡبَيِّنَٰتِ فَرِحُواْ بِمَا عِندَهُم مِّنَ
ٱلۡعِلۡمِ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ٨٣ فَلَمَّا رَأَوۡاْ
بَأۡسَنَا قَالُوٓاْ ءَامَنَّا بِٱللَّهِ وَحۡدَهُۥ وَكَفَرۡنَا بِمَا كُنَّا بِهِۦ
مُشۡرِكِينَ ٨٤ فَلَمۡ يَكُ يَنفَعُهُمۡ إِيمَٰنُهُمۡ لَمَّا رَأَوۡاْ بَأۡسَنَاۖ سُنَّتَ
ٱللَّهِ ٱلَّتِي قَدۡ خَلَتۡ فِي عِبَادِهِۦۖ وَخَسِرَ هُنَالِكَ ٱلۡكَٰفِرُونَ ٨٥

(78) O Messenger! I have sent many messengers before you to their people, but they rejected them and caused them harm. The messengers were patient upon the rejection and harm they faced. From among these messengers are those whom I have related their stories to you, and those whose stories I have not related. It is not correct for a messenger to bring a sign to his people from his Lord, except if He (may He be glorified) wishes for him to bring it. So, for the disbelievers to demand signs is wrong. When the decree of Allah for victory or judgement in favour of the messengers against their nations happens, the judgement will be made fairly. The disbelievers will then be destroyed and the messengers will be saved. At that point when the judgement is made between the servants, the people of falsehood will lose out by having put themselves in a position of doom by committing disbelief.

(79) Allah is the one who created camels, cows and livestock for you so that you can ride on some of them and consume the meat of some.

(80) You have many benefits in these creations as well as ships and other modes of transport which change over time. You can use them to acquire whatever necessities you desire to be fulfilled. And from the most apparent of these needs is transportation across the land and sea.

(81) And Allah shows you many of His signs that point to His power and oneness; so which of His signs do you not acknowledge, after it has been established they are His signs?

(82) Do these rejectors not travel the earth and ponder over what the outcome was of the nations who rejected before them, and take heed from it? Those nations were wealthier, stronger and more influential than them in the world, but their actions and strength did not help them at all when the destructive punishment of Allah came.

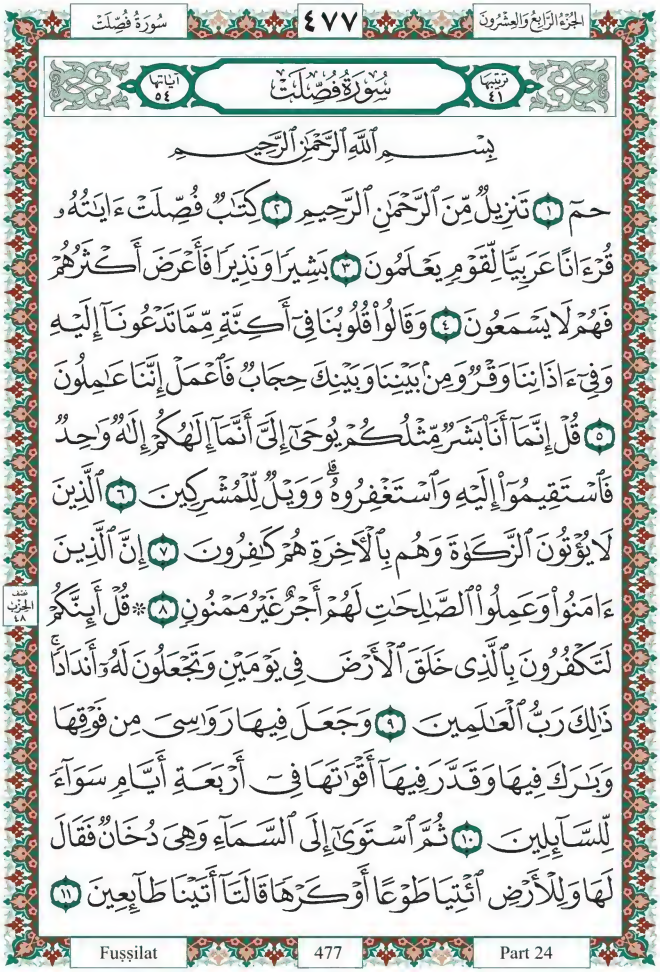
(83) When their messengers brought clear proofs and great miracles to them, they denied them and were happy with the knowledge they had that contradicted whatever their messengers came with. So the very punishment they would mock when warned of by their messengers, came upon them.

(84) Then, when they saw My punishment they began confessing, at a time when no confession would benefit them, saying, “We bring faith upon Allah alone, and reject whatever partners and idols we would worship instead of Him.”

(85) So their bringing faith upon seeing the punishment descending upon them, did not benefit them. This is the way of Allah that has been consistent among His servants: that their bringing faith upon seeing the punishment is of no use. The disbelievers doomed themselves at the time when the punishment descended, by having put themselves in a place of destruction because of their disbelief in Allah and not repenting from it before seeing the punishment.

Beneficial Points:

1. Allah has messengers other than those specifically mentioned by name in the noble Qur’ān.
2. From among the favours of Allah is that He clearly marks out those signs of His that point to His oneness.
3. Being happy with falsehood and its harmful consequences is dangerous.
4. Bringing faith upon seeing the destructive punishment is of no use.



الجزء الرابع والعشرون ٤٧٧ سورة فصلت

ترتيبها ٤١ سورة فصلت آياتها ٥٤

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

حمٓ ١ تَنزِيلٞ مِّنَ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٢ كِتَٰبٞ فُصِّلَتۡ ءَايَٰتُهُۥ
قُرۡءَانًا عَرَبِيّٗا لِّقَوۡمٖ يَعۡلَمُونَ ٣ بَشِيرٗا وَنَذِيرٗا فَأَعۡرَضَ أَكۡثَرُهُمۡ
فَهُمۡ لَا يَسۡمَعُونَ ٤ وَقَالُواْ قُلُوبُنَا فِيٓ أَكِنَّةٖ مِّمَّا تَدۡعُونَآ إِلَيۡهِ
وَفِيٓ ءَاذَانِنَا وَقۡرٞ وَمِنۢ بَيۡنِنَا وَبَيۡنِكَ حِجَابٞ فَٱعۡمَلۡ إِنَّنَا عَٰمِلُونَ
٥ قُلۡ إِنَّمَآ أَنَا۠ بَشَرٞ مِّثۡلُكُمۡ يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞ
فَٱسۡتَقِيمُوٓاْ إِلَيۡهِ وَٱسۡتَغۡفِرُوهُۗ وَوَيۡلٞ لِّلۡمُشۡرِكِينَ ٦ ٱلَّذِينَ
لَا يُؤۡتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلۡأٓخِرَةِ هُمۡ كَٰفِرُونَ ٧ إِنَّ ٱلَّذِينَ
ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُمۡ أَجۡرٌ غَيۡرُ مَمۡنُونٖ ٨ ۞ قُلۡ أَئِنَّكُمۡ
لَتَكۡفُرُونَ بِٱلَّذِي خَلَقَ ٱلۡأَرۡضَ فِي يَوۡمَيۡنِ وَتَجۡعَلُونَ لَهُۥٓ أَندَادٗاۚ
ذَٰلِكَ رَبُّ ٱلۡعَٰلَمِينَ ٩ وَجَعَلَ فِيهَا رَوَٰسِيَ مِن فَوۡقِهَا
وَبَٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقۡوَٰتَهَا فِيٓ أَرۡبَعَةِ أَيَّامٖ سَوَآءٗ
لِّلسَّآئِلِينَ ١٠ ثُمَّ ٱسۡتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِيَ دُخَانٞ فَقَالَ
لَهَا وَلِلۡأَرۡضِ ٱئۡتِيَا طَوۡعًا أَوۡ كَرۡهٗا قَالَتَآ أَتَيۡنَا طَآئِعِينَ ١١

نصف الحزب ٤٨

Fuṣṣilat 477 Part 24

Sūrah Fuṣṣilat (Explained in Detail)

Topic of the Sūrah:

Mention of how to deal kindly with people who turn away from the Qur'ān, by mentioning that the Qur'ān is the truth and the consequences of rejecting it.

Explanation:

① Ḥā Mīm. The discussion on similar letters has already passed in Sūrah Al-Baqarah.

② This Qur'ān is a revelation from Allah, the Beneficent, the Merciful.

③ It is a book whose verses are perfectly clear; as clear as can be. He has made it an Arabic Qur'ān for a nation that knows, because they are the ones who will benefit from its meanings and contents by achieving guidance towards the truth.

④ It is a giver of glad tidings to the believers of the generous reward Allah has prepared for them, and a warner for the disbelievers of the painful punishment of Allah. But the majority of them turn away from it; they do not listen open-heartedly to its contents.

⑤ And they say, "our hearts are covered with multiple veils so they do not comprehend what you are calling us to. Our ears are deaf to hearing what you say. There is a veil between you and us; none of your speech reaches us, so you carry on doing as you are on your path, and we will do the same on our path. We will never follow you.

⑥ O Messenger! Say to these deniers: "I am only a human just like you are. I receive revelation from Allah that your true deity is only one deity who is Allah, so devote your worship to Him alone and seek forgiveness from Him for your sins. Clear loss is for the idolaters who worship others instead of Allah or ascribe partners with Him.

⑦ Those who do not pay Zakat on their wealth are on the day of Judgement - with its everlasting blessings and painful torment in it- among the disbelievers.

⑧ Indeed, those who have faith in Allah and His messengers and do good deeds, for them is an everlasting reward which will never finish: Paradise.

⑨ O Messenger! Say to these idolaters, rebuking them: "Why do you disbelieve in Allah who created the earth in two days: on Sunday and Monday, and you attribute equals to Him whom you worship instead of Him? He is the Lord of all creation."

⑩ He created firm mountains on it, which stabilise it and prevent it from shaking. And He proportioned the provisions of the people and animals by the fourth day, following on from the two previous days: Tuesday and Wednesday, equal for whoever wants to ask regarding it.

⑪ Then Allah (may He be glorified) resolved to create the sky at a time when it was smoke, saying to it and the earth, "Submit to My command willingly or be forced, it has to be one of the two, They said, "We come willingly; O our Lord! We have no wish except your wish."

Beneficial Points:

1. The disbelievers shut off all means of guidance that they had, deciding to remain on disbelief instead.
2. The importance of Zakat is mentioned, that it is a pillar from the pillars of Islam.
3. The whole universe has submitted and humbled itself to the command of Allah (may He be glorified).

فَقَضَىٰهُنَّ سَبۡعَ سَمَٰوَاتٖ فِي يَوۡمَيۡنِ وَأَوۡحَىٰ فِي كُلِّ سَمَآءٍ أَمۡرَهَاۚ
وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنۡيَا بِمَصَٰبِيحَ وَحِفۡظٗاۚ ذَٰلِكَ تَقۡدِيرُ ٱلۡعَزِيزِ
ٱلۡعَلِيمِ ١٢ فَإِنۡ أَعۡرَضُواْ فَقُلۡ أَنذَرۡتُكُمۡ صَٰعِقَةٗ مِّثۡلَ صَٰعِقَةِ
عَادٖ وَثَمُودَ ١٣ إِذۡ جَآءَتۡهُمُ ٱلرُّسُلُ مِنۢ بَيۡنِ أَيۡدِيهِمۡ وَمِنۡ
خَلۡفِهِمۡ أَلَّا تَعۡبُدُوٓاْ إِلَّا ٱللَّهَۖ قَالُواْ لَوۡ شَآءَ رَبُّنَا لَأَنزَلَ مَلَٰٓئِكَةٗ
فَإِنَّا بِمَآ أُرۡسِلۡتُم بِهِۦ كَٰفِرُونَ ١٤ فَأَمَّا عَادٞ فَٱسۡتَكۡبَرُواْ فِي
ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّ وَقَالُواْ مَنۡ أَشَدُّ مِنَّا قُوَّةًۖ أَوَلَمۡ يَرَوۡاْ أَنَّ ٱللَّهَ
ٱلَّذِي خَلَقَهُمۡ هُوَ أَشَدُّ مِنۡهُمۡ قُوَّةٗۖ وَكَانُواْ بِـَٔايَٰتِنَا يَجۡحَدُونَ
١٥ فَأَرۡسَلۡنَا عَلَيۡهِمۡ رِيحٗا صَرۡصَرٗا فِيٓ أَيَّامٖ نَّحِسَاتٖ لِّنُذِيقَهُمۡ
عَذَابَ ٱلۡخِزۡيِ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَلَعَذَابُ ٱلۡأٓخِرَةِ أَخۡزَىٰۖ وَهُمۡ
لَا يُنصَرُونَ ١٦ وَأَمَّا ثَمُودُ فَهَدَيۡنَٰهُمۡ فَٱسۡتَحَبُّواْ ٱلۡعَمَىٰ عَلَى
ٱلۡهُدَىٰ فَأَخَذَتۡهُمۡ صَٰعِقَةُ ٱلۡعَذَابِ ٱلۡهُونِ بِمَا كَانُواْ يَكۡسِبُونَ
١٧ وَنَجَّيۡنَا ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ ١٨ وَيَوۡمَ يُحۡشَرُ أَعۡدَآءُ ٱللَّهِ
إِلَى ٱلنَّارِ فَهُمۡ يُوزَعُونَ ١٩ حَتَّىٰٓ إِذَا مَا جَآءُوهَا شَهِدَ عَلَيۡهِمۡ
سَمۡعُهُمۡ وَأَبۡصَٰرُهُمۡ وَجُلُودُهُم بِمَا كَانُواْ يَعۡمَلُونَ ٢٠

⑫ Then Allah completed the creation of the heavens in two days: Thursday and Friday. With that, the creation of the heavens and the earth was completed in six days. Allah inspired in every heaven whatever He would decree concerning it and whatever obedience and worship He would command. Allah also decorated the nearest heaven with stars, and protected it from the satans' eavesdropping. All that is the decree of the Almighty who no one can overcome, and who is all aware of His creation.

⑬ So if these people turn away from bringing faith in what you have brought, then say to them: "I have warned you of a punishment that will fall upon you, like the punishment that fell upon the people of Hud, the 'Ād, and the people of Saleh, the Thamūd, when they rejected their messengers.

⑭ When their messengers came to them, each following the other in bringing one message, instructing them to worship none other than Allah alone. The disbelievers said, "If our Lord wished to send down angels as messengers to us, He would have sent them. Therefore, we reject whatever you have been sent with, because you are humans like we are."

⑮ As for the people of Hud, the 'Ād, together with their disbelief in Allah they showed undue arrogance on earth and oppressed those around them. Having been deceived by their own strength, they said, "Who is there that is stronger than us?" There was no one stronger than them, according to their assumption, so Allah replied to them: "Do these people not know and see that the one who created them and gave them the strength that made them rebellious, is stronger than them?" They would reject the signs of Allah that Hud brought to them.

⑯ So I sent upon them a wind that had with it a disturbing noise, on days of misfortune for them, due to the punishment which came to them. So that I may make them suffer a punishment of humiliation and disgrace in the world. And indeed, the punishment of the Hereafter that awaits them is more humiliating for them; they will not find anyone to help save them from the punishment.

⑰ As for the people of Saleh, the Thamūd, I guided them by making the path of truth clear to them, but they preferred deviance to guidance to the truth, so the humiliating punishment seized them because of the disbelief and sins they would commit.

⑱ And I saved those who had faith in Allah and His messengers and would be mindful of Allah by fulfilling His commands and refraining from the things He did not allowed. I saved them from the punishment that came upon their people.

⑲ And on the day when the enemies of Allah will be gathered towards the hellfire, the Zabāniyah, appointed angels, will thrust each and every one of them into it. They will not be able to escape from it.

⑳ When they come to the hellfire they are driven towards and deny the actions they would do in the world, their ears, eyes and skins will testify to their sins and disbelief in the world.

Beneficial Points:

1. Turning away from the truth is the cause of destruction in the world and the Hereafter.
2. Arrogance and being conceited with one's strength both prevent a person from submitting to the truth.
3. The punishment of the world and the Hereafter will be piled upon the disbelievers.
4. The disbelievers being destroyed and believers being saved is a divine custom of Allah.
5. One's own limbs will testify against him on the Day of Judgement.

وَقَالُواْ لِجُلُودِهِمۡ لِمَ شَهِدتُّمۡ عَلَيۡنَاۖ قَالُوٓاْ أَنطَقَنَا ٱللَّهُ ٱلَّذِيٓ
أَنطَقَ كُلَّ شَيۡءٖۚ وَهُوَ خَلَقَكُمۡ أَوَّلَ مَرَّةٖ وَإِلَيۡهِ تُرۡجَعُونَ ٢١
وَمَا كُنتُمۡ تَسۡتَتِرُونَ أَن يَشۡهَدَ عَلَيۡكُمۡ سَمۡعُكُمۡ وَلَآ أَبۡصَٰرُكُمۡ
وَلَا جُلُودُكُمۡ وَلَٰكِن ظَنَنتُمۡ أَنَّ ٱللَّهَ لَا يَعۡلَمُ كَثِيرٗا مِّمَّا تَعۡمَلُونَ ٢٢
وَذَٰلِكُمۡ ظَنُّكُمُ ٱلَّذِي ظَنَنتُم بِرَبِّكُمۡ أَرۡدَىٰكُمۡ فَأَصۡبَحۡتُم
مِّنَ ٱلۡخَٰسِرِينَ ٢٣ فَإِن يَصۡبِرُواْ فَٱلنَّارُ مَثۡوٗى لَّهُمۡۖ وَإِن يَسۡتَعۡتِبُواْ
فَمَا هُم مِّنَ ٱلۡمُعۡتَبِينَ ٢٤ ۞ وَقَيَّضۡنَا لَهُمۡ قُرَنَآءَ فَزَيَّنُواْ لَهُم
مَّا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡ وَحَقَّ عَلَيۡهِمُ ٱلۡقَوۡلُ فِيٓ أُمَمٖ قَدۡ
خَلَتۡ مِن قَبۡلِهِم مِّنَ ٱلۡجِنِّ وَٱلۡإِنسِۖ إِنَّهُمۡ كَانُواْ خَٰسِرِينَ ٢٥
وَقَالَ ٱلَّذِينَ كَفَرُواْ لَا تَسۡمَعُواْ لِهَٰذَا ٱلۡقُرۡءَانِ وَٱلۡغَوۡاْ فِيهِ
لَعَلَّكُمۡ تَغۡلِبُونَ ٢٦ فَلَنُذِيقَنَّ ٱلَّذِينَ كَفَرُواْ عَذَابٗا شَدِيدٗا
وَلَنَجۡزِيَنَّهُمۡ أَسۡوَأَ ٱلَّذِي كَانُواْ يَعۡمَلُونَ ٢٧ ذَٰلِكَ جَزَآءُ أَعۡدَآءِ ٱللَّهِ
ٱلنَّارُۖ لَهُمۡ فِيهَا دَارُ ٱلۡخُلۡدِ جَزَآءَۢ بِمَا كَانُواْ بِـَٔايَٰتِنَا يَجۡحَدُونَ
٢٨ وَقَالَ ٱلَّذِينَ كَفَرُواْ رَبَّنَآ أَرِنَا ٱلَّذَيۡنِ أَضَلَّانَا مِنَ ٱلۡجِنِّ
وَٱلۡإِنسِ نَجۡعَلۡهُمَا تَحۡتَ أَقۡدَامِنَا لِيَكُونَا مِنَ ٱلۡأَسۡفَلِينَ ٢٩

ثلاثة أرباع الحزب ٤٨

㉑ And the disbelievers will say to their skins, "Why did you testify against us, by stating the things we used to do in the world?" Their skins will say in reply to them, "The one who grants everything the ability to speak, granted us the ability to speak. He is the one who created you initially when you were in the world, and to Him you will return in the Hereafter to give account and be requited."

㉒ You did not used to hide when committing sins to a degree that your ears, eyes and skins cannot testify against you, because you did not believe in accountability, punishment or reward after death. Rather, you thought that Allah (may He be glorified) was not aware of many things you did and that it remained hidden from Him, so you were deceived.

㉓ And that very evil thought you thought up concerning your Lord, destroyed you, and so because of it, you became the very ones who lost in the world and the Hereafter.

㉔ If these people against whom their ears, eyes and skins testified, are to be patient, the hellfire will be their abode and dwelling place they will go to. And if they seek the pleasure of Allah for themselves and entry into Paradise, they will not achieve either of them, ever.

㉕ I sent upon these disbelievers, companions from the satans. who would constantly be around them and beautifying disbelief, sins and rejection of the resurrection and requital. the punishment became incumbent upon them as the nations before from the humans and Jinn. Indeed they were the losers, who will lose themselves and their families on the Day of Judgement when they enter the fire.

㉖ When they became helpless in countering evidence with evidence, the disbelievers said, urging one another, "Do not listen to this Qur'ān that Muhammad recites to you and do not submit to it, rather, shout and raise your voices when he recites it to you so that perhaps you can gain the upper hand over him and he stops reciting and calling towards it, then we will be relieved of him."

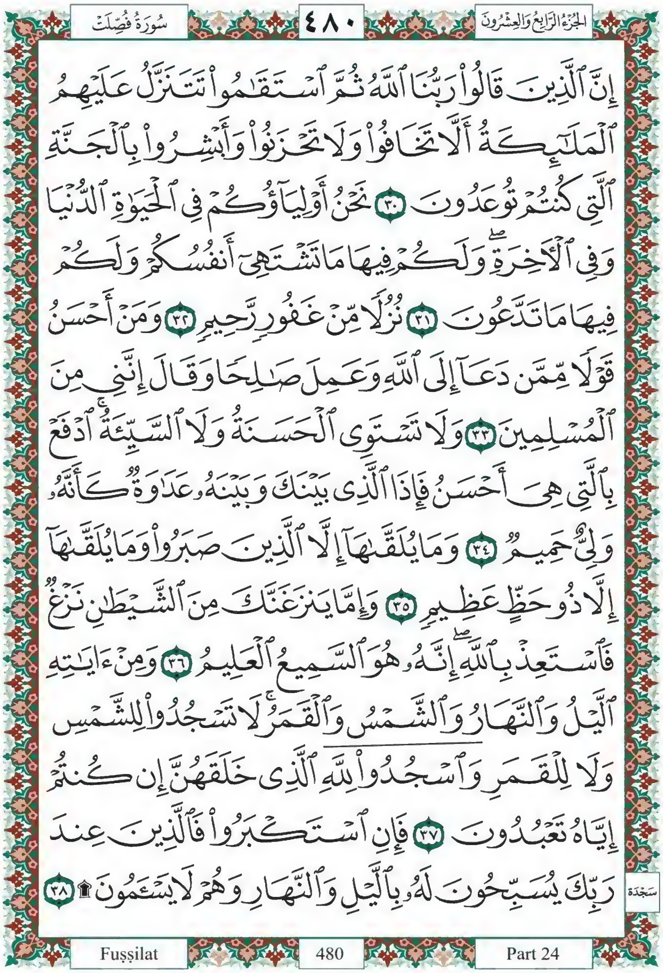
㉗ So we will definitely make those who disbelieved in Allah and rejected His messengers suffer from a severe punishment on the Day of Judgement. I will definitely requite them with a punishment for the worst of their actions, i.e. ascribing partners with Allah and sins.

㉘ That aforementioned requital is the requital of those who disbelieved in Him and rejected His messengers; it is the hellfire which they will live forever never to come out of it. It is a requital for their rejection of the verses of Allah and not believing in them despite their clarity and strength in proof.

㉙ And those who disbelieved in Allah and rejected His messengers will say, "O our Lord! Show us those humans and Jinn who led us astray: Iblīs who introduced disbelief and inviting towards it and the son of Adam who introduced bloodshed, so that we can put them in the hellfire under our feet; so that they are the lowest of the people and the ones most severely punished."

Beneficial Points:

1. Thinking evil about Allah is a trait from the traits of disbelief.
2. Disbelief and sins are causes of the satans ruling over the humans.
3. The followers will desire that those they followed are the most severely punished on the Day of Judgement.



إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسۡتَقَٰمُواْ تَتَنَزَّلُ عَلَيۡهِمُ
ٱلۡمَلَٰٓئِكَةُ أَلَّا تَخَافُواْ وَلَا تَحۡزَنُواْ وَأَبۡشِرُواْ بِٱلۡجَنَّةِ
ٱلَّتِي كُنتُمۡ تُوعَدُونَ ٣٠ نَحۡنُ أَوۡلِيَآؤُكُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا
وَفِي ٱلۡأٓخِرَةِۖ وَلَكُمۡ فِيهَا مَا تَشۡتَهِيٓ أَنفُسُكُمۡ وَلَكُمۡ
فِيهَا مَا تَدَّعُونَ ٣١ نُزُلٗا مِّنۡ غَفُورٖ رَّحِيمٖ ٣٢ وَمَنۡ أَحۡسَنُ
قَوۡلٗا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحٗا وَقَالَ إِنَّنِي مِنَ
ٱلۡمُسۡلِمِينَ ٣٣ وَلَا تَسۡتَوِي ٱلۡحَسَنَةُ وَلَا ٱلسَّيِّئَةُۚ ٱدۡفَعۡ
بِٱلَّتِي هِيَ أَحۡسَنُ فَإِذَا ٱلَّذِي بَيۡنَكَ وَبَيۡنَهُۥ عَدَٰوَةٞ كَأَنَّهُۥ
وَلِيٌّ حَمِيمٞ ٣٤ وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُواْ وَمَا يُلَقَّىٰهَآ
إِلَّا ذُو حَظٍّ عَظِيمٖ ٣٥ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيۡطَٰنِ نَزۡغٞ
فَٱسۡتَعِذۡ بِٱللَّهِۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ٣٦ وَمِنۡ ءَايَٰتِهِ
ٱلَّيۡلُ وَٱلنَّهَارُ وَٱلشَّمۡسُ وَٱلۡقَمَرُۚ لَا تَسۡجُدُواْ لِلشَّمۡسِ
وَلَا لِلۡقَمَرِ وَٱسۡجُدُواْۤ لِلَّهِۤ ٱلَّذِي خَلَقَهُنَّ إِن كُنتُمۡ
إِيَّاهُ تَعۡبُدُونَ ٣٧ فَإِنِ ٱسۡتَكۡبَرُواْ فَٱلَّذِينَ عِندَ
سجدة رَبِّكَ يُسَبِّحُونَ لَهُۥ بِٱلَّيۡلِ وَٱلنَّهَارِ وَهُمۡ لَا يَسۡـَٔمُونَ۩ ٣٨

After Allah mentioned the requital of His enemies, He mentions the requital of His friends, by saying:

㉚ Indeed, those who say, "Our Lord is Allah; we do not have any Lord other than Him." and they are steadfast on fulfilling His commands and refrain from that which He has prohibited, the angels will descend upon them when death nears them, saying to them, "Do not fear death or whatever is to come after it and do not grieve over what you are going to leave behind in the world. Take the glad tidings of Paradise which you were promised in the world for your faith in Allah and your good deeds."

㉛ "We were your friends in the worldly life; we used to correct you and protect you, and we will also be your friends in the Hereafter, so our friendship with you is continuous. In Paradise, you will be able to fulfil whatever your hearts desire and crave, and you will get whatever you seek."

㉜ It is a provision prepared for you by a merciful Lord forgiving of the sins of those of His servants who repent to Him.

㉝ There is no one whose speech is better than the one who calls towards the oneness of Allah and acting upon His law, whilst doing good actions that please Him, saying, "Indeed, I am one of those who submit and humble myself to Allah". Indeed, whoever does all that is the one who is best in speech.

㉞ Doing good deeds in obedience to Allah that please Him, and doing evil and committing sins which anger Him, are not equal. Counter with good conduct the evil of the one who does bad to you. If you counter his evil by doing good to him, you will soon find the previous enmity you had between you change, and it will be as if he is now an affectionate close friend.

㉟ Only those who are patient upon harm caused to them and difficulties they face from the people, are given the ability to display this praiseworthy character. Only those who are extremely fortunate are granted the ability to do it, because of the abundant goodness and immense benefit there is in it.

㊱ And if the satan whispers evil to you at any time, hold fast to Allah and seek refuge in Him. He is the Hearing of whatever you say and the Knower of your situation.

㊲ From the signs of Allah that point towards His greatness and oneness is the night and the day in their coming after one another, and the sun and moon. O people! Do not prostrate to the sun nor the moon; rather, prostrate to Allah alone who created them all, if you truly do worship Him.

㊳ So if they show arrogance, turning away, not prostating to Allah the Creator, the angels that are with Allah glorify and praise Him (may He be glorified) throughout the day and night anyway, and they do not become bored of worshipping Him.

Beneficial Points:

1. The status of steadfastness is great according to Allah.
2. Steadfastness is a means of security.
3. Calling towards Allah has a great status and is the most virtuous of actions.
4. Bearing patience upon harm and countering with the best of character are two traits which a caller towards Allah has to have.

وَمِنۡ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلۡأَرۡضَ خَٰشِعَةٗ فَإِذَآ أَنزَلۡنَا عَلَيۡهَا ٱلۡمَآءَ
ٱهۡتَزَّتۡ وَرَبَتۡۚ إِنَّ ٱلَّذِيٓ أَحۡيَاهَا لَمُحۡيِ ٱلۡمَوۡتَىٰٓۚ إِنَّهُۥ عَلَىٰ كُلِّ شَيۡءٖ
قَدِيرٌ ﴿٣٩﴾ إِنَّ ٱلَّذِينَ يُلۡحِدُونَ فِيٓ ءَايَٰتِنَا لَا يَخۡفَوۡنَ عَلَيۡنَآۗ أَفَمَن
يُلۡقَىٰ فِي ٱلنَّارِ خَيۡرٌ أَم مَّن يَأۡتِيٓ ءَامِنٗا يَوۡمَ ٱلۡقِيَٰمَةِۚ ٱعۡمَلُواْ مَا شِئۡتُمۡ
إِنَّهُۥ بِمَا تَعۡمَلُونَ بَصِيرٌ ﴿٤٠﴾ إِنَّ ٱلَّذِينَ كَفَرُواْ بِٱلذِّكۡرِ لَمَّا جَآءَهُمۡۖ
وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٞ ﴿٤١﴾ لَّا يَأۡتِيهِ ٱلۡبَٰطِلُ مِنۢ بَيۡنِ يَدَيۡهِ وَلَا مِنۡ
خَلۡفِهِۦۖ تَنزِيلٞ مِّنۡ حَكِيمٍ حَمِيدٖ ﴿٤٢﴾ مَّا يُقَالُ لَكَ إِلَّا مَا قَدۡ قِيلَ
لِلرُّسُلِ مِن قَبۡلِكَۚ إِنَّ رَبَّكَ لَذُو مَغۡفِرَةٖ وَذُو عِقَابٍ أَلِيمٖ
﴿٤٣﴾ وَلَوۡ جَعَلۡنَٰهُ قُرۡءَانًا أَعۡجَمِيّٗا لَّقَالُواْ لَوۡلَا فُصِّلَتۡ ءَايَٰتُهُۥٓۖ ءَ
ءَا۬عۡجَمِيّٞ وَعَرَبِيّٞۗ قُلۡ هُوَ لِلَّذِينَ ءَامَنُواْ هُدٗى وَشِفَآءٞۚ وَٱلَّذِينَ
لَا يُؤۡمِنُونَ فِيٓ ءَاذَانِهِمۡ وَقۡرٞ وَهُوَ عَلَيۡهِمۡ عَمًىۚ أُوْلَٰٓئِكَ
يُنَادَوۡنَ مِن مَّكَانِۭ بَعِيدٖ ﴿٤٤﴾ وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ
فَٱخۡتُلِفَ فِيهِۗ وَلَوۡلَا كَلِمَةٞ سَبَقَتۡ مِن رَّبِّكَ لَقُضِيَ
بَيۡنَهُمۡۚ وَإِنَّهُمۡ لَفِي شَكّٖ مِّنۡهُ مُرِيبٖ ﴿٤٥﴾ مَّنۡ عَمِلَ صَٰلِحٗا
فَلِنَفۡسِهِۦۖ وَمَنۡ أَسَآءَ فَعَلَيۡهَاۗ وَمَا رَبُّكَ بِظَلَّٰمٖ لِّلۡعَبِيدِ ﴿٤٦﴾

(39) And also from among the signs of Allah that point towards His oneness and power to resurrect, is that you see the earth without any plants on it. Then, when He sends rainwater on it, it begins to move due to the hidden growth of seeds within it and it raises. Indeed, the being who revived this barren earth through growth is the one who will revive the dead and resurrect them to take them to account and requite them. Indeed, He is capable of everything; reviving the earth after it has become barren is not impossible for Him, nor is reviving the dead and resurrecting them from their graves.

(40) Indeed, those who deviate from Allah's signs, rejecting or distorting them and turning others away from them are not hidden from us. Allah know who they are. So, is the one who will be thrown into the hellfire more privileged or the one who will come safe from the punishment on the Day of Judgement? O people! Do whatever good or bad you wish; Allah has made good and evil clear to you and He sees whatever you do from it. None of your actions are hidden from Him.

(41) Indeed, those who disbelieved in the Qur'ān when it came to them from Allah will definitely be punished on the Day of Judgement.

(42) And indeed, it is a noble and protected book. Falsehood in the form of subtraction, addition, change or distortion cannot come to it directly or indirectly. It is a revelation from One who is Wise in His creation, decree and legislation, and praiseworthy in all conditions.

After Allah mentioned the state of those who reject the revelation, He encourages His Messenger to be patient and consoles him with the rejection, slander and mockery his fellow Messenger brothers before him faced. He says,

(43) O Messenger! The rejection directed towards you is nothing but the same that has been directed towards the messengers before you, so be patient, because your Lord Forgiving of those of His servants who repent to Him, but one who is painfully punishing of those who insist on their sins and do not repent.

(44) Had I revealed this Qur'ān in a language other than that of the Arabs, the disbelievers among them would have said, "Why are its verses not made clear to us so that we can understand them?" Can the Qur'ān be in any language other than Arabic, while the one who brings it is an Arab? O Messenger! Say to these people: For those people who bring faith in Allah and believe in His messengers, the Qur'ān is a guidance from deviance and a cure for the ignorance and its consequences in the hearts. As for those who do not have faith in Allah, their ears are deaf and they are blinded from it so they do not understand it. These people are called from a distant place, so how could they hear the voice of the caller?

(45) Verily I gave Moses the Torah and it was disagreed upon. Some believed in it, while others disbelieved in it. Had there not been a promise from Me that there will be judgement passed between the servants on the Day of Judgement in matters they disputed over, judgement would already have been passed upon those who disputed in the Torah. I would have made the ones on the truth clear from those on falsehood and honoured those on the truth whilst disgracing those on falsehood. Indeed, the disbelievers are definitely in suspicious doubts with regards the Qur'ān.

(46) Whoever does good deeds, the benefit of his actions returns to him, because no one's good deeds benefit Allah. And whoever does bad deeds, the effect of that return to him because no one's sins harm Allah. Allah will soon requite each person according to what they deserve. O Messenger! Your Lord is not oppressive to His servants; He will never decrease even one good deed of theirs, nor increase an evil one.

Beneficial Points:

1. Allah has protected the Qur'ān from change and distortion, and He (may He be glorified) has taken up the responsibility for this protection, as opposed to the previous divine books.
2. The idolater Arabs have no argument due to the fact that the Qur'ān was revealed in their language.
3. Oppression is negated from Allah and fairness is affirmed to Him.

۞ إِلَيۡهِ يُرَدُّ عِلۡمُ ٱلسَّاعَةِۚ وَمَا تَخۡرُجُ مِن ثَمَرَٰتٖ مِّنۡ أَكۡمَامِهَا
وَمَا تَحۡمِلُ مِنۡ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلۡمِهِۦۚ وَيَوۡمَ يُنَادِيهِمۡ أَيۡنَ
شُرَكَآءِي قَالُوٓاْ ءَاذَنَّٰكَ مَا مِنَّا مِن شَهِيدٖ (٤٧) وَضَلَّ عَنۡهُم
مَّا كَانُواْ يَدۡعُونَ مِن قَبۡلُۖ وَظَنُّواْ مَا لَهُم مِّن مَّحِيصٖ (٤٨)
لَّا يَسۡـَٔمُ ٱلۡإِنسَٰنُ مِن دُعَآءِ ٱلۡخَيۡرِ وَإِن مَّسَّهُ ٱلشَّرُّ فَيَـُٔوسٞ
قَنُوطٞ (٤٩) وَلَئِنۡ أَذَقۡنَٰهُ رَحۡمَةٗ مِّنَّا مِنۢ بَعۡدِ ضَرَّآءَ مَسَّتۡهُ
لَيَقُولَنَّ هَٰذَا لِي وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةٗ وَلَئِن رُّجِعۡتُ إِلَىٰ
رَبِّيٓ إِنَّ لِي عِندَهُۥ لَلۡحُسۡنَىٰۚ فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُواْ بِمَا عَمِلُواْ
وَلَنُذِيقَنَّهُم مِّنۡ عَذَابٍ غَلِيظٖ (٥٠) وَإِذَآ أَنۡعَمۡنَا عَلَى ٱلۡإِنسَٰنِ
أَعۡرَضَ وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ فَذُو دُعَآءٍ عَرِيضٖ (٥١)
قُلۡ أَرَءَيۡتُمۡ إِن كَانَ مِنۡ عِندِ ٱللَّهِ ثُمَّ كَفَرۡتُم بِهِۦ
مَنۡ أَضَلُّ مِمَّنۡ هُوَ فِي شِقَاقِۭ بَعِيدٖ (٥٢) سَنُرِيهِمۡ ءَايَٰتِنَا
فِي ٱلۡأٓفَاقِ وَفِيٓ أَنفُسِهِمۡ حَتَّىٰ يَتَبَيَّنَ لَهُمۡ أَنَّهُ ٱلۡحَقُّۗ
أَوَلَمۡ يَكۡفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ (٥٣) أَلَآ إِنَّهُمۡ
فِي مِرۡيَةٖ مِّن لِّقَآءِ رَبِّهِمۡۗ أَلَآ إِنَّهُۥ بِكُلِّ شَيۡءٖ مُّحِيطُۢ (٥٤)

㊼ To Allah alone the knowledge of the hour returns. He alone knows when it will occur. No one besides Him knows this. No fruit emerge from their protective sheath and no female conceives except by His knowledge. Nothing of that escapes Him. On the day when Allah will call the idolaters who used to worship idols together with Him, reproaching them for their worship of those idols: "Where are My partners that you used to worship besides Me and claim they are My partners?" The idolaters will say: We confess before you. There is not one of us who testifies now that you have a partner.

㊽ The idols that they used to call on will disappear from them and they will be certain that they will have no escape from Allah's punishment.

㊾ Man does not tire of asking for health, wealth, children and other favours. If he is afflicted by poverty, sickness and the like then he becomes extremely despondent of Allah's mercy.

㊿ If I have to let him taste from Me health, riches and well-being after difficulty and sickness that afflicted him he will certainly say: This is mine, because I am worthy and deserving of it. I do not think the hour will take place. If it is assumed that the hour will take place then I will have the very best by Allah. Just as He favoured me in the world because I was deserving of that, He will favour me in the afterlife. I will certainly tell those who rejected Allah about the disbelief and the sins they did and I will make them taste a punishment of extreme severity.

(51) When I bless man with the favour of health, well-being and the like, he becomes unmindful of Allah's remembrance and obedience and turns away in pride. When sickness, poverty and the like afflict him then he becomes one of long supplication to Allah, complaining to Him of what has afflicted him for Him to remove it. He does not thank His Lord when He blesses him and is not patient when He tests him.

(52) O Messenger! Say to these idolaters who reject: Tell me, if this Qur'ān was from Allah and then you rejected and disbelieved in it, what will be your condition? Who is more wrong than the person who is stubborn towards the truth despites its appearance and the clarity and strength of its evidence.

(53) I will show them My signs in the heavens and on earth. I will show them My signs within souls so that it will become clear to them without any doubt that this Qur'ān is the truth without any doubt. Is it not enough for these idolaters that the Qur'ān is true by Allah's testimony that it is from Him? Who can be a greater witness than Allah? If they were seeking the truth they would have sufficed with the testimony of their Lord.

(54) Surely, these idolaters doubt the meeting of their Lord on the Day of Judgement as they deny resurrection and they dont believe in the afterlife. Therefore, they do not prepare for it with righteous action. Indeed, Allah's knowledge and power encompasses everything.

Beneficial Points:

1. The knowledge of the hour is only with Allah alone.
2. The way disbelievers deal with Allah's favours and retribution is haphazard and disorderly.
3. Allah's knowledge and power encompasses everything.

سُورَةُ الشُّورَىٰ

آياتها ٥٣ ترتيبها ٤٢

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

حمٓ ١ عٓسٓقٓ ٢ كَذَٰلِكَ يُوحِيٓ إِلَيۡكَ وَإِلَى ٱلَّذِينَ مِن قَبۡلِكَ
ٱللَّهُ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٣ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۖ
وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ ٤ تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرۡنَ مِن فَوۡقِهِنَّۚ
وَٱلۡمَلَٰٓئِكَةُ يُسَبِّحُونَ بِحَمۡدِ رَبِّهِمۡ وَيَسۡتَغۡفِرُونَ لِمَن فِي
ٱلۡأَرۡضِۗ أَلَآ إِنَّ ٱللَّهَ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ ٥ وَٱلَّذِينَ ٱتَّخَذُواْ
مِن دُونِهِۦٓ أَوۡلِيَآءَ ٱللَّهُ حَفِيظٌ عَلَيۡهِمۡ وَمَآ أَنتَ عَلَيۡهِم بِوَكِيلٖ
٦ وَكَذَٰلِكَ أَوۡحَيۡنَآ إِلَيۡكَ قُرۡءَانًا عَرَبِيّٗا لِّتُنذِرَ أُمَّ ٱلۡقُرَىٰ وَمَنۡ
حَوۡلَهَا وَتُنذِرَ يَوۡمَ ٱلۡجَمۡعِ لَا رَيۡبَ فِيهِۚ فَرِيقٞ فِي ٱلۡجَنَّةِ وَفَرِيقٞ فِي
ٱلسَّعِيرِ ٧ وَلَوۡ شَآءَ ٱللَّهُ لَجَعَلَهُمۡ أُمَّةٗ وَٰحِدَةٗ وَلَٰكِن يُدۡخِلُ مَن
يَشَآءُ فِي رَحۡمَتِهِۦۚ وَٱلظَّٰلِمُونَ مَا لَهُم مِّن وَلِيّٖ وَلَا نَصِيرٍ ٨ أَمِ
ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَۖ فَٱللَّهُ هُوَ ٱلۡوَلِيُّ وَهُوَ يُحۡيِ ٱلۡمَوۡتَىٰ وَهُوَ
عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٩ وَمَا ٱخۡتَلَفۡتُمۡ فِيهِ مِن شَيۡءٖ فَحُكۡمُهُۥٓ
إِلَى ٱللَّهِۚ ذَٰلِكُمُ ٱللَّهُ رَبِّي عَلَيۡهِ تَوَكَّلۡتُ وَإِلَيۡهِ أُنِيبُ ١٠

The Consultation (Sūrah Al-Shurā)

Themes of the Sūrah:

An explanation of the reality of revelation and the Muhammadan mission and that it is an extension of revelation to the prophets.

Explanation:

① This sūrah begins with the disconnected letters, the explanation for which has already preceeded in Sūrah Baqarah.

② This sūrah begins with the disconnected letters, the explanation for which has already preceeded in Sūrah Baqarah.

③ The One Who has revealed this Qur'ān to you is Allah. He, (may He be glorified), is the One Who sent revelation to the prophets before you. You are thus not the first to whom Allah sent revelation. He is the Mighty in His decision and the Dominant in His affair.

④ Everything in the heavens and on earth belong to Him alone. He created, owns and controls all of it. He is High in His self and in terms of His status and domination, and Majestic in His self.

⑤ Part of His majesty, (may He be glorified), is that the heavens despite their greatness and height are almost split apart. The angels glorify the praises of their Lord out of submission and in reverence of Him, and they seek forgiveness from Allah for those on earth. Indeed, Allah is the One Who forgives the sins of those servants of His who repent and He is merciful to them.

⑥ Those who take idols besides Allah whom they align with and worship besides Allah, Allah lies in wait for them. He records their actions and He will recompense them for that. You, O Messenger, are not in charge of them and you will not be questioned about their actions. You are only one who conveys the message.

⑦ Just as I sent revelation to the prophets before you, O Messenger, I have revealed to you an Arabic Qur'ān so that you may warn Makkah and the Arab towns around it and thereafter the entire mankind, and warn people of the day of resurrection when Allah will gather the earlier ones and the later ones in one plain for reckoning and recompense. There is no doubt in the occurrence of that day, on which people will be divided into two groups: One group will be in Paradise, and these are the believers; and one group will be in the Fire, and these are the disbelievers.

⑧ If Allah willed to make them one nation on the religion of Islam He would have done so and entered them all into Paradise. But, His wisdom demanded that He enters whoever He wills into Islam and then enters him into Paradise. Those who wrong themselves by disbelief and sins, will have no one to protect them and no helper to rescue them from Allah's punishment.

⑨ Instead, these idolaters have taken allies whom they align with besides Allah. Allah is the true Protector. Others besides Him can bring no benefit nor harm. He gives life to the dead by resurrecting them for reckoning and recompense. He has power over all things and nothing is outside His ability, (may He be glorified).

⑩ Whatever you, O People, differ in about the principle and secondary matters of your religion, the judgement for that rests with Allah, and His book and the tradition of His Messenger (peace be upon him) must be used as a reference. The One who possesses these attributes is my Lord. It is on Him that I rely in all my affairs and it is to Him that I turn by repenting to Him.

Beneficial Points:

1. Allah's greatness is apparent in everything.
2. The supplication for good by the angels in favour of those who have faith.
3. The messenger's task is to convey and show people the path towards goodness.
4. People in the afterlife will be in two groups: Wretched and fortunate.
5. The Qur'ān and the Sunnah are references for the believers in all their affairs, especially when there is disagreement.

فَاطِرُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ جَعَلَ لَكُم مِّنۡ أَنفُسِكُمۡ أَزۡوَٰجٗا
وَمِنَ ٱلۡأَنۡعَٰمِ أَزۡوَٰجٗا يَذۡرَؤُكُمۡ فِيهِۚ لَيۡسَ كَمِثۡلِهِۦ شَيۡءٞۖ وَهُوَ
ٱلسَّمِيعُ ٱلۡبَصِيرُ (١١) لَهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ يَبۡسُطُ
ٱلرِّزۡقَ لِمَن يَشَآءُ وَيَقۡدِرُۚ إِنَّهُۥ بِكُلِّ شَيۡءٍ عَلِيمٞ (١٢) ۞ شَرَعَ ربع الحزب ٤٩
لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحٗا وَٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ وَمَا
وَصَّيۡنَا بِهِۦٓ إِبۡرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓۖ أَنۡ أَقِيمُواْ ٱلدِّينَ
وَلَا تَتَفَرَّقُواْ فِيهِۚ كَبُرَ عَلَى ٱلۡمُشۡرِكِينَ مَا تَدۡعُوهُمۡ إِلَيۡهِۚ ٱللَّهُ
يَجۡتَبِيٓ إِلَيۡهِ مَن يَشَآءُ وَيَهۡدِيٓ إِلَيۡهِ مَن يُنِيبُ (١٣) وَمَا تَفَرَّقُوٓاْ
إِلَّا مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡعِلۡمُ بَغۡيَۢا بَيۡنَهُمۡۚ وَلَوۡلَا كَلِمَةٞ سَبَقَتۡ
مِن رَّبِّكَ إِلَىٰٓ أَجَلٖ مُّسَمّٗى لَّقُضِيَ بَيۡنَهُمۡۚ وَإِنَّ ٱلَّذِينَ أُورِثُواْ
ٱلۡكِتَٰبَ مِنۢ بَعۡدِهِمۡ لَفِي شَكّٖ مِّنۡهُ مُرِيبٖ (١٤) فَلِذَٰلِكَ
فَٱدۡعُۖ وَٱسۡتَقِمۡ كَمَآ أُمِرۡتَۖ وَلَا تَتَّبِعۡ أَهۡوَآءَهُمۡۖ وَقُلۡ
ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ مِن كِتَٰبٖۖ وَأُمِرۡتُ لِأَعۡدِلَ بَيۡنَكُمُۖ
ٱللَّهُ رَبُّنَا وَرَبُّكُمۡۖ لَنَآ أَعۡمَٰلُنَا وَلَكُمۡ أَعۡمَٰلُكُمۡۖ لَا حُجَّةَ
بَيۡنَنَا وَبَيۡنَكُمُۖ ٱللَّهُ يَجۡمَعُ بَيۡنَنَاۖ وَإِلَيۡهِ ٱلۡمَصِيرُ (١٥)

⑪ Allah is the creator of the heavens and the creator of the earth without any precedent. He made for you from amongst your own kind spouses. He also made for you pairs of camels, cattle and sheep, so that they can multiply for your sake. He creates you through the spouses that He made for you by your marrying one another. He provides livelihood for you through the cattle that He made for you, from their meat and milk. Nothing of His creation resembles Him. He is the One Who hears the statements of His servants, and the One Who sees their actions. Nothing of that escapes Him and He will recompense them for their actions: if good then with good, and if evil then with bad.

⑫ To Him alone belong the keys to the treasures of the heavens and the earth. He expands provision for whoever of His servants He wills, as a test to see whether they are grateful or not? He narrows it for whoever of His servants He wills, as a trial to see whether they are patient or become angry with Allah's decree? He has knowledge of all things. Nothing in which lies the interests of His servants is hidden from Him.

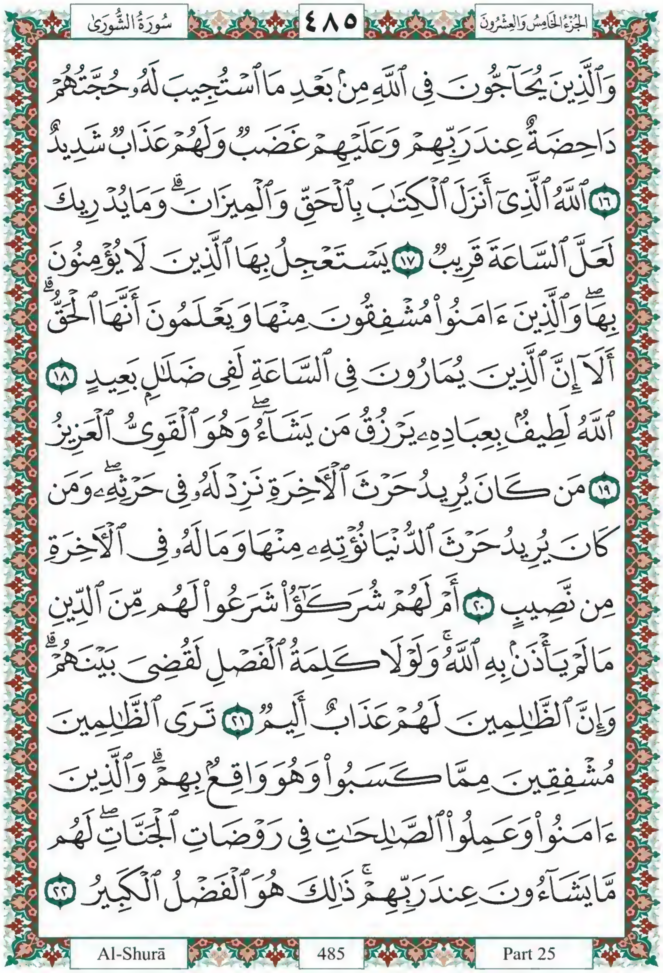
⑬ He has ordained for you religious matters similar to what I instructed Noah to convey and act on and what I have revealed to you, O Messenger. He has ordained for you similar to what I instructed Abraham, Moses and Jesus to convey and act on. The gist of this is: Uphold the religion and leave out division therein. What you call the idolaters towards, such as the declaring the oneness of Allah and leaving out the worship of others besides Him, is difficult for them. Allah chooses whichever of His servants He wills and guides them to His worship and obedience and He guides to Him those of them who return to Him by repenting from their sins.

⑭ The disbelievers and the idolaters only became divided after the proof for the mission of Muhammad (peace be upon him) to them was established. Their division was only on account of rivalry and oppression. Were it not for what had already been in Allah's knowledge that the punishment will be postponed from them until a time determined in His knowledge, which is the day of resurrection, Allah would have decided between them and punished them quickly on account of their rejection of Allah and denial of His messengers. Those Jews who were made to inherit the Torah, and those Christians who were made to inherit the Gospel, after their predecessors and these idolaters, are in doubt about and deny this Qur'ān which Muhammad (peace be upon him) has brought.

⑮ Call to this upright religion and remain firm on it as Allah has instructed you. Do not follow their false desires and say them when disputing with them: I have faith in Allah and in the scriptures which Allah sent down to His messengers. Allah has instructed me to judge between you with justice. Allah, the One Whom I worship, is both our Lord and your Lord. We have our deeds, whether good or bad and you have your deeds, whether good or bad. There is no quarrel between us after the evidence is apparent and the path is clear. Allah will bring us all together and to Him is the return on the day of resurrection. He will then recompense each one as He deserves and then it will become clear who is true and who is false and who is right and who is wrong.

Beneficial Points:

1. The religion of the prophets in their fundamentals is one religion.
2. The importance of unity in speech and the danger of disagreement therein.
3. Some of the components for the success of calling to Allah are: Validity of principle, steadfastness on it, avoiding the following of desires, justice, focussing on common ground, leaving out futile debate, and reminding of the common end.



وَٱلَّذِينَ يُحَآجُّونَ فِي ٱللَّهِ مِنۢ بَعۡدِ مَا ٱسۡتُجِيبَ لَهُۥ حُجَّتُهُمۡ
دَاحِضَةٌ عِندَ رَبِّهِمۡ وَعَلَيۡهِمۡ غَضَبٞ وَلَهُمۡ عَذَابٞ شَدِيدٌ
١٦ ٱللَّهُ ٱلَّذِيٓ أَنزَلَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ وَٱلۡمِيزَانَۗ وَمَا يُدۡرِيكَ
لَعَلَّ ٱلسَّاعَةَ قَرِيبٞ ١٧ يَسۡتَعۡجِلُ بِهَا ٱلَّذِينَ لَا يُؤۡمِنُونَ
بِهَاۖ وَٱلَّذِينَ ءَامَنُواْ مُشۡفِقُونَ مِنۡهَا وَيَعۡلَمُونَ أَنَّهَا ٱلۡحَقُّۗ
أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِي ٱلسَّاعَةِ لَفِي ضَلَٰلِۭ بَعِيدٍ ١٨
ٱللَّهُ لَطِيفُۢ بِعِبَادِهِۦ يَرۡزُقُ مَن يَشَآءُۖ وَهُوَ ٱلۡقَوِيُّ ٱلۡعَزِيزُ
١٩ مَن كَانَ يُرِيدُ حَرۡثَ ٱلۡأٓخِرَةِ نَزِدۡ لَهُۥ فِي حَرۡثِهِۦۖ وَمَن
كَانَ يُرِيدُ حَرۡثَ ٱلدُّنۡيَا نُؤۡتِهِۦ مِنۡهَا وَمَا لَهُۥ فِي ٱلۡأٓخِرَةِ
مِن نَّصِيبٍ ٢٠ أَمۡ لَهُمۡ شُرَكَٰٓؤُاْ شَرَعُواْ لَهُم مِّنَ ٱلدِّينِ
مَا لَمۡ يَأۡذَنۢ بِهِ ٱللَّهُۚ وَلَوۡلَا كَلِمَةُ ٱلۡفَصۡلِ لَقُضِيَ بَيۡنَهُمۡۗ
وَإِنَّ ٱلظَّٰلِمِينَ لَهُمۡ عَذَابٌ أَلِيمٞ ٢١ تَرَى ٱلظَّٰلِمِينَ
مُشۡفِقِينَ مِمَّا كَسَبُواْ وَهُوَ وَاقِعُۢ بِهِمۡۗ وَٱلَّذِينَ
ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فِي رَوۡضَاتِ ٱلۡجَنَّاتِۖ لَهُم
مَّا يَشَآءُونَ عِندَ رَبِّهِمۡۚ ذَٰلِكَ هُوَ ٱلۡفَضۡلُ ٱلۡكَبِيرُ ٢٢

⑯ Those who quarrel with invalid arguments about this religion sent down to Muhammad (peace be upon him) after people have responded to his call due to the strength of its proof and have entered into it, the argument of these people who quarrel is void and holds no weight by their Lord and by the believers. It has no effect. On them is Allah's anger due to their disbelief and rejection of the truth and they will have a severe punishment that awaits them on the day of resurrection.

After Allah explained the invalidity of the arguments of the disbeliever He explained the origin of the valid arguments used by the Muslim, which is the Qur'ān, in the verse:

⑰ Allah is the One Who sent down the Qur'ān with the truth, in which there is no doubt. In it He commanded with justice so that people judge by it. The hour that these people deny may be close, and it is known that everything that is coming is close.

⑱ Those who do not believe in it seek to hasten it, because they do not believe in reckoning, reward or punishment. But those who have faith in Allah are fearful of it because they do not know their fate after it and they certainly know it to be the truth in which there is no doubt. Indeed, those who dispute about the Hour and doubt its occurrence are in error that is far from the truth.

⑲ Allah is kind towards His servants. He provides for whoever He wills and expands their provision, and He narrows it for whoever He wills out of mercy for them, even though it may appear otherwise. He is the Strong, Whom none can overpower and the Mighty, Who takes retribution from His enemies.

⑳ Whoever wants the rewards of the afterlife and works for it, I will multiply his reward for him, by multiplying the reward of a good deed by ten times up to seven hundred times or even more. Whoever wants the world alone, I will give him his alotted share in it and he will not have any share in the afterlife as he preferred the world over it.

㉑ Or do these idolaters have Allahs besides Allah, who have ordained for them religious matters that Allah did not authorize them to ordain such as ascribing partners to Allah, declaring unlawful what He made lawful and declaring lawful what He made unlawful? Had it not been for the fixed time that Allah had set to decide between those who differ, and that He will postpone them until such time, He would have decided between them. Those who wrong themselves by ascribing partners to Allah and committing sins, will have a painful punishment that awaits them on the day of resurrection.

㉒ You, O Messenger, will see those who wrong themselves by ascribing partners to Allah and committing sins fearful of the punishment because of the wrongdoing they did. The punishment will inevitably fall on them. Their mere fear that is devoid of repentance will not be of any use to them. Those who have faith in Allah and in His messengers, and do righteous actions will be in contrast to them. They will be enjoying luxury in gardens of Paradise. They will have whatever type of endless bliss they wish for by their Lord. That is the great bounty which no other bounty can come close to.

Beneficial Points:

1. The fear of a believer for the terrors of the Day of Resurrection assists in his preparation for it.
2. Allah's grace to His servants is apparent.
3. The danger of giving preference to the world over the Hereafter.

ذَٰلِكَ ٱلَّذِي يُبَشِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِۗ
قُل لَّآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًا إِلَّا ٱلۡمَوَدَّةَ فِي ٱلۡقُرۡبَىٰۗ وَمَن يَقۡتَرِفۡ
حَسَنَةٗ نَّزِدۡ لَهُۥ فِيهَا حُسۡنًاۚ إِنَّ ٱللَّهَ غَفُورٞ شَكُورٌ ٢٣ أَمۡ يَقُولُونَ
ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبٗاۖ فَإِن يَشَإِ ٱللَّهُ يَخۡتِمۡ عَلَىٰ قَلۡبِكَۗ وَيَمۡحُ ٱللَّهُ
ٱلۡبَٰطِلَ وَيُحِقُّ ٱلۡحَقَّ بِكَلِمَٰتِهِۦٓۚ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٢٤
وَهُوَ ٱلَّذِي يَقۡبَلُ ٱلتَّوۡبَةَ عَنۡ عِبَادِهِۦ وَيَعۡفُواْ عَنِ ٱلسَّيِّـَٔاتِ
وَيَعۡلَمُ مَا تَفۡعَلُونَ ٢٥ وَيَسۡتَجِيبُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ وَيَزِيدُهُم مِّن فَضۡلِهِۦۚ وَٱلۡكَٰفِرُونَ لَهُمۡ عَذَابٞ
شَدِيدٞ ٢٦ ۞ وَلَوۡ بَسَطَ ٱللَّهُ ٱلرِّزۡقَ لِعِبَادِهِۦ لَبَغَوۡاْ فِي ٱلۡأَرۡضِ
وَلَٰكِن يُنَزِّلُ بِقَدَرٖ مَّا يَشَآءُۚ إِنَّهُۥ بِعِبَادِهِۦ خَبِيرُۢ بَصِيرٞ ٢٧ وَهُوَ
ٱلَّذِي يُنَزِّلُ ٱلۡغَيۡثَ مِنۢ بَعۡدِ مَا قَنَطُواْ وَيَنشُرُ رَحۡمَتَهُۥۚ وَهُوَ ٱلۡوَلِيُّ ٱلۡحَمِيدُ
٢٨ وَمِنۡ ءَايَٰتِهِۦ خَلۡقُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَثَّ فِيهِمَا مِن دَآبَّةٖۚ
وَهُوَ عَلَىٰ جَمۡعِهِمۡ إِذَا يَشَآءُ قَدِيرٞ ٢٩ وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٖ فَبِمَا
كَسَبَتۡ أَيۡدِيكُمۡ وَيَعۡفُواْ عَن كَثِيرٖ ٣٠ وَمَآ أَنتُم بِمُعۡجِزِينَ
فِي ٱلۡأَرۡضِۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِيّٖ وَلَا نَصِيرٖ ٣١

نصف الحزب ٤٩

㉓ That is the good news that Allah gives at the hand of His Messenger to those have faith in Allah and His messengers and do righteous actions. Say, O Messenger: I do not ask of you, for conveying the truth, any reward besides one reward the benefit of which returns to you. That is, you love me because of my blood relationship with you. Whoever does a good deed, I will multiply its reward for him, by multiplying the reward of a good deed by ten times. Allah Forgiving towards the sins of those of His servants who repent to Him, and is grateful for the righteous actions they do seeking His pleasure.

㉔ One of the claims of the idolaters is that they say: Muhammad has invented a lie against his Lord by his claim of being His messenger. One of the things that confirm that the Qur'ān is revelation from Allah is that if He willed He could have made you forget this Qur'ān. But Allah removes falsehood and establishes the truth. This is what occurred to the call of the idolaters, which was removed, and the call of Islam which was established. He knows what is in the hearts of His servants. Nothing is hidden from Him.

㉕ He, (may He be glorified), is the One Who accepts the repentance of His servants from disbelief and sins when they repent to Him. He overlooks the wrongdoings that they committed. He knows everything that you do. Nothing of your actions are hidden from Him and He will give you the recompense for them.

㉖ He responds to the supplication of those who have faith in Allah and His messengers, and gives them more out of His bounty that they did not ask for. Those who reject Allah and His messengers will have a strong punishment awaiting them on the day of resurrection.

㉗ If Allah had to expand the provision for all of His servants, they would have transgressed on earth by oppression. But He, (may He be glorified), sends down provision to the extent that He wills to expand or narrow it. He is well aware and observant of the states of His servants. He gives for a reason and withholds for a reason also.

㉘ He is the One Who sends down the rain to His servants after they had lost hope of its coming down. He spreads His mercy by causing the earth to sprout after sending down the rain. He is the One Who takes charge of the affairs of His servants, the One Who deserves praise in every state.

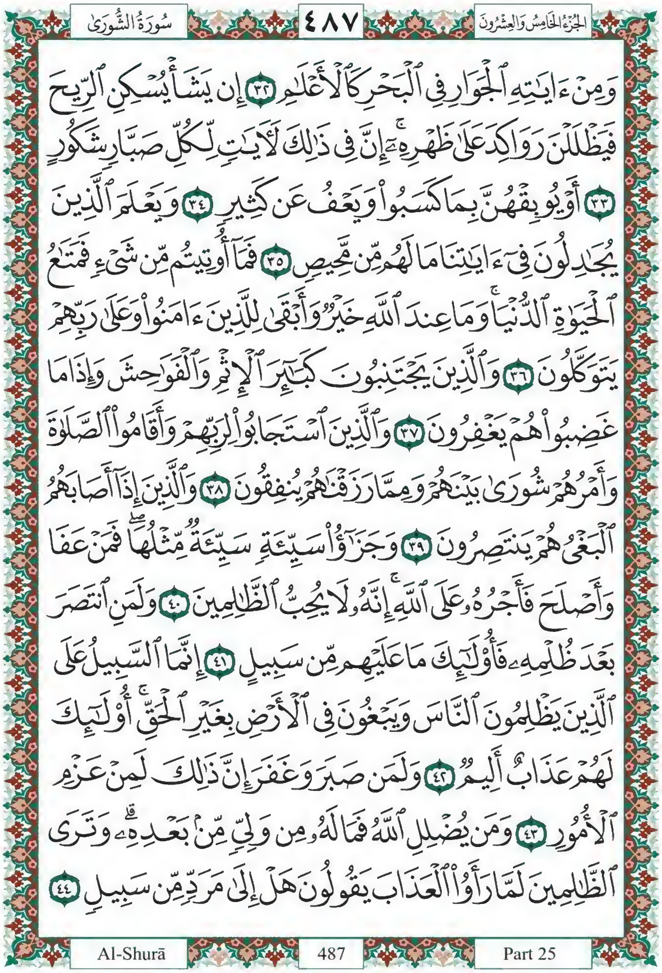
㉙ One of the signs of Allah that prove His power and oneness is the creation of the heavens and the creation of the earth, and the wondrous creations that He spread throughout them. He is able to bring them all together for the gathering and recompense whenever He wills. He is not incapable of doing this just as He was not incapable of creating them the first time.

㉚ Whatever difficulty afflicts you, O people, in yourselves and your wealth it is because of the sins that your hands earned. Allah overlooks many of them and does not take you to task for them.

㉛ You are not able to save yourselves from your Lord by running away when He wants to punish you. You do not have anyone besides Him to take charge of your affairs nor anyone to help you by removing the punishment if He intends it for you.

Beneficial Points:

1. The person who calls to Allah does not seek a reward from people.
2. Expansion and narrowing of provision is subject to divine wisdom that may be hidden from many people.
3. Sins and wrongdoings are causes of difficulties.



وَمِنۡ ءَايَٰتِهِ ٱلۡجَوَارِ فِي ٱلۡبَحۡرِ كَٱلۡأَعۡلَٰمِ ٣٢ إِن يَشَأۡ يُسۡكِنِ ٱلرِّيحَ
فَيَظۡلَلۡنَ رَوَاكِدَ عَلَىٰ ظَهۡرِهِۦٓۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّكُلِّ صَبَّارٖ شَكُورٍ
٣٣ أَوۡ يُوبِقۡهُنَّ بِمَا كَسَبُواْ وَيَعۡفُ عَن كَثِيرٖ ٣٤ وَيَعۡلَمَ ٱلَّذِينَ
يُجَٰدِلُونَ فِيٓ ءَايَٰتِنَا مَا لَهُم مِّن مَّحِيصٖ ٣٥ فَمَآ أُوتِيتُم مِّن شَيۡءٖ فَمَتَٰعُ
ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَمَا عِندَ ٱللَّهِ خَيۡرٞ وَأَبۡقَىٰ لِلَّذِينَ ءَامَنُواْ وَعَلَىٰ رَبِّهِمۡ
يَتَوَكَّلُونَ ٣٦ وَٱلَّذِينَ يَجۡتَنِبُونَ كَبَٰٓئِرَ ٱلۡإِثۡمِ وَٱلۡفَوَٰحِشَ وَإِذَا مَا
غَضِبُواْ هُمۡ يَغۡفِرُونَ ٣٧ وَٱلَّذِينَ ٱسۡتَجَابُواْ لِرَبِّهِمۡ وَأَقَامُواْ ٱلصَّلَوٰةَ
وَأَمۡرُهُمۡ شُورَىٰ بَيۡنَهُمۡ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ٣٨ وَٱلَّذِينَ إِذَآ أَصَابَهُمُ
ٱلۡبَغۡيُ هُمۡ يَنتَصِرُونَ ٣٩ وَجَزَٰٓؤُاْ سَيِّئَةٖ سَيِّئَةٞ مِّثۡلُهَاۖ فَمَنۡ عَفَا
وَأَصۡلَحَ فَأَجۡرُهُۥ عَلَى ٱللَّهِۚ إِنَّهُۥ لَا يُحِبُّ ٱلظَّٰلِمِينَ ٤٠ وَلَمَنِ ٱنتَصَرَ
بَعۡدَ ظُلۡمِهِۦ فَأُوْلَٰٓئِكَ مَا عَلَيۡهِم مِّن سَبِيلٍ ٤١ إِنَّمَا ٱلسَّبِيلُ عَلَى
ٱلَّذِينَ يَظۡلِمُونَ ٱلنَّاسَ وَيَبۡغُونَ فِي ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّۚ أُوْلَٰٓئِكَ
لَهُمۡ عَذَابٌ أَلِيمٞ ٤٢ وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنۡ عَزۡمِ
ٱلۡأُمُورِ ٤٣ وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِن وَلِيّٖ مِّنۢ بَعۡدِهِۦۗ وَتَرَى
ٱلظَّٰلِمِينَ لَمَّا رَأَوُاْ ٱلۡعَذَابَ يَقُولُونَ هَلۡ إِلَىٰ مَرَدّٖ مِّن سَبِيلٖ ٤٤

㉜ From among His signs that prove His power and oneness, are the ships sailing the ocean like mountains in their height and elevation.

㉝ If Allah wished to make the wind that moves them still He would have done so, and they will remain fixed on the ocean motionless. In that which has been mentioned about the creation of ships and the subjugation of the winds there are clear signs of Allah's power for every person who is patient in difficulty and trials, and who is grateful for Allah's favours to him.

㉞ Or if Allah, (may He be glorified), willed to destroy those ships by sending gale-force winds, He would have done so on account of the sins that people earn. He overlooks many of the sins of His servants and does not punish them for those.

㉟ When those ships are destroyed by sending gale-force winds, those who dispute in respect of Allah's signs, in order to refute them, will know that they have no escape from destruction. Then they will only call on Allah and leave those besides Him.

㊱ The wealth, fame and children that you have been given, O people, is the enjoyment of this worldly life which will vanish and come to an end. The everlasting bliss is the bliss of Paradise that Allah has prepared for those who have faith in Allah and His messengers and who rely on him alone in all their matters.

㊲ Those who distance themselves from major and offensive sins and when they are angry at those who offend them by words or deeds they forgive their mistake and do not punish them for it. This pardon is a grace they offer when there is goodness and benefit in it.

㊳ Those who respond to their Lord, by doing what He instructed and leaving out what He prohibited, and they complete their ritual prayer in the most perfect manner. Those who consult one another in matters of importance to them and who spend from what He have provided for them seeking Allah's pleasure.

㊴ Those who when afflicted by oppression, they defend themselves, in honour and respect for themselves, if the oppressor is not worthy of pardon. This defence is justified, especially if there is no benefit in pardon.

㊵ Whoever wants to take his right is allowed to do so, but in equal measure without any excess or transgression. Whoever pardons the one who wrongs him and does not take him to task for that wrong, and sets right the relationship with his brother, then his reward is with Allah. He does not love those who do wrong by oppressing people in their selves, wealth, or honour. Rather, He detests them.

㊶ For those who defend themselves, there will be no blame as they had taken their right.

㊷ Blame and retribution will only be for those who oppress people and commit sins on earth. For such people there will be a painful punishment in the Hereafter.

㊸ As for those who are patient and who overlook the harm caused to them by others, then such patience will bring good for them and for the society. This is a praiseworthy thing and only a person of great fortune is blessed with this.

㊹ Those whom Allah does not bless with guidance and lets them stray from the truth, they will have no one to take charge of their affairs after Him. You will see those who wrong themselves by disbelief and sins, when they will see the punishment on the day of resurrection, longingly saying: If only we are able to return to the world and repent to Allah.

Beneficial Points:

1. Patience and gratitude are means that lead to pondering over the signs of Allah.
2. The status of consultation in Islam is great.
3. The importance of pardoning the wrongdoer, because Allah loves those who pardon.
4. The permissibility of taking the oppressor to task with the equivalent of his oppression.

وَتَرَىٰهُمْ يُعْرَضُونَ عَلَيْهَا خَٰشِعِينَ مِنَ ٱلذُّلِّ يَنظُرُونَ
مِن طَرْفٍ خَفِيٍّ ۗ وَقَالَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ
خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَآ إِنَّ ٱلظَّٰلِمِينَ
فِى عَذَابٍ مُّقِيمٍ ﴿٤٥﴾ وَمَا كَانَ لَهُم مِّنْ أَوْلِيَآءَ يَنصُرُونَهُم
مِّن دُونِ ٱللَّهِ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن سَبِيلٍ ﴿٤٦﴾ ٱسْتَجِيبُوا۟
لِرَبِّكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ ۚ مَا لَكُم
مِّن مَّلْجَإٍ يَوْمَئِذٍ وَمَا لَكُم مِّن نَّكِيرٍ ﴿٤٧﴾ فَإِنْ أَعْرَضُوا۟
فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ۖ إِنْ عَلَيْكَ إِلَّا ٱلْبَلَٰغُ ۗ وَإِنَّآ إِذَآ
أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ
بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ ٱلْإِنسَٰنَ كَفُورٌ ﴿٤٨﴾ لِّلَّهِ مُلْكُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ يَخْلُقُ مَا يَشَآءُ ۚ يَهَبُ لِمَن يَشَآءُ إِنَٰثًا
وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ ﴿٤٩﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَٰثًا ۖ
ثلاثة أرباع الحزب ٤٩ وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا ۚ إِنَّهُۥ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾ ۞ وَمَا كَانَ
لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ
رَسُولًا فَيُوحِىَ بِإِذْنِهِۦ مَا يَشَآءُ ۚ إِنَّهُۥ عَلِىٌّ حَكِيمٌ ﴿٥١﴾

㊺ You will see, O Messenger, these wrongdoers when they are exposed to the fire, whilst they are humiliated and disgraced, looking at people surreptitiously due to their extreme fear for it. Those who had faith in Allah and His messengers will say: The true losers are those who lost themselves and their families on the day of resurrection on account of the punishment of Allah that they received. Indeed, those who wrong themselves by disbelief and sins will be in a lasting punishment that will never end.

㊻ They will have no allies to help them by rescuing them from Allah's punishment on the day of resurrection. Those whom Allah does not bless with the truth and lets them go astray, will never have any path that leads them to guidance to the truth.

㊼ Respond, O people, to your Lord by rushing to fulfil His instructions and avoid His prohibitions and leaving out procrastination, before the Day of Resurrection comes, which cannot be pushed back when it arrives. You will have no place to take refuge in and you will not be able to deny the sins that you have perpetrated in the world.

㊽ If they turn away from what you instruct them, then I have not sent you, O Messenger, as a guardian over them to watch their actions. Your duty is only to convey what I have instructed you to convey and their reckoning is left to Allah. When I give man a taste of My mercy of riches, health etc. he rejoices in it. But when a trial of difficulty befalls them on account of their sins, their nature is to be ungrateful for Allah's favours and become angry at what Allah had in His wisdom decreed.

㊾ To Allah belongs the control of the heavens and the control of the earth. He creates whatever He wills, be it male, female etc. He gives to whoever He wills females and deprives them of males; and He gives to whoever He wills males and deprives them of females.

㊿ Or He makes for whoever He wills both males and females and makes whoever He wills barren and childless. He knows what occurs and what will occur in the future. This is on account of the completeness of His knowledge and perfection of His wisdom. Nothing is hidden from Him. He is able to do all things, nothing is outside His ability.

(51) It is not correct for a human being that Allah speaks to Him except through revelation that He sends to him, or by direct speech but from behind a veil without seeing Him, or by sending an angel as a messenger such as Gabriel, who then reveals to the human messenger with Allah's permission what Allah wishes to reveal. He, (may He be glorified), is high in His Self and Attributes, and is wise in His creation, decree and laws.

Beneficial Points:

1. The necessity of rushing to fulfil Allah's instructions and avoid His prohibitions.
2. The task of the Messenger is to convey, and the results are in Allah's Hands.
3. The disbeliever's rejection of Allah's favours is evidence against him.
4. Allah sends revelation to His prophets in various ways, based on reasons known to Him, (may He be glorified).

وَكَذَٰلِكَ أَوۡحَيۡنَآ إِلَيۡكَ رُوحٗا مِّنۡ أَمۡرِنَاۚ مَا كُنتَ تَدۡرِي مَا ٱلۡكِتَٰبُ
وَلَا ٱلۡإِيمَٰنُ وَلَٰكِن جَعَلۡنَٰهُ نُورٗا نَّهۡدِي بِهِۦ مَن نَّشَآءُ مِنۡ عِبَادِنَاۚ
وَإِنَّكَ لَتَهۡدِيٓ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ (٥٢) صِرَٰطِ ٱللَّهِ ٱلَّذِي لَهُۥ
مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلۡأُمُورُ (٥٣)

ترتيبها ٤٣ سُورَةُ الزُّخۡرُفِ آياتها ٨٩

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

حمٓ (١) وَٱلۡكِتَٰبِ ٱلۡمُبِينِ (٢) إِنَّا جَعَلۡنَٰهُ قُرۡءَٰنًا عَرَبِيّٗا
لَّعَلَّكُمۡ تَعۡقِلُونَ (٣) وَإِنَّهُۥ فِيٓ أُمِّ ٱلۡكِتَٰبِ لَدَيۡنَا
لَعَلِيٌّ حَكِيمٌ (٤) أَفَنَضۡرِبُ عَنكُمُ ٱلذِّكۡرَ صَفۡحًا
أَن كُنتُمۡ قَوۡمٗا مُّسۡرِفِينَ (٥) وَكَمۡ أَرۡسَلۡنَا مِن نَّبِيّٖ فِي
ٱلۡأَوَّلِينَ (٦) وَمَا يَأۡتِيهِم مِّن نَّبِيٍّ إِلَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ
(٧) فَأَهۡلَكۡنَآ أَشَدَّ مِنۡهُم بَطۡشٗا وَمَضَىٰ مَثَلُ ٱلۡأَوَّلِينَ
(٨) وَلَئِن سَأَلۡتَهُم مَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ لَيَقُولُنَّ
خَلَقَهُنَّ ٱلۡعَزِيزُ ٱلۡعَلِيمُ (٩) ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ
مَهۡدٗا وَجَعَلَ لَكُمۡ فِيهَا سُبُلٗا لَّعَلَّكُمۡ تَهۡتَدُونَ (١٠)

(52) Just as I sent revelation to the prophets before you, O Messenger, I revealed to you a Qur'ān from Me. Prior to it you did not know about the heavenly scriptures revealed to the messengers, and you did not know what is faith? But I revealed this Qur'ān as a light by which I guide whomever of My servants I wish. You show people a straight path, which is the religion of Islam.
(53) The path of Allah to Whom belongs whatever is in the heaven and whatever is in the earth. He created, owns and controls all of it. Definitely all matters return to Allah alone in their estimation and planning.

The Gold Adornment (Sūrah Al-Zukhruf)

Themes of the Sūrah:
An explanation of the proper Qur'ānic morals and values and a refutation of the false concepts of ignorance.

Explanation:
① Ḥā Mīm. The discussion on similar letters has already passed in Sūrah Al-Baqarah.
② Allah swears an oath by the scripture revealed to Muhammad, that is clear to whoever ponders over it and that makes Allah's sacred law clear.
③ I have revealed it as a Qur'ān in the language of the Arabs, in the hope that you, O people in whose language it was revealed - will comprehend and understand its meanings to transmit it to other nations.
④ This Qur'ān is in the Preserved Tablet with us in the highest gathering and is high in status, honour and position. It is wise in that the instructions contained in it are not devoid of wisdom, and it is perfect without any contradiction or disagreement.
⑤ I will not leave out the revelation of the Qur'ān to you and calling you to monotheism because you are engrossed in ascribing partners to Allah and violating His prohibitions. I will not do so, as mercy for you demands otherwise.
⑥ How many a messenger did I send in previous nations.
⑦ Whenever a prophet came to those previous nations from Allah they used to mock at him.
⑧ I destroyed those who were mightier than those nations, so we not incapable of destroying those who are weaker than them. The description of the destruction of the previous nations has passed in the Qur'ān, such as the Ad, Thamud, nation of Lot and the people of Madyan.
⑨ O Messenger! If you ask these idolaters who deny, "Who created the heavens and who created the earth?" they will say in response to your question, The Mighty whom none can overpower, the Knower of everything, created them.
⑩ Allah is the One who made the earth for you stable and firm. He made for you in it paths in its mountains and valleys, in the hope that you will be guided by them in your travel.

Beneficial Points:
1. The importance of revelation for the guidance of people. It is like the spirit in the body.
2. The guidance attributed to the Messenger (peace be upon him) is the guidance of giving direction not the guidance of granting success.
3. The affirmation by the idolaters of Allah's oneness in lordship will not benefit them on the day of resurrection.

وَٱلَّذِى نَزَّلَ مِنَ ٱلسَّمَآءِ مَآءَۢ بِقَدَرٖ فَأَنشَرۡنَا بِهِۦ بَلۡدَةٗ مَّيۡتٗاۚ
كَذَٰلِكَ تُخۡرَجُونَ (١١) وَٱلَّذِى خَلَقَ ٱلۡأَزۡوَٰجَ كُلَّهَا وَجَعَلَ
لَكُم مِّنَ ٱلۡفُلۡكِ وَٱلۡأَنۡعَٰمِ مَا تَرۡكَبُونَ (١٢) لِتَسۡتَوُۥاْ عَلَىٰ ظُهُورِهِۦ
ثُمَّ تَذۡكُرُواْ نِعۡمَةَ رَبِّكُمۡ إِذَا ٱسۡتَوَيۡتُمۡ عَلَيۡهِ وَتَقُولُواْ سُبۡحَٰنَ
ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقۡرِنِينَ (١٣) وَإِنَّآ إِلَىٰ رَبِّنَا
لَمُنقَلِبُونَ (١٤) وَجَعَلُواْ لَهُۥ مِنۡ عِبَادِهِۦ جُزۡءًاۚ إِنَّ ٱلۡإِنسَٰنَ
لَكَفُورٞ مُّبِينٌ (١٥) أَمِ ٱتَّخَذَ مِمَّا يَخۡلُقُ بَنَاتٖ وَأَصۡفَىٰكُم
بِٱلۡبَنِينَ (١٦) وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحۡمَٰنِ مَثَلٗا
ظَلَّ وَجۡهُهُۥ مُسۡوَدّٗا وَهُوَ كَظِيمٌ (١٧) أَوَمَن يُنَشَّؤُاْ فِى
ٱلۡحِلۡيَةِ وَهُوَ فِى ٱلۡخِصَامِ غَيۡرُ مُبِينٖ (١٨) وَجَعَلُواْ ٱلۡمَلَٰٓئِكَةَ
ٱلَّذِينَ هُمۡ عِبَٰدُ ٱلرَّحۡمَٰنِ إِنَٰثًاۚ أَشَهِدُواْ خَلۡقَهُمۡۚ سَتُكۡتَبُ
شَهَٰدَتُهُمۡ وَيُسۡـَٔلُونَ (١٩) وَقَالُواْ لَوۡ شَآءَ ٱلرَّحۡمَٰنُ مَا عَبَدۡنَٰهُمۗ
مَّا لَهُم بِذَٰلِكَ مِنۡ عِلۡمٍۖ إِنۡ هُمۡ إِلَّا يَخۡرُصُونَ (٢٠) أَمۡ ءَاتَيۡنَٰهُمۡ
كِتَٰبٗا مِّن قَبۡلِهِۦ فَهُم بِهِۦ مُسۡتَمۡسِكُونَ (٢١) بَلۡ قَالُوٓاْ إِنَّا
وَجَدۡنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٖ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّهۡتَدُونَ (٢٢)

⑪ The one who sends down water from the heavens in proportion to what suffices you, your animals and crops, then revives with it a barren land in which there is no growth. Just as Allah revives that barren land with growth, He will revive you for the resurrection.

⑫ And He has made ships and livestock for you which you ride on your travels; boarding the ships over the sea and mounting the livestock over land.

⑬ He had created for you all that, in the hope that you settle yourselves on the backs of your mounts during your travels and then remember the blessing of your Lord over you in your hearts, in that He has made them subservient to you when you mount them, saying with your tongues: “The being who made these mounts subservient for us is pure and glorified. We control them, whilst we would not have been able to do so if it had not been for His making them subservient to us.”

⑭ “And indeed, we are definitely going to return to our Lord alone for accountability and requital.”

⑮ The idolaters claim that some of the creations are the offspring of the Creator (may He be glorified), when they said, “The angels are the daughters of Allah”. Indeed, the human who makes these kind of statements is very ungrateful and deviant.

⑯ O idolaters! Do you say: “Allah has chosen daughters for Himself from among the things He creates”, whilst He has privileged you with male offspring? What an absurd distribution this is which you claim!

⑰ When one of them is given news of the birth of a female whom he attributes to his Lord, his face becomes gloomy out of severe grief and sadness, and he himself becomes full of anger. How then can he attribute to his Lord the very thing that he himself is saddened by when informed of it?

⑱ Do they attribute to their Lord the one who is brought up in adornment and is unclear in speech when arguing due to its femininity?

⑲ They also regard as feminine the angels that are in reality the servants of The Merciful. Were they present at the time of Allah created them, so that they would know that they are actually females? The angels will record this statement of theirs and they will be questioned regarding it on the Day of Judgement. And they will be punished for it because of their lies.

⑳ And they say, using divine decree as evidence, “If Allah willed that we did not worship the angels, we would not have worshipped them. So because He willed for it to happen, it proves He was happy with it.” They make this statement out of ignorance; they are only lying.

㉑ Or, have I given these idolaters a book before the Qur’ān that allows them to worship other than Allah, which they are holding fast to and using as evidence?

㉒ No! That has not happened. Rather, they are using their blind following as evidence, saying, “Indeed, we found our forefathers before us upon a belief and they used to worship idols. We are continuing in their footsteps in worshipping them.”

Beneficial Points:

1. Every blessing requires gratitude.
2. The idolaters are deviated in their ideas of their Lord, such that they attribute daughters to Him whilst they dislike them for themselves.
3. Using divine decree as an excuse for committing sins is invalid.
4. Seeing is a fundamental in proving reality.
5. Following blindly is dangerous.

وَكَذَٰلِكَ مَآ أَرۡسَلۡنَا مِن قَبۡلِكَ فِي قَرۡيَةٖ مِّن نَّذِيرٍ إِلَّا قَالَ مُتۡرَفُوهَآ
إِنَّا وَجَدۡنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٖ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقۡتَدُونَ ٢٣
* قَٰلَ أَوَلَوۡ جِئۡتُكُم بِأَهۡدَىٰ مِمَّا وَجَدتُّمۡ عَلَيۡهِ ءَابَآءَكُمۡۖ الحزب ٥٠
قَالُوٓاْ إِنَّا بِمَآ أُرۡسِلۡتُم بِهِۦ كَٰفِرُونَ ٢٤ فَٱنتَقَمۡنَا مِنۡهُمۡۖ فَٱنظُرۡ
كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُكَذِّبِينَ ٢٥ وَإِذۡ قَالَ إِبۡرَٰهِيمُ لِأَبِيهِ وَقَوۡمِهِۦٓ
إِنَّنِي بَرَآءٞ مِّمَّا تَعۡبُدُونَ ٢٦ إِلَّا ٱلَّذِي فَطَرَنِي فَإِنَّهُۥ سَيَهۡدِينِ
٢٧ وَجَعَلَهَا كَلِمَةَۢ بَاقِيَةٗ فِي عَقِبِهِۦ لَعَلَّهُمۡ يَرۡجِعُونَ ٢٨ بَلۡ
مَتَّعۡتُ هَٰٓؤُلَآءِ وَءَابَآءَهُمۡ حَتَّىٰ جَآءَهُمُ ٱلۡحَقُّ وَرَسُولٞ مُّبِينٞ ٢٩
وَلَمَّا جَآءَهُمُ ٱلۡحَقُّ قَالُواْ هَٰذَا سِحۡرٞ وَإِنَّا بِهِۦ كَٰفِرُونَ ٣٠ وَقَالُواْ
لَوۡلَا نُزِّلَ هَٰذَا ٱلۡقُرۡءَانُ عَلَىٰ رَجُلٖ مِّنَ ٱلۡقَرۡيَتَيۡنِ عَظِيمٍ ٣١ أَهُمۡ
يَقۡسِمُونَ رَحۡمَتَ رَبِّكَۚ نَحۡنُ قَسَمۡنَا بَيۡنَهُم مَّعِيشَتَهُمۡ فِي ٱلۡحَيَوٰةِ
ٱلدُّنۡيَاۚ وَرَفَعۡنَا بَعۡضَهُمۡ فَوۡقَ بَعۡضٖ دَرَجَٰتٖ لِّيَتَّخِذَ بَعۡضُهُم
بَعۡضٗا سُخۡرِيّٗاۗ وَرَحۡمَتُ رَبِّكَ خَيۡرٞ مِّمَّا يَجۡمَعُونَ ٣٢ وَلَوۡلَآ
أَن يَكُونَ ٱلنَّاسُ أُمَّةٗ وَٰحِدَةٗ لَّجَعَلۡنَا لِمَن يَكۡفُرُ بِٱلرَّحۡمَٰنِ
لِبُيُوتِهِمۡ سُقُفٗا مِّن فِضَّةٖ وَمَعَارِجَ عَلَيۡهَا يَظۡهَرُونَ ٣٣

㉓ And just as these people have lied and used the blind following of their forefathers as evidence, O Messenger, I did not send any messenger to any community before you, except that those living in luxury in that village said, “Indeed, we found our forefathers upon a belief, and we are following in their footsteps”, so your nation is not any different in that regard.

㉔ Their messengers said to them, “Will you follow your forefathers even if I brought to you something that was better than the belief they were on?” They said, “Indeed, we reject whatever you and the messengers before you have been sent with.”

㉕ So I took retribution from the nations that rejected the messengers before you and I destroyed them. So ponder over what the outcome of the rejectors was, because their outcome was painful.

㉖ O Messenger! Remember when Abraham said to his father and his people: “Indeed, I am innocent of the idols you worship instead of Allah.”

㉗ “Except for Allah who created me, because He will soon guide me to follow the true religion of His and that will benefit me.”

㉘ And Abraham made this monotheistic statement of his remain in his progeny after him. There remained among them those who would worship Allah alone and not attribute any partners with Him, in the hope that they turn to Allah having repented from ascribing partners with Him and sins.

㉙ I did not hasten the destruction upon these rejecting idolaters. Rather, I let them enjoy remaining in the world and I let their forefathers do the same, until the Qur’ān and a clear Messenger: Muhammad (peace be upon him) came to them.

㉚ And when this Qur’ān came to them, which was the undoubted truth, they said, “This is sorcery which Muhammad intends to bewitch us with. We definitely reject it and will never believe in it.”

㉛ The rejecting idolaters say, “Why did Allah not reveal this Qur’ān upon one of the two great men of Makkah or Taif: Al-Walīd ibn ‘Uqbah or ‘Urwah ibn Mas‘ūd Al-Thaqafī, instead of revealing it upon the poor, orphaned Muhammad?”

㉜ O Messenger! Do they distribute the mercy of your Lord, that they can give it to and prevent from it whomsoever they wish? It is I who distributed their provisions between them in the world making some of them rich and some poor, so that they are subservient to each other. The mercy of your Lord to His servants in the afterlife is better than the temporary, mortal things of the world that these people hoard.

㉝ Had it not been that humanity was on one creed of disbelief, I would have made in the houses of those who disbelieved in Allah roofs of silver and stairs upon which they could climb.

Beneficial Points:

1. Following blindly was one of the causes of the previous nations deviating.
2. It is necessary to proclaim innocence from disbelief and disbelievers.
3. Monotheism remained in the progeny of Abraham (peace be upon him).
4. Apostleship is a divine honour. It has no connection with human standards.
5. The distribution of sustenance is down to the wisdom of Allah.
6. The worldly life is insignificant to Allah, and because of it’s insignificance He gives to disbelievers as He wishes.

وَلِبُيُوتِهِمْ أَبْوَٰبًا وَسُرُرًا عَلَيْهَا يَتَّكِـُٔونَ ﴿٣٤﴾ وَزُخْرُفًا ۚ وَإِن
كُلُّ ذَٰلِكَ لَمَّا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَٱلْـَٔاخِرَةُ عِندَ رَبِّكَ
لِلْمُتَّقِينَ ﴿٣٥﴾ وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا
فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ
أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾ حَتَّىٰٓ إِذَا جَآءَنَا قَالَ يَٰلَيْتَ بَيْنِى وَبَيْنَكَ
بُعْدَ ٱلْمَشْرِقَيْنِ فَبِئْسَ ٱلْقَرِينُ ﴿٣٨﴾ وَلَن يَنفَعَكُمُ ٱلْيَوْمَ
إِذ ظَّلَمْتُمْ أَنَّكُمْ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾ أَفَأَنتَ تُسْمِعُ
ٱلصُّمَّ أَوْ تَهْدِى ٱلْعُمْىَ وَمَن كَانَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٠﴾ فَإِمَّا
نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ ﴿٤١﴾ أَوْ نُرِيَنَّكَ ٱلَّذِى
وَعَدْنَٰهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ ﴿٤٢﴾ فَٱسْتَمْسِكْ بِٱلَّذِىٓ أُوحِىَ
إِلَيْكَ ۖ إِنَّكَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٣﴾ وَإِنَّهُۥ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ
وَسَوْفَ تُسْـَٔلُونَ ﴿٤٤﴾ وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ
أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَٰنِ ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾ وَلَقَدْ أَرْسَلْنَا
مُوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ فَقَالَ إِنِّى رَسُولُ رَبِّ
ٱلْعَٰلَمِينَ ﴿٤٦﴾ فَلَمَّا جَآءَهُم بِـَٔايَٰتِنَآ إِذَا هُم مِّنْهَا يَضْحَكُونَ ﴿٤٧﴾

㉞ And I would make doors for their houses and give them elevated seats to recline on, as a trial and to gradually lead them into destruction.

㉟ I would also give them gold. All that is only the temporary enjoyment of the world; its benefit is little because of its ultimate extinction. However O Messenger, the bounties of the afterlife are better according to your Lord, for those who are mindful of Him by fulfilling His commands and refrain from that which He has prohibited.

㊱ And whoever turns away from this Qur'ān that was revealed to Muhammad (peace be upon him), I shall set a satan upon him who will lure him with falsehood and lead him astray; it will remain with him wherever he goes.

㊲ Indeed, these satan companions who have been set upon those who turn away from the Qur'ān, prevent them from the religion of Allah. They are unable to fulfil His commands and refrain from things He has not allowed; they think that they are guided to the truth and so they do not repent from their deviance.

㊳ Until when the one who turns away from the remembrance of Allah will come to Him on the Day of Judgement, he will longingly say, "O companion! If only there had been the distance of the east and west between you and I! You were such a disgraceful companion!"

㊴ Allah will say to the disbelievers on the Day of Judgement, "After you have oppressed yourselves by ascribing partners to Me and committing sins, your sharing the punishment will not benefit you in the slightest today, despite you accompanying each other in disbelief and committing sins in the world."

㊵ Indeed, these people are deaf from hearing the truth and blind from seeing. O Messenger! Are you then capable of making the deaf hear, guiding the blind, or guiding the one clearly astray from the straight path?

㊶ If I was to take you away by causing you to die before I punish them, I would be taking retribution from them by punishing them in the world and the Hereafter.

㊷ Or if I was to show you some of the punishment I have prepared for them; indeed, I possess the capability over them and they cannot overpower me in the slightest.

㊸ So O Messenger! Hold fast to whatever your Lord has revealed to you and practice it; you are upon the path of truth in which there is no uncertainty.

㊹ And indeed, this Qur'ān is an honour for you and your nation. You shall soon be questioned on the Day of Judgement regarding bringing faith in it, following its guidance and calling towards it.

㊺ O Messenger! Ask those messengers I sent before you: "Did Allah make deities that were to be worshipped instead of the Merciful?"

㊻ Verily, I sent Moses with My signs to Pharaoh and the leaders from his people. He said to them, "Indeed, I am the Messenger of the Lord of all creation."

㊼ Then when he brought My signs to them, they began to laugh at them, mockingly.

Beneficial Points:

1. Turning away from the Qur'ān is dangerous.
2. It is obligatory to hold fast to the revelation that was revealed upon the Messenger of Allah (peace be upon him).
3. The Qur'ān is an honour for the Messenger of Allah (peace be upon him) and his nation.
4. All the divine messages from Allah coincided in rejecting ascribing partners with Allah.
5. Mocking the truth is a trait from the traits of disbelief.

وَمَا نُرِيهِم مِّنْ ءَايَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَاۖ وَأَخَذْنَٰهُم
بِٱلْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾ وَقَالُواْ يَٰٓأَيُّهَ ٱلسَّاحِرُ ٱدْعُ لَنَا
رَبَّكَ بِمَا عَهِدَ عِندَكَ إِنَّنَا لَمُهْتَدُونَ ﴿٤٩﴾ فَلَمَّا كَشَفْنَا
عَنْهُمُ ٱلْعَذَابَ إِذَا هُمْ يَنكُثُونَ ﴿٥٠﴾ وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِۦ
قَالَ يَٰقَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَٰذِهِ ٱلْأَنْهَٰرُ تَجْرِي مِن
تَحْتِيٓۚ أَفَلَا تُبْصِرُونَ ﴿٥١﴾ أَمْ أَنَا۠ خَيْرٌ مِّنْ هَٰذَا ٱلَّذِي هُوَ مَهِينٌ
وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾ فَلَوْلَآ أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ
مَعَهُ ٱلْمَلَٰٓئِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾ فَٱسْتَخَفَّ قَوْمَهُۥ
فَأَطَاعُوهُۚ إِنَّهُمْ كَانُواْ قَوْمًا فَٰسِقِينَ ﴿٥٤﴾ فَلَمَّآ ءَاسَفُونَا
ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٥٥﴾ فَجَعَلْنَٰهُمْ
سَلَفًا وَمَثَلًا لِّلْءَاخِرِينَ ﴿٥٦﴾ ۞ وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا ۞ الحِزْب ٥٠
إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾ وَقَالُوٓاْ ءَأَٰلِهَتُنَا خَيْرٌ أَمْ
هُوَۚ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلَۢاۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ إِنْ هُوَ
إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَٰهُ مَثَلًا لِّبَنِيٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾
وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً فِي ٱلْأَرْضِ يَخْلُفُونَ ﴿٦٠﴾

㊽ I showed Pharaoh and his leaders proof after proof to establish the authenticity of Moses' message, each proof was greater in magnitude than the previous one. I seized them with the punishment in the world, in the hope that they turn away from the disbelief they were in, but to no avail.

㊾ So when some of the punishment came upon them, they said to Moses (peace be upon him), "O sorcerer! Pray to your Lord for us asking Him to remove this punishment just as He said He would if we believed. If it is removed from us, we will be guided to the truth."

㊿ Then, when I removed the punishment from them, they began breaking their covenant and not fulfilling it.

(51) Pharaoh called out among his people, bragging about his kingdom, "O my people! Do I not own the country of Egypt, and these rivers that flow beneath my palaces? Do you not see my kingdom and recognise my greatness?"

(52) "Therefore, I am better than the weak, runaway Moses who cannot even speak well."

(53) "Why did Allah who sent him not throw down golden bracelets on him so that it becomes clear that he is His Messenger, or why did the angels not come with him, following one another?"

(54) So Pharaoh duped his people and they followed him in deviance. Indeed, they were a nation that came away from the obedience of Allah.

(55) Then, when they angered Me by continuing upon disbelief, I took retribution from them and drowned them all.

(56) So I made Pharaoh and his people an example for those who did actions like theirs, that they would perish just like they did. I also made them a lesson for those who take heed; so that they do not do the same actions as theirs and are then afflicted with whatever came upon them.

(57) When the idolaters thought that the Jesus the Christians worshipped was included in the statement of Allah the Exalted: {Indeed, you [disbelievers] and what you worship other than Allah are the firewood of Hell. You will be coming to [enter] it}, and Allah had prohibited worshipping him just like He had prohibited the worship of idols, your people, O Messenger, began persisting in argument, saying, "We are pleased that our idols are of the same status as Jesus." So Allah revealed, refuting them, {Indeed, those for whom the best [reward] has preceded from Me - they are from it far removed}.

(58) And they say, "Are our deities better or is Jesus better?" Ibn Al-Ziba'rā and others did not draw up this comparison in love of hope in reaching the truth, rather in love of argumentation. They are a nation quarrelsome in nature.

(59) Jesus, the son of Mary is nothing but a servant from the servants of Allah whom He favoured with messengership and made him an example for the Israelites. They can use him as proof of the power of Allah because He created him without a father, just like He created Adam without parents.

(60) O children of Adam! If I wish to destroy you and make the angels succeed you on earth in your place, they would worship Me and not ascribe partners with me at all.

Beneficial Points:

1. Breaking covenants is from the traits of the disbelievers.
2. The wrongdoer is dim-witted; whoever wants to lead him astray can do so.
3. Earning the anger of Allah will inevitably result in loss.
4. The people of deviance strive to distort the meanings of Qur'ānic text to suit their desires.

وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَٰذَا صِرَٰطٌ
مُّسْتَقِيمٌ ٦١ وَلَا يَصُدَّنَّكُمُ الشَّيْطَٰنُ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ
٦٢ وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَٰتِ قَالَ قَدْ جِئْتُكُم بِالْحِكْمَةِ
وَلِأُبَيِّنَ لَكُم بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ
٦٣ إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ
٦٤ فَاخْتَلَفَ الْأَحْزَابُ مِنۢ بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا
مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ٦٥ هَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَن
تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ٦٦ الْأَخِلَّاءُ يَوْمَئِذٍۭ
بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ٦٧ يَٰعِبَادِ لَا خَوْفٌ
عَلَيْكُمُ الْيَوْمَ وَلَا أَنتُمْ تَحْزَنُونَ ٦٨ الَّذِينَ ءَامَنُوا بِـَٔايَٰتِنَا
وَكَانُوا مُسْلِمِينَ ٦٩ ادْخُلُوا الْجَنَّةَ أَنتُمْ وَأَزْوَٰجُكُمْ
تُحْبَرُونَ ٧٠ يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ
وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنتُمْ فِيهَا
خَٰلِدُونَ ٧١ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ
تَعْمَلُونَ ٧٢ لَكُمْ فِيهَا فَٰكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ٧٣

(61) Indeed, Jesus is a sign from the major signs of the Hour, when he shall descend towards the end of time. So do not doubt the Hour's occurrence and follow me in whatever I have brought to you from Allah. This thing I have brought is the straight path in which there is no deviance.

(62) And let Satan not turn you away from the straight path through his lure and deception. Indeed, he is an enemy whose enmity is clear.

(63) After Jesus (peace be upon him) brought clear signs of his messengership to his people, he said to them, "I have brought wisdom to you from Allah so that I can make clear to you some matters of your religion you differ in. So be mindful of Allah by fulfilling His commands and refrain from that which He has prohibited, and obey me in whatever I command you with and prohibit you from."

(64) "Indeed, Allah is my Lord and your Lord; we have no Lord other than Him, so devote your worship to Him alone. This monotheism that I call you towards and devotion of worship to Allah is the straight path in which there is no deviance."

(65) Then, groups of the Christians disagreed in regards to Jesus. Some of them say, "He is a Allah", and some say, "He is the son of Allah", and others say, "He and his mother are both Allahs", so woe be to those who oppress themselves by attributing Allahhood to Jesus, or sonship, or saying that he is one of the Trinity! Woe be to them from a painful punishment that awaits them on the Day of Judgement.

(66) These disputing parties in regards to Jesus await nothing except the Hour which will come to them suddenly, whilst they do not even perceive its arrival. If it comes to them whilst they are upon disbelief, then their abode is a painful torment.

(67) Those who befriend each other upon disbelief and deviance will be enemies to one another on the Day of Judgement, except for those who are mindful of Allah by fulfilling His commands and refrain from that which He has prohibited. Their friendship is everlasting and will not break.

(68) Allah will say to them: "O My servants! There is no fear upon you today in what you will face, nor will you grieve over what you lost out on from the good of the world."

(69) "Those who believed in the Qur'ān that was revealed upon their Messenger and were submissive to it, fulfilling its commands and refraining from things He did not allow."

(70) "Enter Paradise; you and your equals in faith. You will be pleased with the everlasting blessings you will encounter, which shall not finish nor expire."

(71) Their servants will roam among them with golden plates and handleless cups. In Paradise there is whatever the hearts desire and the eyes are delighted with seeing. You will reside in it eternally.

(72) That Paradise I have described for you is the one I have made you inherit because of your deeds, through My grace.

(73) There are many fruits in it for you which shall never finish, from which you can eat.

Beneficial Points:

1. The descension of Jesus is one of the major signs of the Hour.
2. Satan is an enemy of the children of Adam.
3. The friendship of the wrongdoers will break on the Day of Judgement, whilst the friendship of the Allah-conscious will remain forever.

إِنَّ ٱلۡمُجۡرِمِينَ فِي عَذَابِ جَهَنَّمَ خَٰلِدُونَ ٧٤ لَا يُفَتَّرُ عَنۡهُمۡ وَهُمۡ
فِيهِ مُبۡلِسُونَ ٧٥ وَمَا ظَلَمۡنَٰهُمۡ وَلَٰكِن كَانُواْ هُمُ ٱلظَّٰلِمِينَ ٧٦
وَنَادَوۡاْ يَٰمَٰلِكُ لِيَقۡضِ عَلَيۡنَا رَبُّكَۖ قَالَ إِنَّكُم مَّٰكِثُونَ ٧٧ لَقَدۡ
جِئۡنَٰكُم بِٱلۡحَقِّ وَلَٰكِنَّ أَكۡثَرَكُمۡ لِلۡحَقِّ كَٰرِهُونَ ٧٨ أَمۡ أَبۡرَمُوٓاْ أَمۡرٗا
فَإِنَّا مُبۡرِمُونَ ٧٩ أَمۡ يَحۡسَبُونَ أَنَّا لَا نَسۡمَعُ سِرَّهُمۡ وَنَجۡوَىٰهُمۚ بَلَىٰ
وَرُسُلُنَا لَدَيۡهِمۡ يَكۡتُبُونَ ٨٠ قُلۡ إِن كَانَ لِلرَّحۡمَٰنِ وَلَدٞ فَأَنَا۠ أَوَّلُ
ٱلۡعَٰبِدِينَ ٨١ سُبۡحَٰنَ رَبِّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ رَبِّ ٱلۡعَرۡشِ
عَمَّا يَصِفُونَ ٨٢ فَذَرۡهُمۡ يَخُوضُواْ وَيَلۡعَبُواْ حَتَّىٰ يُلَٰقُواْ يَوۡمَهُمُ
ٱلَّذِي يُوعَدُونَ ٨٣ وَهُوَ ٱلَّذِي فِي ٱلسَّمَآءِ إِلَٰهٞ وَفِي ٱلۡأَرۡضِ
إِلَٰهٞۚ وَهُوَ ٱلۡحَكِيمُ ٱلۡعَلِيمُ ٨٤ وَتَبَارَكَ ٱلَّذِي لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا وَعِندَهُۥ عِلۡمُ ٱلسَّاعَةِ وَإِلَيۡهِ تُرۡجَعُونَ
٨٥ وَلَا يَمۡلِكُ ٱلَّذِينَ يَدۡعُونَ مِن دُونِهِ ٱلشَّفَٰعَةَ إِلَّا
مَن شَهِدَ بِٱلۡحَقِّ وَهُمۡ يَعۡلَمُونَ ٨٦ وَلَئِن سَأَلۡتَهُم مَّنۡ خَلَقَهُمۡ
لَيَقُولُنَّ ٱللَّهُۖ فَأَنَّىٰ يُؤۡفَكُونَ ٨٧ وَقِيلِهِۦ يَٰرَبِّ إِنَّ هَٰٓؤُلَآءِ قَوۡمٞ
لَّا يُؤۡمِنُونَ ٨٨ فَٱصۡفَحۡ عَنۡهُمۡ وَقُلۡ سَلَٰمٞۚ فَسَوۡفَ يَعۡلَمُونَ ٨٩

After Allah mentions the reward of the Mindful, He then mentions the requital of their opposites: the criminals. He says:

(74) Indeed, the criminals who commit disbelief and sins will be in the punishment of hell on the Day of Judgement, wherein they shall remain forever.

(75) The punishment will not be lessened for them. They will lose all hope in the mercy of Allah in it.

(76) I will not oppress them by entering them into the hellfire, rather they oppressed themselves by disbelieving.

(77) They will call out to Mālik, the gatekeeper of the hellfire, saying: "O Mālik! Our Lord should make us die so that we are relieved of this punishment!" Mālik will answer them saying, "You are to remain forever in the punishment. You will not die, nor will the punishment stop from you."

(78) Indeed, I brought the undisputed truth to you in the world, but the majority of you disliked the truth.

(79) So, if they plot against the Prophet (peace be upon him) and hatch an evil plan against him, I will indeed, hatch a plan against them which will be greater than theirs.

(80) Or, do they think that I do not hear their secrets that they hide within their hearts, or those that they whisper to one another? Nay! I hear them all, and the angels with them write everything they do.

(81) O Messenger! Say to those who attribute daughters to Allah, who is exalted greatly from their statement: "If, hypothetically, Allah had a child, then I would be the first to worship that child."

(82) The Lord of the heavens, the earth and the Throne is pure of the statements of attributing partners, wives and children of these idolaters.

(83) So O Messenger! Leave them to continue in whatever falsehood they are engrossed in, and let them enjoy until they meet the day which they have been promised. They will soon know the outcome of their actions and regret it.

(84) He (may He be glorified) is the true deity in the heavens and the true deity on earth. And He is the Wise in His creation, decree and management, and Knower of the conditions of His servants. None of them are hidden from Him.

(85) Allah's goodness and blessings continue to increase - (may He be glorified). To Him alone belongs the kingdom of the heavens and the earth and whatever lies between them. And with Him alone is the knowledge of the Hour in which the Day of Judgement will occur; no one else knows it. And to Him alone will you all return in the afterlife for accountability and requital.

(86) Those deities that the idolaters worship instead of Allah are not able to intercede in front of Allah, except those that testify that there is none worthy of worship except Allah whilst understanding their testimony, i.e. Jesus, Ezra and the angels.

(87) And if you ask them, "Who created you?" they would definitely say, "Allah created us", so how can they then turn away from His worship after this acknowledgement?

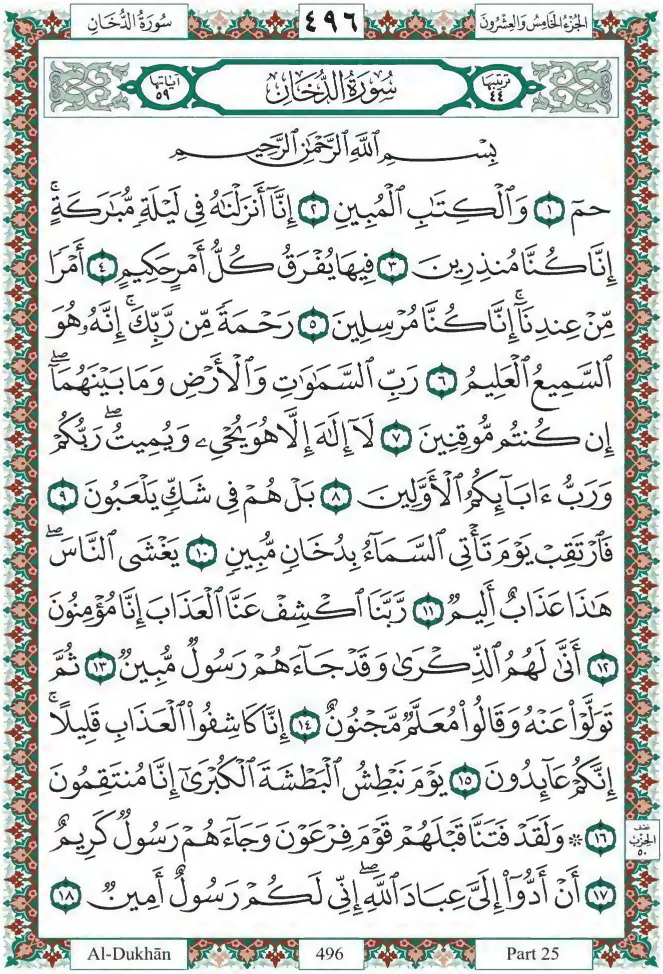
(88) With Allah (may He be glorified) is the knowledge of the complaint of His Messenger when they rejected him, and his statement regarding them: "O my Lord! Indeed, these people are a nation that does not believe in what you sent me to take to them."

(89) So ignore them, and say to them whatever repels their evil - this was in Makkah - they will soon realise what punishment they will face.

Beneficial Points:

1. The disbelievers will lose hope of ever coming out of the hellfire.
2. Disliking the truth is very dangerous.
3. The plots of the disbelievers turn on them, even if it be after a while.
4. The knowledge of the hour is exclusive to Allah.
5. The oneness in Lordship necessitates oneness in Allahhood.

The Smoke (Sūrah Al-Dukhān)



سُورَةُ الدُّخَانِ

تَرۡتِيبُهَا ٤٤ آيَاتُهَا ٥٩

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

حمٓ (١) وَٱلۡكِتَٰبِ ٱلۡمُبِينِ (٢) إِنَّآ أَنزَلۡنَٰهُ فِي لَيۡلَةٖ مُّبَٰرَكَةٍۚ
إِنَّا كُنَّا مُنذِرِينَ (٣) فِيهَا يُفۡرَقُ كُلُّ أَمۡرٍ حَكِيمٍ (٤) أَمۡرٗا
مِّنۡ عِندِنَآۚ إِنَّا كُنَّا مُرۡسِلِينَ (٥) رَحۡمَةٗ مِّن رَّبِّكَۚ إِنَّهُۥ هُوَ
ٱلسَّمِيعُ ٱلۡعَلِيمُ (٦) رَبِّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَآۖ
إِن كُنتُم مُّوقِنِينَ (٧) لَآ إِلَٰهَ إِلَّا هُوَ يُحۡيِۦ وَيُمِيتُۖ رَبُّكُمۡ
وَرَبُّ ءَابَآئِكُمُ ٱلۡأَوَّلِينَ (٨) بَلۡ هُمۡ فِي شَكّٖ يَلۡعَبُونَ (٩)
فَٱرۡتَقِبۡ يَوۡمَ تَأۡتِي ٱلسَّمَآءُ بِدُخَانٖ مُّبِينٖ (١٠) يَغۡشَى ٱلنَّاسَۖ
هَٰذَا عَذَابٌ أَلِيمٞ (١١) رَّبَّنَا ٱكۡشِفۡ عَنَّا ٱلۡعَذَابَ إِنَّا مُؤۡمِنُونَ
(١٢) أَنَّىٰ لَهُمُ ٱلذِّكۡرَىٰ وَقَدۡ جَآءَهُمۡ رَسُولٞ مُّبِينٞ (١٣) ثُمَّ
تَوَلَّوۡاْ عَنۡهُ وَقَالُواْ مُعَلَّمٞ مَّجۡنُونٌ (١٤) إِنَّا كَاشِفُواْ ٱلۡعَذَابِ قَلِيلًاۚ
إِنَّكُمۡ عَآئِدُونَ (١٥) يَوۡمَ نَبۡطِشُ ٱلۡبَطۡشَةَ ٱلۡكُبۡرَىٰٓ إِنَّا مُنتَقِمُونَ
(١٦) ۞ وَلَقَدۡ فَتَنَّا قَبۡلَهُمۡ قَوۡمَ فِرۡعَوۡنَ وَجَآءَهُمۡ رَسُولٞ كَرِيمٌ
(١٧) أَنۡ أَدُّوٓاْ إِلَيَّ عِبَادَ ٱللَّهِۖ إِنِّي لَكُمۡ رَسُولٌ أَمِينٞ (١٨)

نصف الحزب ٥٠

Themes of the Sūrah:

Emphasis on warning of the awaiting punishment, through threatening the rejectors of the punishment of the world and the Hereafter.

Explanation:

① Ḥā Mīm. The discussion on similar letters has already passed in Sūrah Al-Baqarah.

② Allah takes an oath on the Qur'ān which clearly explains the path of guidance towards the truth.

③ Indeed, I revealed the Qur'ān on the Night of Decree; it is a night of much goodness. Indeed, I warn through this Qur'ān.

④ On this night every precise matter related to provisions, lifespans etc. are decided which Allah is to make happen that year.

⑤ I decide every precise matter of Mine; indeed, I am the one who sends the messengers.

⑥ O Messenger! I send the messengers through My mercy for those whom they are sent towards. Indeed, may I be glorified I am the Hearer of the statements of My servants, the Knower of their intentions; none of them are hidden from Me.

⑦ He is the Lord of the heavens, the earth and whatever lies between them. If you are convinced of that, then bring faith upon my Messenger.

⑧ There is no true deity except him. He gives life and causes death; there is no one that does that except Him. He is your Lord and the Lord of your forefathers before you.

⑨ These idolaters are not convinced of that, rather, they are in doubt about it and distract themselves from it with the falsehood they are in.

⑩ So O Messenger! Wait for their punishment that will come soon: a day when the sky is clearly filled with smoke.

⑪ It will cover the people, and will be said to them, "This punishment that has afflicted you is a painful punishment."

⑫ They will then beg their Lord, asking him, "O our Lord! Turn the punishment that you sent upon us, away from us. If you turn it away from us, we will believe in You and in Your Messenger."

⑬ How can they take heed and repent to their Lord now, when a clear Messenger came to them before, and they knew of his truthfulness and honesty?

⑭ They turned away from believing in him, and said about him, "He was taught. Other people taught him; he is not a messenger." They also said, "He is a madman."

⑮ Indeed, when I turn the punishment away from them for a short while, they will return to their disbelief and rejection.

⑯ O Messenger! Wait for the day when I will seize the disbelievers with the greatest seizing, by entering them into the hellfire on the Day of Judgement wherein they will live forever. I will take retribution from them for their disbelief in Allah and rejecting His messengers.

⑰ And verily I tested the people of Pharaoh before them, and their noble messenger came to them from Allah calling them towards His oneness and worship. He was Moses (peace be upon him).

⑱ Moses said to Pharaoh and his people, "Leave the Israelites to me, because they are the servants of Allah; you have no right to take them as slaves. Indeed, I am a messenger to you from Allah, I am trustworthy in conveying what He has commanded me to convey. I will not take anything away from it nor add anything to it."

Beneficial Points:

1. The initial revelation of the noble Qur'ān upon the Prophet was on the Night of Decree.
2. The Night of Decree is in the month of Ramadan.
3. The teachings of the Prophets free the weak from the grasp of tyrants.

وَأَن لَّا تَعۡلُواْ عَلَى ٱللَّهِۖ إِنِّيٓ ءَاتِيكُم بِسُلۡطَٰنٖ مُّبِينٖ ١٩ وَإِنِّي عُذۡتُ
بِرَبِّي وَرَبِّكُمۡ أَن تَرۡجُمُونِ ٢٠ وَإِن لَّمۡ تُؤۡمِنُواْ لِي فَٱعۡتَزِلُونِ ٢١
فَدَعَا رَبَّهُۥٓ أَنَّ هَٰٓؤُلَآءِ قَوۡمٞ مُّجۡرِمُونَ ٢٢ فَأَسۡرِ بِعِبَادِي لَيۡلًا إِنَّكُم
مُّتَّبَعُونَ ٢٣ وَٱتۡرُكِ ٱلۡبَحۡرَ رَهۡوًاۖ إِنَّهُمۡ جُندٞ مُّغۡرَقُونَ ٢٤ كَمۡ
تَرَكُواْ مِن جَنَّٰتٖ وَعُيُونٖ ٢٥ وَزُرُوعٖ وَمَقَامٖ كَرِيمٖ ٢٦ وَنَعۡمَةٖ
كَانُواْ فِيهَا فَٰكِهِينَ ٢٧ كَذَٰلِكَۖ وَأَوۡرَثۡنَٰهَا قَوۡمًا ءَاخَرِينَ ٢٨ فَمَا
بَكَتۡ عَلَيۡهِمُ ٱلسَّمَآءُ وَٱلۡأَرۡضُ وَمَا كَانُواْ مُنظَرِينَ ٢٩ وَلَقَدۡ
نَجَّيۡنَا بَنِيٓ إِسۡرَٰٓءِيلَ مِنَ ٱلۡعَذَابِ ٱلۡمُهِينِ ٣٠ مِن فِرۡعَوۡنَۚ إِنَّهُۥ
كَانَ عَالِيٗا مِّنَ ٱلۡمُسۡرِفِينَ ٣١ وَلَقَدِ ٱخۡتَرۡنَٰهُمۡ عَلَىٰ عِلۡمٍ عَلَى
ٱلۡعَٰلَمِينَ ٣٢ وَءَاتَيۡنَٰهُم مِّنَ ٱلۡأٓيَٰتِ مَا فِيهِ بَلَٰٓؤٞاْ مُّبِينٌ ٣٣
إِنَّ هَٰٓؤُلَآءِ لَيَقُولُونَ ٣٤ إِنۡ هِيَ إِلَّا مَوۡتَتُنَا ٱلۡأُولَىٰ وَمَا نَحۡنُ
بِمُنشَرِينَ ٣٥ فَأۡتُواْ بِـَٔابَآئِنَآ إِن كُنتُمۡ صَٰدِقِينَ ٣٦ أَهُمۡ
خَيۡرٌ أَمۡ قَوۡمُ تُبَّعٖ وَٱلَّذِينَ مِن قَبۡلِهِمۡ أَهۡلَكۡنَٰهُمۡۚ إِنَّهُمۡ كَانُواْ
مُجۡرِمِينَ ٣٧ وَمَا خَلَقۡنَا ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَا لَٰعِبِينَ
٣٨ مَا خَلَقۡنَٰهُمَآ إِلَّا بِٱلۡحَقِّ وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ٣٩

⑲ "And do not show arrogance to Allah by leaving His worship and assuming superiority over His servants. Indeed, I will bring to you a clear proof."
⑳ "And I have sought protection in my Lord and your Lord from you killing me by stoning."
㉑ "If you do not believe in whatever I have brought, then leave me alone; do not approach me intending harm."
㉒ Then Moses supplicated to his Lord: "This nation i.e. Pharaoh and his people, are a criminal nation who deserve a swift punishment."
㉓ So Allah commanded Moses to take his people away at night, and informed him that Pharaoh and his people will pursue them.
㉔ He also commanded him that when they all cross the sea, to leave it standing as it was, because Pharaoh and his people were to be destroyed by drowning in it.
㉕ How many gardens and flowing springs did Pharaoh and his people leave behind!
㉖ And how many farms and beautiful places did they leave behind!
㉗ And how many lives of luxuries they used to live, did they leave behind!
㉘ Whatever has been described to you happened to them, and we made another nation i.e. the Israelites inherit their gardens, springs, farms and structures.
㉙ Neither the heavens nor the earth cried over Pharaoh and his people when they drowned, nor were they given respite to repent.
㉚ And verily I saved the Israelites from the humiliating punishment, because Pharaoh and his people would kill their children and keep their women alive.
㉛ I saved them from the punishment of Pharaoh. Indeed, he was an arrogant one from those who transgressed the command and religion of Allah.
㉜ And verily I selected the Israelites knowingly over the people of their time, because of their many Prophets.
㉝ And I granted them miracles through which I gave strength to Moses, and in which there was an obvious blessing for them, like the Mann and Salwā and other than them.
㉞ Indeed, these rejecting idolaters will say, denying the resurrection:
㉟ "It is only our first death that we will die; there is no life after that, and we are not going to be resurrected after this death."
㊱ "O Muhammad! If you are truthful in your claim that Allah will resurrect the dead alive for requital and accountability, then bring back to life our forefathers who have died."
㊲ O Messenger! Are these denying idolaters stronger and more resistant, or the people of Tubba' and those after them like the 'Ād and Thamūd? I destroyed them all. Indeed, they were criminals.
㊳ And I did not create the heavens, the earth and everything between it in jest and amusement.
㊴ I only created it due to a profound wisdom, but the majority of idolaters do not know that.

Beneficial Points:

1. It is obligatory for a believer to seek refuge in his Lord to protect him from the plots of his enemies.
2. Supplicating against the disbelievers is legislated when they do not accept the call and fight the callers.
3. The universe does not grieve over the death of a disbeliever because of his insignificance to Allah.
4. The creation of the heavens and the earth is due to a profound wisdom which the heretics are ignorant of.

إِنَّ يَوۡمَ ٱلۡفَصۡلِ مِيقَٰتُهُمۡ أَجۡمَعِينَ ٤٠ يَوۡمَ لَا يُغۡنِي مَوۡلًى
عَن مَّوۡلٗى شَيۡـٔٗا وَلَا هُمۡ يُنصَرُونَ ٤١ إِلَّا مَن رَّحِمَ ٱللَّهُۚ
إِنَّهُۥ هُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ٤٢ إِنَّ شَجَرَتَ ٱلزَّقُّومِ ٤٣ طَعَامُ
ٱلۡأَثِيمِ ٤٤ كَٱلۡمُهۡلِ يَغۡلِي فِي ٱلۡبُطُونِ ٤٥ كَغَلۡيِ
ٱلۡحَمِيمِ ٤٦ خُذُوهُ فَٱعۡتِلُوهُ إِلَىٰ سَوَآءِ ٱلۡجَحِيمِ ٤٧ ثُمَّ
صُبُّواْ فَوۡقَ رَأۡسِهِۦ مِنۡ عَذَابِ ٱلۡحَمِيمِ ٤٨ ذُقۡ إِنَّكَ
أَنتَ ٱلۡعَزِيزُ ٱلۡكَرِيمُ ٤٩ إِنَّ هَٰذَا مَا كُنتُم بِهِۦ تَمۡتَرُونَ
٥٠ إِنَّ ٱلۡمُتَّقِينَ فِي مَقَامٍ أَمِينٖ ٥١ فِي جَنَّٰتٖ وَعُيُونٖ
٥٢ يَلۡبَسُونَ مِن سُندُسٖ وَإِسۡتَبۡرَقٖ مُّتَقَٰبِلِينَ ٥٣
كَذَٰلِكَ وَزَوَّجۡنَٰهُم بِحُورٍ عِينٖ ٥٤ يَدۡعُونَ فِيهَا بِكُلِّ
فَٰكِهَةٍ ءَامِنِينَ ٥٥ لَا يَذُوقُونَ فِيهَا ٱلۡمَوۡتَ إِلَّا
ٱلۡمَوۡتَةَ ٱلۡأُولَىٰۖ وَوَقَىٰهُمۡ عَذَابَ ٱلۡجَحِيمِ ٥٦ فَضۡلٗا مِّن
رَّبِّكَۚ ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ٥٧ فَإِنَّمَا يَسَّرۡنَٰهُ بِلِسَانِكَ
لَعَلَّهُمۡ يَتَذَكَّرُونَ ٥٨ فَٱرۡتَقِبۡ إِنَّهُم مُّرۡتَقِبُونَ ٥٩

آياتها ٣٧ سُورَةُ الجَاثِيَةِ ترتيبها ٤٥

㊵ The day of judgment in which Allah will decide between the servants is the appointed time for all of the creation in which Allah will gather them.
㊶ The day when no relative will benefit his relative or friend benefit his friend nor will they be saved from Allah's punishment, because authority on that day will be for Allah. Nobody will be able to claim it.
㊷ Except the person Allah has mercy on, for he will benefit from the good action he has sent forward. Allah is the Mighty whom nobody can overpower, Wise in His creation, decree and plan.
After Allah mentioned the Day of Judgment, He mentioned how people will be separated according to the reward, and so He said:
㊸ The tree of zaqqum which Allah has grown at the bottom of the fire
㊹ Is the food of the extremely sinful who will eat of its horrible fruit!
㊺ Like black oil, boiling in their stomachs due to its intense heat.
㊻ Like the boiling of extremely hot water.
㊼ It will be said to the keepers of hell: "Grab him, drag him violently and harshly towards the middle of the fire".
㊽ Then pour hot water over the head of this person being punished, so that the punishment does not separate from him.
㊾ It will be said to him, mockingly: "Taste this painful punishment. You are the mighty who is not treated unjustly, noble amongst your people.
㊿ This is the punishment you used to doubt will occur on the Day of Judgment, but now your doubt has been removed from you by seeing it".
(51) Those who are mindful of their Lord through carrying out His commands and refraining from His prohibitions will be in a place of residence, safe from every misfortune that could afflict them.
(52) In gardens and flowing springs.
(53) They will wear in Paradise fine and thick silk. They will be facing one another and not see each other's nape.
(54) Just as I will honour with that which is mentioned, I will marry them in Paradise to beautiful women with beautiful wide eyes.
(55) They will call their attendants therein to bring them every fruit they wish, safe from their being cut off and from their harms.
(56) Living therein forever. They will not taste death therein except the first death in the worldly life, and their Lord will save them from the punishment of the fire.
(57) As a grace and kindness from your Lord to them, O Messenger. That which is mentioned, namely entering them into Paradise and saving them from the fire is the great success which no success can compare with.
(58) I have made this Qur'ān easy and facilitated it for you by revealing it in your language of Arabic, O Messenger, so that they take heed.
(59) So await your help and their destruction; they are awaiting your destruction.

Beneficial Points:

1. The punishment in the afterlife, for the disbeliever, will be both physical and mental.
2. The pleasure in the afterlife, for the believer, will be both physical and mental.
3. The great success is salvation from the fire and entering Paradise.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

حمٓ ١ تَنزِيلُ ٱلۡكِتَٰبِ مِنَ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَكِيمِ ٢ إِنَّ فِي ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِ لَأٓيَٰتٖ لِّلۡمُؤۡمِنِينَ ٣ وَفِي خَلۡقِكُمۡ وَمَا يَبُثُّ مِن دَآبَّةٍ ءَايَٰتٞ
لِّقَوۡمٖ يُوقِنُونَ ٤ وَٱخۡتِلَٰفِ ٱلَّيۡلِ وَٱلنَّهَارِ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ
مِن رِّزۡقٖ فَأَحۡيَا بِهِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَا وَتَصۡرِيفِ ٱلرِّيَٰحِ ءَايَٰتٞ لِّقَوۡمٖ
يَعۡقِلُونَ ٥ تِلۡكَ ءَايَٰتُ ٱللَّهِ نَتۡلُوهَا عَلَيۡكَ بِٱلۡحَقِّۖ فَبِأَيِّ حَدِيثِۭ بَعۡدَ
ٱللَّهِ وَءَايَٰتِهِۦ يُؤۡمِنُونَ ٦ وَيۡلٞ لِّكُلِّ أَفَّاكٍ أَثِيمٖ ٧ يَسۡمَعُ ءَايَٰتِ
ٱللَّهِ تُتۡلَىٰ عَلَيۡهِ ثُمَّ يُصِرُّ مُسۡتَكۡبِرٗا كَأَن لَّمۡ يَسۡمَعۡهَاۖ فَبَشِّرۡهُ بِعَذَابٍ أَلِيمٖ
٨ وَإِذَا عَلِمَ مِنۡ ءَايَٰتِنَا شَيۡـًٔا ٱتَّخَذَهَا هُزُوًاۚ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٞ
مُّهِينٞ ٩ مِّن وَرَآئِهِمۡ جَهَنَّمُۖ وَلَا يُغۡنِي عَنۡهُم مَّا كَسَبُواْ شَيۡـٔٗا
وَلَا مَا ٱتَّخَذُواْ مِن دُونِ ٱللَّهِ أَوۡلِيَآءَۖ وَلَهُمۡ عَذَابٌ عَظِيمٌ ١٠ هَٰذَا
هُدٗىۖ وَٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ رَبِّهِمۡ لَهُمۡ عَذَابٞ مِّن رِّجۡزٍ أَلِيمٌ ١١
۞ ٱللَّهُ ٱلَّذِي سَخَّرَ لَكُمُ ٱلۡبَحۡرَ لِتَجۡرِيَ ٱلۡفُلۡكُ فِيهِ بِأَمۡرِهِۦ وَلِتَبۡتَغُواْ
مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ ١٢ وَسَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي
ٱلۡأَرۡضِ جَمِيعٗا مِّنۡهُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ ١٣

ثلاثة أرباع الحزب ٥٠

The Kneeling (Sūrah Al-Jathiyah)

Topic of the Sūrah:

It focuses on curing those arrogant to the truth of desires, through presenting signs and reminding them of the Hereafter.

Explanation:

① Ḥā Mīm. The discussion on similar letters has already passed in Sūrah Al-Baqarah.

② The revelation of the Qur’ān is from Allah, the Mighty whom nobody can overpower, Wise in His creating, decreeing and planning.

③ In the heavens and earth are proof of the power of Allah and His oneness for the believers, because they are the ones who take heed from signs.

④ And in your creation, O people, from a sperm-drop, then from a lump, and then from a clot, and in the creation of the creatures Allah has spread out on the face of this earth are proof of His oneness, for people who have conviction that it is Allah who is the Creator.

⑤ And in the alteration of the night and day, and the rainwater Allah sent down from the sky, then He gave life to the earth through it by making plants grow in it after it was dead without any plants, and in the alteration of the winds by bringing them from one direction at times and other directions at other times for your benefit, are proof for people who understand. So they use them as proof of Allah’s oneness, His power to resurrect and His power over everything.

⑥ These verses and proof I read to you in truth, O Messenger. So if they do not believe in the speech of Allah which He revealed to His servant and in His proof, which speech will they believe in after it and which proof after it will they accept?

⑦ Allah’s punishment and destruction is for every liar who is extremely sinful.

⑧ This disbeliever listens to the verses of Allah in the Qur’ān being recited to him, then he continues in the disbelief and sins he is in, arrogant in himself to following the truth, as though he has not heard these verses being read to him. So inform him, O Messenger, of what he will dislike in the Hereafter, which is a painful punishment that awaits him there.

⑨ And when something of the Qur’ān reaches him, he takes it as a joke to mock. Those attributed with this quality of mocking the Qur’ān will have a disgraceful punishment on the day of judgment.

⑩ In front of them will be the fire of hell which awaits them in the Hereafter, and the actions they earned will not help them with Allah at all nor will the idols they took to worship besides Him remove anything from them. And they will have a great punishment on the day of judgment.

⑪ This book which I revealed to My Messenger Muhammad is a guide to the true path. And those who disbelieve in the verses of their Lord which were revealed to His Messenger will have a bad, painful punishment.

⑫ Allah alone is the one who subjugated for you, O people, the sea in which ships sail with His order, and so that you seek His grace through different lawful trades and so that you are thankful for Allah’s favours upon you.

⑬ And He subjugated whatever is in the heavens such as the sun, moon and stars, and whatever is on earth such as rivers, trees, mountains and so forth. In subjugating that for you are proof of Allah’s power and His oneness for people who ponder over His signs and take heed from them.

Beneficial Points:

1. Lying and persistently sinning, being proud and mocking Allah’s words. are qualities of misguided people, and Allah has threatened the person attributed with these. 2. Allah’s favours upon His servants are many, and amongst them are Allah’s subjugating what is in the universe for them.

3. Favours require the servants to be grateful to the Allah who has granted them.

قُل لِّلَّذِينَ ءَامَنُواْ يَغۡفِرُواْ لِلَّذِينَ لَا يَرۡجُونَ أَيَّامَ ٱللَّهِ لِيَجۡزِيَ
قَوۡمَۢا بِمَا كَانُواْ يَكۡسِبُونَ ١٤ مَنۡ عَمِلَ صَٰلِحٗا فَلِنَفۡسِهِۦۖ
وَمَنۡ أَسَآءَ فَعَلَيۡهَاۖ ثُمَّ إِلَىٰ رَبِّكُمۡ تُرۡجَعُونَ ١٥ وَلَقَدۡ ءَاتَيۡنَا
بَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡكِتَٰبَ وَٱلۡحُكۡمَ وَٱلنُّبُوَّةَ وَرَزَقۡنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ
وَفَضَّلۡنَٰهُمۡ عَلَى ٱلۡعَٰلَمِينَ ١٦ وَءَاتَيۡنَٰهُم بَيِّنَٰتٖ مِّنَ ٱلۡأَمۡرِۖ
فَمَا ٱخۡتَلَفُوٓاْ إِلَّا مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡعِلۡمُ بَغۡيَۢا بَيۡنَهُمۡۚ إِنَّ رَبَّكَ
يَقۡضِي بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ فِيمَا كَانُواْ فِيهِ يَخۡتَلِفُونَ
١٧ ثُمَّ جَعَلۡنَٰكَ عَلَىٰ شَرِيعَةٖ مِّنَ ٱلۡأَمۡرِ فَٱتَّبِعۡهَا وَلَا تَتَّبِعۡ
أَهۡوَآءَ ٱلَّذِينَ لَا يَعۡلَمُونَ ١٨ إِنَّهُمۡ لَن يُغۡنُواْ عَنكَ مِنَ ٱللَّهِ
شَيۡـٔٗاۚ وَإِنَّ ٱلظَّٰلِمِينَ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۖ وَٱللَّهُ وَلِيُّ ٱلۡمُتَّقِينَ
١٩ هَٰذَا بَصَٰٓئِرُ لِلنَّاسِ وَهُدٗى وَرَحۡمَةٞ لِّقَوۡمٖ يُوقِنُونَ ٢٠
أَمۡ حَسِبَ ٱلَّذِينَ ٱجۡتَرَحُواْ ٱلسَّيِّـَٔاتِ أَن نَّجۡعَلَهُمۡ كَٱلَّذِينَ
ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ سَوَآءٗ مَّحۡيَاهُمۡ وَمَمَاتُهُمۡۚ سَآءَ
مَا يَحۡكُمُونَ ٢١ وَخَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّ
وَلِتُجۡزَىٰ كُلُّ نَفۡسِۭ بِمَا كَسَبَتۡ وَهُمۡ لَا يُظۡلَمُونَ ٢٢

⑭ O Messenger, say to those who brought faith in Allah and accepted His messengers: “Forgive those who did bad to you from the disbelievers who do not hope for Allah’s reward nor do they fear His punishment, because Allah will reward both the patient believers and the transgressing disbelievers for the actions they used to earn in this world”.

⑮ Whoever does good actions, the result of his good action is for him, And Allah is in no need of his actions. And whoever does bad, the result of his bad action is that he will be punished for it; Allah is not harmed by his bad. Then to Me alone you will be returned so I can reward everyone with what they deserve.

⑯ I granted the Israelites the Torah and deciding between people according to its rule, and I made most of the prophets amongst them from the children of Abraham (peace be upon him), and I provided them with different types of good things and I granted them virtue over the worlds in their era.

⑰ And I gave them proof which clarify truth from falsehood. But they did not differ except after the proof were established against them by sending My Prophet Muhammad (peace be upon him). And nothing lead them to this difference except some of them oppressing others, out of greed for leadership and fame. O Messenger, your Lord will decide between them on the day of judgment what they used to differ about in the world, so He will clearly show who was right and who was wrong.

⑱ O Messenger, then I put you on an ordained way regarding the matter of Islam and which calls them to faith and good actions. So follow this way and do not follow the desires of those who do not know the truth, and so their desires lead them away from the truth.

⑲ Those who do not know the truth will not be able to hold back Allah’s punishment from you if you follow their desires. And the oppressors from all sects and creeds help and support one another against the believers. And Allah is the helper of those mindful of Him by carrying out His commands and refraining from His prohibitions.

⑳ This Qur’ān which is revealed to My Messenger is enlightenment through which people can see truth from falsehood, guidance to the truth, and mercy for people who have conviction, because they are the ones who are guided through it to the straight path, so that their Lord is pleased with them and He then enters them into Paradise and distances them from the fire.

㉑ Those who commit disbelief and sins through their limbs think I will make them in reward like those who brought faith in Allah and did good deeds, making them equal in this life and the Hereafter. Wretched is this judgment of theirs.

㉒ And Allah created the heavens and earth with complete wisdom and He did not create it in vain, and so that each soul can be rewarded with the good or bad it earned. Allah will not oppress them by decreasing their good deeds or increasing their bad deeds.

Beneficial Points:

1. Pardoning and forgiving the oppressor when he does not cause corruption on earth and transgress the limits of Allah is an excellent characteristic which Allah ordered the believers with if they are optimistic of a good outcome.
2. The necessity of following the sacred law and staying far from following the desires of people.
3. Just as believers and disbelievers are not equal in qualities, likewise they are not equal in reward.
4. Allah’s creating the heavens is in accordance with complete wisdom which materialistic atheists are unaware of.

أَفَرَءَيۡتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلۡمٖ وَخَتَمَ عَلَىٰ سَمۡعِهِۦ
وَقَلۡبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةٗ فَمَن يَهۡدِيهِ مِنۢ بَعۡدِ ٱللَّهِۚ أَفَلَا
تَذَكَّرُونَ ٢٣ وَقَالُواْ مَا هِيَ إِلَّا حَيَاتُنَا ٱلدُّنۡيَا نَمُوتُ وَنَحۡيَا وَمَا يُهۡلِكُنَآ
إِلَّا ٱلدَّهۡرُۚ وَمَا لَهُم بِذَٰلِكَ مِنۡ عِلۡمٍۖ إِنۡ هُمۡ إِلَّا يَظُنُّونَ ٢٤ وَإِذَا تُتۡلَىٰ
عَلَيۡهِمۡ ءَايَٰتُنَا بَيِّنَٰتٖ مَّا كَانَ حُجَّتَهُمۡ إِلَّآ أَن قَالُواْ ٱئۡتُواْ بِـَٔابَآئِنَآ إِن
كُنتُمۡ صَٰدِقِينَ ٢٥ قُلِ ٱللَّهُ يُحۡيِيكُمۡ ثُمَّ يُمِيتُكُمۡ ثُمَّ يَجۡمَعُكُمۡ إِلَىٰ
يَوۡمِ ٱلۡقِيَٰمَةِ لَا رَيۡبَ فِيهِ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٢٦ وَلِلَّهِ مُلۡكُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ يَوۡمَئِذٖ يَخۡسَرُ ٱلۡمُبۡطِلُونَ ٢٧
وَتَرَىٰ كُلَّ أُمَّةٖ جَاثِيَةٗۚ كُلُّ أُمَّةٖ تُدۡعَىٰٓ إِلَىٰ كِتَٰبِهَا ٱلۡيَوۡمَ تُجۡزَوۡنَ مَا كُنتُمۡ
تَعۡمَلُونَ ٢٨ هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيۡكُم بِٱلۡحَقِّۚ إِنَّا كُنَّا نَسۡتَنسِخُ
مَا كُنتُمۡ تَعۡمَلُونَ ٢٩ فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
فَيُدۡخِلُهُمۡ رَبُّهُمۡ فِي رَحۡمَتِهِۦۚ ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡمُبِينُ ٣٠ وَأَمَّا
ٱلَّذِينَ كَفَرُوٓاْ أَفَلَمۡ تَكُنۡ ءَايَٰتِي تُتۡلَىٰ عَلَيۡكُمۡ فَٱسۡتَكۡبَرۡتُمۡ وَكُنتُمۡ قَوۡمٗا
مُّجۡرِمِينَ ٣١ وَإِذَا قِيلَ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞ وَٱلسَّاعَةُ لَا رَيۡبَ فِيهَا
قُلۡتُم مَّا نَدۡرِي مَا ٱلسَّاعَةُ إِن نَّظُنُّ إِلَّا ظَنّٗا وَمَا نَحۡنُ بِمُسۡتَيۡقِنِينَ ٣٢

㉓ O Messenger, look at the one who followed his desires and made it like his Allah he cannot oppose, then Allah led him astray despite his knowledge, because he deserved to be misguided, and Allah sealed his heart so he cannot listen in a manner that benefits, and Allah put a veil on his eyes which stops him from seeing the truth. So who can enable him to the truth after Allah has led him astray? Do you not remember the harm of following desires and the benefit of following Allah's sacred law?

㉔ And the disbelievers who denied the resurrection said: "There is no life besides this worldly life of ours, so there is no life after it. Generations die never to return and other generations come to life. And only the alteration of the night and day is what makes us die". They have no knowledge for their denial of the resurrection. They are only assuming, and assumptions are of no benefit to the truth.

㉕ When you recite My clear verses to the idolaters who deny the resurrection, they have no proof which they can use except their saying to the Messenger (peace be upon him) and his Companions: "Bring our dead fathers back to life if you are true in your claim that we will be resurrected after our death".

㉖ O Messenger, say to them: "Allah gives you life by creating you from a sperm-drop, then He will give you death, then He will gather you after your death on the day of judgment for reckoning and reward. That day in whose coming there is no doubt". But most people do not know and so they do not prepare for it with good actions.

㉗ And to Allah alone belongs the kingdom of the heavens and the kingdom of earth, so there is nobody to be truly worshipped in them besides Him. And on the day the Hour occurs in which Allah will raise the dead for reckoning and reward, the people of falsehood who used to worship others besides Allah, strive to refute the truth and establish falsehood, will lose.

㉘ And you will see on that day, O Messenger, every nation crouching on its knees, awaiting what will be done with them. Every nation will be called towards its book of deeds which the guarding angels wrote. Today, you will be rewarded, O people, for the good and bad you used to do in the world.

㉙ This is My book, in which My angels used to write your actions, which is speaking against you truthfully, so read it. I used to order the guarding angels to write what you used to do in the world.

㉚ As for those who brought faith and did good actions, their Lord will enter them into Paradise through His mercy. That reward which Allah granted them is the clear success which no success can compare with.

㉛ As for those who disbelieved in Allah, it will be said to them to rebuke them: "Were My verses not recited to you, but you were too proud to bring faith in them, and you were a transgressing people, earning disbelief and sins?"

㉜ When it is said to you: "Allah's promise, in which He has promised His servants He will resurrect them and reward them, is true without doubt, and the Hour is true without doubt, so work for it", you say: "We do not know what this Hour is. We only assume doubtfully that it is coming and we are not convinced it will come".

Beneficial Points:

1. Following desires destroys the one who does so.
2. Assuming does not benefit the truth at all, especially in the matter of belief.

وَبَدَا لَهُمۡ سَيِّـَٔاتُ مَا عَمِلُواْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ
٣٣ وَقِيلَ ٱلۡيَوۡمَ نَنسَىٰكُمۡ كَمَا نَسِيتُمۡ لِقَآءَ يَوۡمِكُمۡ هَٰذَا وَمَأۡوَىٰكُمُ ٱلنَّارُ
وَمَا لَكُم مِّن نَّٰصِرِينَ ٣٤ ذَٰلِكُم بِأَنَّكُمُ ٱتَّخَذۡتُمۡ ءَايَٰتِ ٱللَّهِ هُزُوٗا
وَغَرَّتۡكُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَاۚ فَٱلۡيَوۡمَ لَا يُخۡرَجُونَ مِنۡهَا وَلَا هُمۡ يُسۡتَعۡتَبُونَ
٣٥ فَلِلَّهِ ٱلۡحَمۡدُ رَبِّ ٱلسَّمَٰوَٰتِ وَرَبِّ ٱلۡأَرۡضِ رَبِّ ٱلۡعَٰلَمِينَ ٣٦
وَلَهُ ٱلۡكِبۡرِيَآءُ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٣٧

ترتيبها ٤٦ سُورَةُ الأَحۡقَافِ آياتها ٣٥

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

حمٓ ١ تَنزِيلُ ٱلۡكِتَٰبِ مِنَ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَكِيمِ ٢ مَا خَلَقۡنَا
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَآ إِلَّا بِٱلۡحَقِّ وَأَجَلٖ مُّسَمّٗىۚ وَٱلَّذِينَ
كَفَرُواْ عَمَّآ أُنذِرُواْ مُعۡرِضُونَ ٣ قُلۡ أَرَءَيۡتُم مَّا تَدۡعُونَ مِن
دُونِ ٱللَّهِ أَرُونِي مَاذَا خَلَقُواْ مِنَ ٱلۡأَرۡضِ أَمۡ لَهُمۡ شِرۡكٞ فِي
ٱلسَّمَٰوَٰتِۖ ٱئۡتُونِي بِكِتَٰبٖ مِّن قَبۡلِ هَٰذَآ أَوۡ أَثَٰرَةٖ مِّنۡ عِلۡمٍ إِن كُنتُمۡ
صَٰدِقِينَ ٤ وَمَنۡ أَضَلُّ مِمَّن يَدۡعُواْ مِن دُونِ ٱللَّهِ مَن
لَّا يَسۡتَجِيبُ لَهُۥٓ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ وَهُمۡ عَن دُعَآئِهِمۡ غَٰفِلُونَ ٥

الجزء ٢٦
الحزب ٥١

㉝ And the evil consequences of the disbelief and sins they committed in the world will appear to them, and the punishment which they used to mock when warned of it will befall them.

㉞ Allah will say to them: "Today, I will leave you in the fire just as you forgot meeting this day of yours, and so did not prepare for it through faith and good actions. And your abode which you will take refuge in is the fire. And you do not have any helpers to repel Allah's punishment from you.

㉟ That punishment you are being punished with is because you took the words of Allah as a joke which you would mock, and life with its pleasures and desires deceived you". So today these disbelievers who used to mock Allah's words will not be taken out of the fire, but rather they will remain in it forever, and neither will they be returned to the worldly life to do good deeds nor will their Lord be pleased with them.

㊱ So for Allah alone is praise, Lord of the heavens and Lord of the earth, and Lord of all the creation.

㊲ And for Him is grandeur and greatness in the heavens and the earth, and He is the Mighty whom nobody can overpower, Wise in His creating, decreeing and planning.

The Sand Dunes (Sūrah Al-Ahqaf)

Topic of the Sūrah:

It focuses on establishing the proof against the deniers and warning them of punishment, and for that reason, the word warning has been repeated in there.

Explanation:

① Ḥā Mīm. The discussion on similar letters has already passed in Sūrah Al-Baqarah.

② The revelation of the Qur'ān is from Allah, the Mighty whom nobody can overpower, Wise in His creating, decreeing and planning.

③ I did not create the heavens and the earth and I did not create what is between them in vain, but rather I created all of it with truth and with complete wisdom. Amongst that is for His servants to recognise Him through them and so worship Him alone and not associate any partner with Him, and so that they fulfil the demands of their being made deputy on earth until a fixed time which Allah alone knows. And those who disbelieve in Allah are turning away from the Book of Allah they are being warned through, without paying attention to it.

④ O Messenger! Say to these idolaters who turn away from the truth: "Tell me about your idols you worship besides Allah: what parts of the earth have they created? Have they created a mountain? Have they created a river? Or do they have partnership and a share with Allah in creating the heavens? Bring me a book revealed from Allah before the Qur'ān or some trace of knowledge which the previous people left, if you are true in your claim that your idols deserve to be worshipped".

⑤ And there is nobody more misguided than the one who worships an idol besides Allah which cannot respond to his call until the day of judgment. And these idols which they worship besides Allah are unaware of their slaves calling upon them, because they are inanimate and cannot hear, see or understand.

Beneficial Points:

1. Mocking the verses of Allah is disbelief.
2. The danger of being deceived by the pleasures and desires of the world.
3. Allah is the supremely Great.

وَإِذَا حُشِرَ ٱلنَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَٰفِرِينَ ﴿٦﴾ وَإِذَا
تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلْحَقِّ لَمَّا جَآءَهُمْ هَٰذَا
سِحْرٌ مُّبِينٌ ﴿٧﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَلَا تَمْلِكُونَ
لِى مِنَ ٱللَّهِ شَيْـًٔا ۖ هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۖ كَفَىٰ بِهِۦ شَهِيدًۢا بَيْنِى
وَبَيْنَكُمْ ۖ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٨﴾ قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ
وَمَآ أَدْرِى مَا يُفْعَلُ بِى وَلَا بِكُمْ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ وَمَآ أَنَا۠
إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾ قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ وَكَفَرْتُم بِهِۦ
وَشَهِدَ شَاهِدٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ فَـَٔامَنَ وَٱسْتَكْبَرْتُمْ ۖ
إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟
لِلَّذِينَ ءَامَنُوا۟ لَوْ كَانَ خَيْرًا مَّا سَبَقُونَآ إِلَيْهِ ۚ وَإِذْ لَمْ يَهْتَدُوا۟ بِهِۦ
فَسَيَقُولُونَ هَٰذَآ إِفْكٌ قَدِيمٌ ﴿١١﴾ وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ
إِمَامًا وَرَحْمَةً ۚ وَهَٰذَا كِتَٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ
ٱلَّذِينَ ظَلَمُوا۟ وَبُشْرَىٰ لِلْمُحْسِنِينَ ﴿١٢﴾ إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا
ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾
أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٤﴾

⑥ And alongside not benefiting them in the world, when they are raised on the Day of Judgment, they will be enemies to those who used to worship them and disassociate themselves from them, and they will deny having any knowledge of their worshipping them.

⑦ And when My verses which are revealed to My Messenger are read to them, the disbelievers say regarding the Qur'ān when it came to them at the hands of their Messenger: "This is clear magic. It is not revelation from Allah".

⑧ Do these idolaters say: "Muhammad has made up this Qur'ān and attributed it to Allah?" Say to them, O Messenger: "If I have made it up on my own part, you do not have power over any plan for me if Allah wants to punish me, so how can I put myself at risk of punishment by fabricating against Him? Allah knows better the criticism of His Qur'ān and slandering me you engage in. He, (may He be glorified), is sufficient as a witness between me and you. And He is Forgiving of the sins of His servants who repent to Him, Merciful to them".

⑨ O Messenger! Say to these idolaters who reject your prophethood: "I am not the first Messenger Allah has sent, as many messengers came before me. I do not know what Allah will do with me nor what He will do with you in this life. I only follow what Allah reveals to me, so I do not say or do except according to what He reveals. And I am only a warner who clearly warns of His punishment".

⑩ O Messenger, say to these deniers: "Tell me if this Qur'ān is from Allah and you deny it, and a witness from the Israelites testifies that it is from Allah, relying on what has come regarding it in the Torah and then he brings faith in it, whilst you scorn bringing faith in it, will you not then be oppressors? Allah does not enable the oppressors to the truth".

⑪ And those who denied the Qur'ān and what their Messenger brought to them say: "If what Muhammad brought was true and guides towards good, these paupers, servants and weak people would not have preceded us towards it". And because they are not guided to what their Messenger brought them, they will say: "This which he has brought us is an old lie, and we do not follow lies".

⑫ And before this Qur'ān is the Torah, the book which Allah revealed on Moses (peace be upon him) as a leader to be followed in the truth and as a mercy for those who believe in it and follow it amongst the Israelites. And this Qur'ān which has been revealed upon Muhammad (peace be upon him) is a book which confirms the books before it, in the Arabic language, so that he can warn through it those who wronged themselves through associating partners with Allah and by committing sins, and it is a glad tiding to the good-doers who made their relationship with their Creator and their relationship with His creation good.

⑬ Indeed, those who say, "Our Lord is Allah; we have no Lord besides Him", then they become firm on faith and good actions, there will be no fear on them in what they face in the Hereafter, nor will they grieve over the fortune of this worlds which escaped them or what they left behind them.

⑭ Those who are attributed with those qualities are the people of Paradise who will live in it forever, as a reward for them for their good deeds that they sent forward in the world.

Beneficial Points:

1. Everyone who is worshipped besides Allah will refute the disbelievers who worshipped them.
2. The Prophet Muhammad (peace be upon him) is not the first of the messengers, but rather the last of them.
3. The Prophet (peace be upon him) not having knowledge of the Ghaib, except what Allah informs him of from it.
4. The presence of that which establishes the prophethood of our Prophet (peace be upon him) in the previous books.
5. Explaining the virtue of steadfastness and the reward for those who practice it.

وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ إِحْسَـٰنًا ۖ حَمَلَتْهُ أُمُّهُۥ كُرْهًا وَوَضَعَتْهُ
كُرْهًا ۖ وَحَمْلُهُۥ وَفِصَـٰلُهُۥ ثَلَـٰثُونَ شَهْرًا ۚ حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ وَبَلَغَ
أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ
عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَـٰلِحًا تَرْضَىٰهُ وَأَصْلِحْ لِى فِى ذُرِّيَّتِىٓ ۖ
إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ (١٥) أُو۟لَـٰٓئِكَ ٱلَّذِينَ نَتَقَبَّلُ
عَنْهُمْ أَحْسَنَ مَا عَمِلُوا۟ وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمْ فِىٓ أَصْحَـٰبِ
ٱلْجَنَّةِ ۖ وَعْدَ ٱلصِّدْقِ ٱلَّذِى كَانُوا۟ يُوعَدُونَ (١٦) وَٱلَّذِى قَالَ
لِوَٰلِدَيْهِ أُفٍّ لَّكُمَآ أَتَعِدَانِنِىٓ أَنْ أُخْرَجَ وَقَدْ خَلَتِ ٱلْقُرُونُ مِن
قَبْلِى وَهُمَا يَسْتَغِيثَانِ ٱللَّهَ وَيْلَكَ ءَامِنْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَيَقُولُ
مَا هَـٰذَآ إِلَّآ أَسَـٰطِيرُ ٱلْأَوَّلِينَ (١٧) أُو۟لَـٰٓئِكَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ
فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ إِنَّهُمْ كَانُوا۟ خَـٰسِرِينَ
(١٨) وَلِكُلٍّ دَرَجَـٰتٌ مِّمَّا عَمِلُوا۟ ۖ وَلِيُوَفِّيَهُمْ أَعْمَـٰلَهُمْ وَهُمْ لَا يُظْلَمُونَ
(١٩) وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَذْهَبْتُمْ طَيِّبَـٰتِكُمْ فِى حَيَاتِكُمُ
ٱلدُّنْيَا وَٱسْتَمْتَعْتُم بِهَا فَٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ
تَسْتَكْبِرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ (٢٠)

⑮ And I commanded man with emphasis that he should be kind to his parents and that he should be righteous towards them in their lifetime and after their death with what does not oppose the sacred law. And in particular his mother who carried him with difficulty and gave birth to him with difficulty. And the length of his gestation period in which he remained and the beginning of his weaning is thirty months. Until when he reaches the completion of his mental and physical strength, he says: "My Lord, inspire me to thank You for Your favour you have done to me and my parents, and inspire me to do good actions which please you, and accept them from me. And correct my children for me. I have repented to You from my sins and I am amongst those who submit to Your obedience and surrender to Your commands".

⑯ Those are the ones from whom I accept the good deeds they did and overlook their sins, so I do not seize them due to them. And they are amongst the people of Paradise. This promise they have been given is a true promise which will definitely occur. After Allah mentioned the example of one who is righteous to his parents, to encourage righteousness, He mentioned the example of one who disobeys them, to discourage disobeying them. He said:

⑰ And the one who said to his parents: "Woe unto you. Do you promise me that I will be taken out of my grave alive after I die, whereas many nations have passed in which people died, but none of them was raised alive?" And his parents are seeking help from Allah to guide their son towards faith, and they say to their son: "Woe unto you if you do not bring faith on the resurrection, so bring faith in it. Allah's promise of resurrection is true without doubt". But he says, renewing his denial of the resurrection: "This which is said regarding the resurrection is nothing but something related from the books of the previous people and what they wrote. It is not proven from Allah".

⑱ Those are the ones for whom punishment is established amongst the nations before them from the jinns and men. They were the losers, as they lost themselves and their children by entering the fire.

⑲ And for each group - the group of Paradise and the group of the fire - are ranks according to their actions. The ranks of the people of Paradise are high ranks, whilst the ranks of the people of the fire are low ranks. And so that Allah gives them the full reward of their actions, and they will not be oppressed on the day of judgment by their good deeds being decreased or their bad deeds being increased.

⑳ On the day when those who rejected Allah and His messengers will be exposed to the Fire to be punished in it, it will be said to them in rebuke: "You have finished your good things in your worldly life and you enjoyed the pleasures it contained. On this day, you will be rewarded with the punishment which will disgrace and shame you due to your arrogance on earth unjustly, and due to your leaving the obedience of Allah through disbelief and sins".

Beneficial Points:

1. Explaining the status of righteousness in Islam, especially with respect to the mother, and warning of disobedience.
2. Explaining the danger of increasing in worldly pleasures, as they distract from the Afterlife.
3. Explaining the severe warning for the people of pride and transgression.

۞ وَٱذۡكُرۡ أَخَا عَادٍ إِذۡ أَنذَرَ قَوۡمَهُۥ بِٱلۡأَحۡقَافِ وَقَدۡ خَلَتِ ٱلنُّذُرُ
مِنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦٓ أَلَّا تَعۡبُدُوٓاْ إِلَّا ٱللَّهَ إِنِّيٓ أَخَافُ عَلَيۡكُمۡ
عَذَابَ يَوۡمٍ عَظِيمٖ ﴿٢١﴾ قَالُوٓاْ أَجِئۡتَنَا لِتَأۡفِكَنَا عَنۡ ءَالِهَتِنَا فَأۡتِنَا
بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٢﴾ قَالَ إِنَّمَا ٱلۡعِلۡمُ عِندَ ٱللَّهِ
وَأُبَلِّغُكُم مَّآ أُرۡسِلۡتُ بِهِۦ وَلَٰكِنِّيٓ أَرَىٰكُمۡ قَوۡمٗا تَجۡهَلُونَ ﴿٢٣﴾ فَلَمَّا
رَأَوۡهُ عَارِضٗا مُّسۡتَقۡبِلَ أَوۡدِيَتِهِمۡ قَالُواْ هَٰذَا عَارِضٞ مُّمۡطِرُنَاۚ
بَلۡ هُوَ مَا ٱسۡتَعۡجَلۡتُم بِهِۦۖ رِيحٞ فِيهَا عَذَابٌ أَلِيمٞ ﴿٢٤﴾ تُدَمِّرُ كُلَّ
شَيۡءِۭ بِأَمۡرِ رَبِّهَا فَأَصۡبَحُواْ لَا يُرَىٰٓ إِلَّا مَسَٰكِنُهُمۡۚ كَذَٰلِكَ نَجۡزِي
ٱلۡقَوۡمَ ٱلۡمُجۡرِمِينَ ﴿٢٥﴾ وَلَقَدۡ مَكَّنَّٰهُمۡ فِيمَآ إِن مَّكَّنَّٰكُمۡ فِيهِ
وَجَعَلۡنَا لَهُمۡ سَمۡعٗا وَأَبۡصَٰرٗا وَأَفۡـِٔدَةٗ فَمَآ أَغۡنَىٰ عَنۡهُمۡ سَمۡعُهُمۡ
وَلَآ أَبۡصَٰرُهُمۡ وَلَآ أَفۡـِٔدَتُهُم مِّن شَيۡءٍ إِذۡ كَانُواْ يَجۡحَدُونَ بِـَٔايَٰتِ
ٱللَّهِ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ﴿٢٦﴾ وَلَقَدۡ أَهۡلَكۡنَا
مَا حَوۡلَكُم مِّنَ ٱلۡقُرَىٰ وَصَرَّفۡنَا ٱلۡأٓيَٰتِ لَعَلَّهُمۡ يَرۡجِعُونَ ﴿٢٧﴾
فَلَوۡلَا نَصَرَهُمُ ٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِ ٱللَّهِ قُرۡبَانًا ءَالِهَةَۢۖ
بَلۡ ضَلُّواْ عَنۡهُمۡۚ وَذَٰلِكَ إِفۡكُهُمۡ وَمَا كَانُواْ يَفۡتَرُونَ ﴿٢٨﴾

㉑ O Messenger, remember Hud, the brother of Ad in lineage, when he warned his people of Allah's punishment befalling them, when they were in their homes in Ahqaf in the south of the Arabian Peninsula, and messengers to warn their people had already passed before Hud and after him, saying to their people: "Do not worship anyone except Allah alone; do not worship anything besides Him. O people, I fear for you the punishment of a great day, which is the day of judgment".

㉒ His people said to him: "Have you come to us to turn us away from worshipping our Allahs? That will never happen for you, so bring us the punishment you promise us if you are true in what you claim".

㉓ He said: "The knowledge of the time for punishment is only with Allah and I do not have any knowledge of it. I am only a messenger who conveys to you what I have been sent with towards you. However, I see you as a people who are unaware of what contains benefit for you, so you leave it, and of what contains harm for you, so you commit it".

㉔ Then when the punishment they hastened for came to them, and they saw a cloud appearing in one direction of the sky, heading towards their valleys, they said: "This is a cloud which will bring us rain". Hud said to them: "The matter is not as you think, i.e., that it is a cloud which will rain upon you, but rather it is the punishment you hastened for. It is a wind which contains a painful punishment".

㉕ Destroying everything it passed by which Allah ordered to be destroyed, so they were destroyed, only their houses in which they lived being visible, bearing witness to their inhabiting them before. With this kind of painful punishment, I punish the transgressors who persist in their disbelief and sins.

㉖ And I granted the people of Hud the means of establishment which I have not given you, and I gave them hearing to hear with, vision to see with and hearts to understand with. But their hearing did not benefit them at all, nor did their vision or intellects. They did not repel Allah's punishment from them when it came to them, as they used to disbelieve in Allah's signs, and the punishment which they used to mock and which their prophet Hud (peace be upon him) used to warn them of befell them.

㉗ And I destroyed the cities around you, O people of Makkah; I destroyed Ad, Thamud, the people of Lot and the people of Madyan, and I gave them different proof and evidence, in the hope they will return from their disbelief.

㉘ So why did their idols which they took as Allahs besides Allah and which they used to seek closeness to through worship and sacrifice not help them? They did not help them at all, but in fact they disappeared from them when they needed them the most. And that is the lie and fabrication they did to themselves, i.e., that these idols will benefit them and intercede for them with Allah.

Beneficial Points:

1. The messengers do not have knowledge of the Ghaib, except what their Lord has informed them of.
2. The people of Hud were deceived when they thought the punishment which was going to befall them was rain, so they did not repent before it seized them suddenly.
3. The power of Ad was more than the power of Quraish, but Allah still destroyed them.
4. The intelligent is he who takes lesson from others and the ignorant is he who takes lessons from himself.

وَإِذۡ صَرَفۡنَآ إِلَيۡكَ نَفَرٗا مِّنَ ٱلۡجِنِّ يَسۡتَمِعُونَ ٱلۡقُرۡءَانَ فَلَمَّا
حَضَرُوهُ قَالُوٓاْ أَنصِتُواْۖ فَلَمَّا قُضِيَ وَلَّوۡاْ إِلَىٰ قَوۡمِهِم مُّنذِرِينَ
٢٩ قَالُواْ يَٰقَوۡمَنَآ إِنَّا سَمِعۡنَا كِتَٰبًا أُنزِلَ مِنۢ بَعۡدِ مُوسَىٰ
مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ يَهۡدِيٓ إِلَى ٱلۡحَقِّ وَإِلَىٰ طَرِيقٖ مُّسۡتَقِيمٖ
٣٠ يَٰقَوۡمَنَآ أَجِيبُواْ دَاعِيَ ٱللَّهِ وَءَامِنُواْ بِهِۦ يَغۡفِرۡ لَكُم مِّن
ذُنُوبِكُمۡ وَيُجِرۡكُم مِّنۡ عَذَابٍ أَلِيمٖ ٣١ وَمَن لَّا يُجِبۡ دَاعِيَ ٱللَّهِ
فَلَيۡسَ بِمُعۡجِزٖ فِي ٱلۡأَرۡضِ وَلَيۡسَ لَهُۥ مِن دُونِهِۦٓ أَوۡلِيَآءُۚ أُوْلَٰٓئِكَ
فِي ضَلَٰلٖ مُّبِينٍ ٣٢ أَوَلَمۡ يَرَوۡاْ أَنَّ ٱللَّهَ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضَ وَلَمۡ يَعۡيَ بِخَلۡقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحۡـِۧيَ ٱلۡمَوۡتَىٰۚ بَلَىٰٓۚ
إِنَّهُۥ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٣٣ وَيَوۡمَ يُعۡرَضُ ٱلَّذِينَ كَفَرُواْ عَلَى ٱلنَّارِ
أَلَيۡسَ هَٰذَا بِٱلۡحَقِّۖ قَالُواْ بَلَىٰ وَرَبِّنَاۚ قَالَ فَذُوقُواْ ٱلۡعَذَابَ بِمَا
كُنتُمۡ تَكۡفُرُونَ ٣٤ فَٱصۡبِرۡ كَمَا صَبَرَ أُوْلُواْ ٱلۡعَزۡمِ مِنَ ٱلرُّسُلِ
وَلَا تَسۡتَعۡجِل لَّهُمۡۚ كَأَنَّهُمۡ يَوۡمَ يَرَوۡنَ مَا يُوعَدُونَ لَمۡ يَلۡبَثُوٓاْ إِلَّا
سَاعَةٗ مِّن نَّهَارِۭۚ بَلَٰغٞۚ فَهَلۡ يُهۡلَكُ إِلَّا ٱلۡقَوۡمُ ٱلۡفَٰسِقُونَ ٣٥

سُورَةُ مُحَمَّدٍ

ترتيبها ٤٧ آياتها ٣٨

㉙ Remember, O Messenger, when I sent to you a group of the jinn to listen to the Qur'ān that was revealed to you. When they came to hear it they said to one another: Be quiet, so that we are able to hear it. When the Messenger (peace be upon him) completed his recitation they went back to their people to warn them of Allah's punishment if they do not have faith in this Qur'ān.

㉚ They said to them: O our people, we have heard a book that Allah has revealed after Moses, confirming the previous scriptures revealed by Allah. This book that we heard guides to the truth and it guides to a straight path, which is the path of Islam.

㉛ O our people, respond to the truth that Muhammad calls you towards and believe that he is a messenger from his Lord, and Allah will forgive your sins and save you from a painful punishment that awaits you if you do not respond to the truth that he calls you towards and do not believe that he is a messenger from his Lord.

㉜ Those who do not respond to the truth that Muhammad (peace be upon him) calls them towards will not be able to render Allah helpless and escape from Him by fleeing on earth and they will not have besides Allah any protectors to rescue them from the punishment. Such people have clearly deviated from the truth.

㉝ Do these idolaters who deny the resurrection not understand that Allah Who created the heavens and created the earth, and did not tire in creating them despite their hugeness and vastness, is able to give life to the dead for reckoning and recompense? Indeed, He is able to bring them to life. He, (may He be glorified), is able to do all things and He is not incapable of bringing the dead to life.

㉞ On the day when those who rejected Allah and His messengers will be exposed to the Fire to be punished in it, it will be said to them in rebuke: Is this punishment that you are seeing not real? Or is it a lie like how you used to say in the world? They will say: Indeed, by Our Lord, it is real. It will then be said them: Taste the punishment on account of your denial of Allah.

㉟ So be patient - O Messenger - against your people's denial of you just as the messengers of firm resolve were patient. These were the following messengers in addition to our Prophet (peace be upon him): Noah, Abraham, Moses and Jesus (peace be upon them). Do not seek to hasten the punishment for them. The deniers from your people, on the day when they will see the punishment that they are warned about in the Hereafter, will be as if they did not remain in the world except for an hour of a day due to the length of their punishment. This Qur'ān that is revealed to Muhammad (peace be upon him) is a notice to all people as well to the jinn, and only those who go against Allah by disbelief and sins will be destroyed by the punishment.

Beneficial Points:

1. It is part of good etiquette to listen to the speaker and pay attention to him.
2. The prompt response by those jinn who were guided to the truth is a message of encouragement for human beings.
3. Responding to the truth demands rushing towards spreading it.
4. Patience is a quality of the prophets (peace be upon them).

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ أَضَلَّ أَعۡمَٰلَهُمۡ ﴿١﴾ وَٱلَّذِينَ
ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَءَامَنُواْ بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٖ وَهُوَ ٱلۡحَقُّ مِن
رَّبِّهِمۡ كَفَّرَ عَنۡهُمۡ سَيِّـَٔاتِهِمۡ وَأَصۡلَحَ بَالَهُمۡ ﴿٢﴾ ذَٰلِكَ بِأَنَّ ٱلَّذِينَ كَفَرُواْ
ٱتَّبَعُواْ ٱلۡبَٰطِلَ وَأَنَّ ٱلَّذِينَ ءَامَنُواْ ٱتَّبَعُواْ ٱلۡحَقَّ مِن رَّبِّهِمۡۚ كَذَٰلِكَ يَضۡرِبُ
ٱللَّهُ لِلنَّاسِ أَمۡثَٰلَهُمۡ ﴿٣﴾ فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُواْ فَضَرۡبَ ٱلرِّقَابِ حَتَّىٰٓ
إِذَآ أَثۡخَنتُمُوهُمۡ فَشُدُّواْ ٱلۡوَثَاقَ فَإِمَّا مَنَّۢا بَعۡدُ وَإِمَّا فِدَآءً حَتَّىٰ تَضَعَ ٱلۡحَرۡبُ
أَوۡزَارَهَاۚ ذَٰلِكَۖ وَلَوۡ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنۡهُمۡ وَلَٰكِن لِّيَبۡلُوَاْ بَعۡضَكُم
بِبَعۡضٖۗ وَٱلَّذِينَ قُتِلُواْ فِي سَبِيلِ ٱللَّهِ فَلَن يُضِلَّ أَعۡمَٰلَهُمۡ ﴿٤﴾ سَيَهۡدِيهِمۡ
وَيُصۡلِحُ بَالَهُمۡ ﴿٥﴾ وَيُدۡخِلُهُمُ ٱلۡجَنَّةَ عَرَّفَهَا لَهُمۡ ﴿٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوٓاْ إِن تَنصُرُواْ ٱللَّهَ يَنصُرۡكُمۡ وَيُثَبِّتۡ أَقۡدَامَكُمۡ ﴿٧﴾ وَٱلَّذِينَ كَفَرُواْ
فَتَعۡسٗا لَّهُمۡ وَأَضَلَّ أَعۡمَٰلَهُمۡ ﴿٨﴾ ذَٰلِكَ بِأَنَّهُمۡ كَرِهُواْ مَآ أَنزَلَ ٱللَّهُ
فَأَحۡبَطَ أَعۡمَٰلَهُمۡ ﴿٩﴾ ۞ أَفَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَيَنظُرُواْ كَيۡفَ كَانَ
عَٰقِبَةُ ٱلَّذِينَ مِن قَبۡلِهِمۡۖ دَمَّرَ ٱللَّهُ عَلَيۡهِمۡۖ وَلِلۡكَٰفِرِينَ أَمۡثَٰلُهَا ﴿١٠﴾ ذَٰلِكَ
بِأَنَّ ٱللَّهَ مَوۡلَى ٱلَّذِينَ ءَامَنُواْ وَأَنَّ ٱلۡكَٰفِرِينَ لَا مَوۡلَىٰ لَهُمۡ ﴿١١﴾

Sūrah Muhammad

Themes of the Sūrah:

The Sūrah focuses on the matter of wartime combat, strengthening the fortitude and resolve of the believers.

Explanation:

① Those who reject Allah and turn people away from Allah's religion, Allah will nullify their deeds.

② Those who have faith in Allah and do righteous deeds, and have faith in what Allah has revealed to His Messenger Muhammad - and what He has revealed to His Messenger Muhammad is the truth from their Lord - He will remit from them their wrongdoings and wont take them to task, and He will set right their affairs in this world and the Hereafter.

③ That mentioned recompense for the two groups is because those who reject Allah followed falsehood, and those who have faith in Allah and His Messenger followed the truth from their Lord. Thus, their recompense differs just as their efforts differed. Just as Allah showed His decision about the two groups, the group of the believers and the group of the disbelievers, Allah gives people their examples, so that similar things are linked.

④ When you, O believers, face those disbelievers who wage war against you then strike their necks with your swords, and persist in fighting them until you subdue them and eradicate their power. Once you have subdue them, tie the chains of the captives. When you capture them you have the option, as per the demand of interests, of being graceful to them by releasing them for no ransom, ransoming them for wealth or something else, killing them, or enslaving them. Continue fighting and capturing them until the war ends by the disbelievers' accepting Islam or by your entering into a treaty with them. The mentioned trial of the believers with the disbelievers, the alternation of fortunes and the victory of one over the other, is Allah's decision. If Allah willed to defeat the disbelievers without a fight, He would have done so, but He ordained striving in His path to test some of you with others. He tests who of the believers fights and who doesn't. He tests the disbeliever with the believer: If the believer is killed he enters Paradise and if the believer kills him he enters the fire. Those who are killed in Allah's path, Allah will never nullify their deeds.

⑤ He will enable them to follow the truth in their worldly life and He will set right their affairs.

⑥ He will enter them into Paradise on the day of resurrection, whose description He gave them in the world so they recognised it and He showed them their places in it in the Hereafter.

⑦ O you who have faith in Allah, and who acted on what He ordained for them, if you help Allah by helping His prophet and his religion, and by fighting the disbelievers, He will help you by granting you dominance over them and He will keep your feet firm in battle when you face them. ⑧ For those who disbelieved in Allah and His Messenger there is loss and destruction and Allah will nullify the reward of their deeds. ⑨ That punishment that will befall them is because they detested the Qur'ān that Allah revealed to His prophet because it contained the mention of Allah's Oneness, so Allah destroyed their deeds and they were losers in the world and the Hereafter. ⑩ Have these deniers not travelled the earth and reflected over what was the end of those who had denied before them. It was a painful end. Allah destroyed their homes above them and destroyed them as well as their children and wealth. Disbelievers in every time and place will receive similar punishment. ⑪ That mentioned recompense is for the two groups, because Allah helps those who have faith in Him and because the disbelievers have no one to help them.

Beneficial Points:

1. The usage of overwhelming force in the battlefield is the best means to render an enemy impotent. 2. Being graceful, taking ransom, killing, and enslavement are options in Islam for dealing with a disbelieving captive and one of these may be applied as per demands of the circumstance. 3. Allah's helping the believers is contingent on their helping His religion.

إِنَّ ٱللَّهَ يُدۡخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جَنَّٰتٖ تَجۡرِي مِن
تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ وَٱلَّذِينَ كَفَرُواْ يَتَمَتَّعُونَ وَيَأۡكُلُونَ كَمَا تَأۡكُلُ ٱلۡأَنۡعَٰمُ
وَٱلنَّارُ مَثۡوٗى لَّهُمۡ ١٢ وَكَأَيِّن مِّن قَرۡيَةٍ هِيَ أَشَدُّ قُوَّةٗ مِّن قَرۡيَتِكَ
ٱلَّتِيٓ أَخۡرَجَتۡكَ أَهۡلَكۡنَٰهُمۡ فَلَا نَاصِرَ لَهُمۡ ١٣ أَفَمَن كَانَ عَلَىٰ بَيِّنَةٖ مِّن
رَّبِّهِۦ كَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ وَٱتَّبَعُوٓاْ أَهۡوَآءَهُم ١٤ مَّثَلُ ٱلۡجَنَّةِ ٱلَّتِي
وُعِدَ ٱلۡمُتَّقُونَۖ فِيهَآ أَنۡهَٰرٞ مِّن مَّآءٍ غَيۡرِ ءَاسِنٖ وَأَنۡهَٰرٞ مِّن لَّبَنٖ لَّمۡ يَتَغَيَّرۡ
طَعۡمُهُۥ وَأَنۡهَٰرٞ مِّنۡ خَمۡرٖ لَّذَّةٖ لِّلشَّٰرِبِينَ وَأَنۡهَٰرٞ مِّنۡ عَسَلٖ مُّصَفّٗىۖ وَلَهُمۡ
فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغۡفِرَةٞ مِّن رَّبِّهِمۡۖ كَمَنۡ هُوَ خَٰلِدٞ فِي ٱلنَّارِ وَسُقُواْ
مَآءً حَمِيمٗا فَقَطَّعَ أَمۡعَآءَهُمۡ ١٥ وَمِنۡهُم مَّن يَسۡتَمِعُ إِلَيۡكَ حَتَّىٰٓ إِذَا
خَرَجُواْ مِنۡ عِندِكَ قَالُواْ لِلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ مَاذَا قَالَ ءَانِفًاۚ أُوْلَٰٓئِكَ
ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ وَٱتَّبَعُوٓاْ أَهۡوَآءَهُمۡ ١٦ وَٱلَّذِينَ ٱهۡتَدَوۡاْ
زَادَهُمۡ هُدٗى وَءَاتَىٰهُمۡ تَقۡوَىٰهُمۡ ١٧ فَهَلۡ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ
أَن تَأۡتِيَهُم بَغۡتَةٗۖ فَقَدۡ جَآءَ أَشۡرَاطُهَاۚ فَأَنَّىٰ لَهُمۡ إِذَا جَآءَتۡهُمۡ
ذِكۡرَىٰهُمۡ ١٨ فَٱعۡلَمۡ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسۡتَغۡفِرۡ لِذَنۢبِكَ
وَلِلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِۗ وَٱللَّهُ يَعۡلَمُ مُتَقَلَّبَكُمۡ وَمَثۡوَىٰكُمۡ ١٩

⑫ Allah will enter those who have faith in Allah and His Messenger and who do righteous deeds into gardens under whose palaces and trees rivers will flow. Those who reject Allah and His Messenger enjoy in the world by pursuing their desires and they eat like how cattle eat. They have no concern other than their stomachs and private parts. On the day of resurrection, the Fire will be their home to which they will go.

⑬ How many a town from the towns of the previous nations had more strength, wealth and children than that of Makkah, whose people evicted you from it! I destroyed them when they denied their messengers, and they had no helper to rescue them from Allah's punishment when it came to them. Thus we are not unable to destroy the people of Makkah if I intend to do so.

⑭ Are those who have clear proof and glaring evidence from their Lord, and therefore worship Him with insight, like those for whom Satan has beautified their evil action, and they followed what their desires dictated to them by the worship of idols, the commission of sin and denial of the messengers?

⑮ The description of Paradise, which Allah has promised those who are mindful of Him, by fulfilling His instructions and avoiding His prohibitions, that He will make them enter is as follows: In it there are rivers of water whose smell and taste have not changed due to standing for long. In it there are rivers of milk whose taste has not changed. In it there are rivers of wine delicious to those who drink, and rivers of honey that has been purified from all impurities. Therein they will get all types of fruit that they wish for. Above all of that they will receive an obliteration of their sins from Allah, Who will not take them to task for them. Can the person who has this recompense be equal to those who will remain in the Fire never to come out, and who will be given extremely hot water to drink, which will cut the intestines of their stomachs due to its extreme heat?

⑯ Some of the hypocrites listen to you, O Messenger, but without acceptance and instead turn away, until when they leave your presence they say to those whom Allah had given knowledge: 'What did he say in his talk just now?' pretending to be ignorant and turning away. They are the ones whose hearts Allah has sealed, and thus no good reaches it, and they follow their desires, which have made them blind to the truth.

⑰ Those who are guided to the path of truth and to follow what the Messenger (peace be upon him) brought, their Lord increases them in guidance and direction to the truth, and He inspires them to do that which will protect them from the fire.

⑱ Are the disbelievers waiting for anything but the hour to come on them suddenly without their having any prior knowledge of it? Its signs have already come, such as the mission of the Prophet (peace be upon him) and the splitting of the moon. How will they then take heed when the hour comes? It is unlikely that the reminder will be of benefit to them.

⑲ Be certain, O Messenger, that there is no being deserving of worship besides Allah and seek from Allah forgiveness for your sins. Seek forgiveness from Him for the sins of the believing men and women. Allah knows your movements in the day and your resting place at night. Nothing is hidden from Him.

Beneficial Points:

1. The disbeliever's concern is limited to enjoying fleeting pleasures in the world.
2. A comparison between the recompense of the believers and the recompense of the disbelievers will show the vast difference between them, so that the intelligent person can choose to be a believer and the foolish person can choose to be a disbeliever.
3. An exposition of the bad manners displayed by the hypocrites with the Messenger of Allah (peace be upon him).
4. Knowledge precedes statements and action.

وَيَقُولُ ٱلَّذِينَ ءَامَنُواْ لَوۡلَا نُزِّلَتۡ سُورَةٞۖ فَإِذَآ أُنزِلَتۡ سُورَةٞ
مُّحۡكَمَةٞ وَذُكِرَ فِيهَا ٱلۡقِتَالُ رَأَيۡتَ ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ
يَنظُرُونَ إِلَيۡكَ نَظَرَ ٱلۡمَغۡشِيِّ عَلَيۡهِ مِنَ ٱلۡمَوۡتِۖ فَأَوۡلَىٰ لَهُمۡ
٢٠ طَاعَةٞ وَقَوۡلٞ مَّعۡرُوفٞۚ فَإِذَا عَزَمَ ٱلۡأَمۡرُ فَلَوۡ صَدَقُواْ ٱللَّهَ
لَكَانَ خَيۡرٗا لَّهُمۡ ٢١ فَهَلۡ عَسَيۡتُمۡ إِن تَوَلَّيۡتُمۡ أَن تُفۡسِدُواْ
فِي ٱلۡأَرۡضِ وَتُقَطِّعُوٓاْ أَرۡحَامَكُمۡ ٢٢ أُوْلَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ
ٱللَّهُ فَأَصَمَّهُمۡ وَأَعۡمَىٰٓ أَبۡصَٰرَهُمۡ ٢٣ أَفَلَا يَتَدَبَّرُونَ ٱلۡقُرۡءَانَ
أَمۡ عَلَىٰ قُلُوبٍ أَقۡفَالُهَآ ٢٤ إِنَّ ٱلَّذِينَ ٱرۡتَدُّواْ عَلَىٰٓ أَدۡبَٰرِهِم
مِّنۢ بَعۡدِ مَا تَبَيَّنَ لَهُمُ ٱلۡهُدَى ٱلشَّيۡطَٰنُ سَوَّلَ لَهُمۡ وَأَمۡلَىٰ
لَهُمۡ ٢٥ ذَٰلِكَ بِأَنَّهُمۡ قَالُواْ لِلَّذِينَ كَرِهُواْ مَا نَزَّلَ ٱللَّهُ
سَنُطِيعُكُمۡ فِي بَعۡضِ ٱلۡأَمۡرِۖ وَٱللَّهُ يَعۡلَمُ إِسۡرَارَهُمۡ ٢٦
فَكَيۡفَ إِذَا تَوَفَّتۡهُمُ ٱلۡمَلَٰٓئِكَةُ يَضۡرِبُونَ وُجُوهَهُمۡ
وَأَدۡبَٰرَهُمۡ ٢٧ ذَٰلِكَ بِأَنَّهُمُ ٱتَّبَعُواْ مَآ أَسۡخَطَ ٱللَّهَ
وَكَرِهُواْ رِضۡوَٰنَهُۥ فَأَحۡبَطَ أَعۡمَٰلَهُمۡ ٢٨ أَمۡ حَسِبَ
ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ أَن لَّن يُخۡرِجَ ٱللَّهُ أَضۡغَٰنَهُمۡ ٢٩

⑳ Those who have faith in Allah say, longing for Allah to reveal to His Messenger a sūrah containing the instruction for fighting: ‘Why does not Allah reveal a sūrah in which fighting is mentioned.’ When Allah reveals a decisive unabrogated sūrah containing the mention of fighting, you, O Messenger, will see those hypocrites in whose hearts there is doubt looking at you like one who is unconscious on account of extreme fear and terror. So woe to them for withdrawing from fighting and being afraid of it.

㉑ To follow Allah’s instruction and to utter fitting words that are not unseemly is better for them. When fighting is imposed and the matter becomes serious, if they are true to Allah, in their having faith in Him and following Him, it would be better for them than hypocrisy and going against Allah’s instructions.

㉒ It is most probable that if you turn away from having faith in Allah and following Him, you will make mischief on earth by disbelief and sins, and you will cut family ties, just as you used to do in the period of ignorance.

㉓ Those who are described as making mischief on earth and cutting family ties are the ones whom Allah has distanced from His mercy, whose ears He has made deaf to hearing the truth with acceptance and submission, and whose sight He has blinded from seeing it with reflection.

㉔ Will these people who turn away not ponder over the Qur’ān and reflect over what is in it? If they pondered over it, it will guide them to every good and will distance them from every evil. Or are there locks on the hearts of these people that are tightly closed, so that no advice reaches them and no reminder benefits them?

㉕ Those who turn back from their belief towards disbelief and hypocrisy, after the proof has been established for them and the truth of the Prophet (peace be upon him) has become clear to them, Satan is the one who has beautified for them disbelief and hypocrisy and has raised distant hopes in them.

㉖ Such deviation occurred to them because they secretly said to the idolaters who hate the revelation that He had sent down to His messenger: We will follow you in some matters such as impeding the fighting. Allah knows what they keep hidden and what they make public. Nothing is hidden from Him and He will make apparent whatever He wishes to His messenger.

㉗ What will you think of the punishment and the gruesome state they will be in when the angels assigned to remove their souls will remove them, striking their faces and backs with steel hammers.

㉘ That severe punishment that will occur when their souls are removed is because they followed everything that brought Allah’s wrath on them, such as disbelief, hypocrisy, opposition to Allah and His messenger, and they hated what brings them close to their Lord and draws down on them His pleasure, such as faith in Allah and following His messenger. Thus Allah nullified their deeds.

㉙ Do those hypocrites in whose hearts there is doubt think that Allah will not bring out and expose their malice? He will certainly bring it out by testing them with trials to distinguish the person who is true in faith from the one who is false, and so that the believer becomes apparent and the hypocrite is exposed.

Beneficial Points:

1. Legislation of striving in Allah’s path distinguishes the hypocrites from the rank of the believers.
2. The importance of reflecting over the Book of Allah and the danger of neglecting it.
3. Disbelief and hypocrisy are causes for punishment in the Transitory Stage.

وَلَوۡ نَشَآءُ لَأَرَيۡنَٰكَهُمۡ فَلَعَرَفۡتَهُم بِسِيمَٰهُمۡۚ وَلَتَعۡرِفَنَّهُمۡ فِي
لَحۡنِ ٱلۡقَوۡلِۚ وَٱللَّهُ يَعۡلَمُ أَعۡمَٰلَكُمۡ ٣٠ وَلَنَبۡلُوَنَّكُمۡ حَتَّىٰ نَعۡلَمَ
ٱلۡمُجَٰهِدِينَ مِنكُمۡ وَٱلصَّٰبِرِينَ وَنَبۡلُوَاْ أَخۡبَارَكُمۡ ٣١ إِنَّ ٱلَّذِينَ
كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ وَشَآقُّواْ ٱلرَّسُولَ مِنۢ بَعۡدِ
مَا تَبَيَّنَ لَهُمُ ٱلۡهُدَىٰ لَن يَضُرُّواْ ٱللَّهَ شَيۡـٔٗا وَسَيُحۡبِطُ أَعۡمَٰلَهُمۡ
٣٢ ۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ
وَلَا تُبۡطِلُوٓاْ أَعۡمَٰلَكُمۡ ٣٣ إِنَّ ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ
ٱللَّهِ ثُمَّ مَاتُواْ وَهُمۡ كُفَّارٞ فَلَن يَغۡفِرَ ٱللَّهُ لَهُمۡ ٣٤ فَلَا تَهِنُواْ
وَتَدۡعُوٓاْ إِلَى ٱلسَّلۡمِ وَأَنتُمُ ٱلۡأَعۡلَوۡنَ وَٱللَّهُ مَعَكُمۡ وَلَن يَتِرَكُمۡ
أَعۡمَٰلَكُمۡ ٣٥ إِنَّمَا ٱلۡحَيَوٰةُ ٱلدُّنۡيَا لَعِبٞ وَلَهۡوٞۚ وَإِن تُؤۡمِنُواْ وَتَتَّقُواْ
يُؤۡتِكُمۡ أُجُورَكُمۡ وَلَا يَسۡـَٔلۡكُمۡ أَمۡوَٰلَكُمۡ ٣٦ إِن يَسۡـَٔلۡكُمُوهَا
فَيُحۡفِكُمۡ تَبۡخَلُواْ وَيُخۡرِجۡ أَضۡغَٰنَكُمۡ ٣٧ هَٰٓأَنتُمۡ هَٰٓؤُلَآءِ
تُدۡعَوۡنَ لِتُنفِقُواْ فِي سَبِيلِ ٱللَّهِ فَمِنكُم مَّن يَبۡخَلُۖ وَمَن يَبۡخَلۡ
فَإِنَّمَا يَبۡخَلُ عَن نَّفۡسِهِۦۚ وَٱللَّهُ ٱلۡغَنِيُّ وَأَنتُمُ ٱلۡفُقَرَآءُۚ وَإِن
تَتَوَلَّوۡاْ يَسۡتَبۡدِلۡ قَوۡمًا غَيۡرَكُمۡ ثُمَّ لَا يَكُونُوٓاْ أَمۡثَٰلَكُم ٣٨

ثلاثة أرباع الحزب ٥١

㉚ If I wished to point out the hypocrites to you, O Messenger, I would have shown them to you and you would have recognised them by their marks. You will soon recognise them by their manner of speech. Allah knows your deeds. Nothing of them is hidden from Him and He will recompense you for the same.

㉛ I will test you, O believers, with striving in Allah's path and fighting and killing the enemy until I know - in a manner that makes it apparent to the servants - those of you who strive in Allah's path, and those of you who are steadfast in fighting the enemy. I will test you so that I know those of you who are sincere and those who are false.

㉜ Those who reject Allah and His messenger, who abstain from Allah's religion themselves and also prevent others from it, and who go against the Messenger and oppose him after it has become clear that he is a prophet, they do not harm Allah. They only harm themselves, and Allah will nullify their deeds.

㉝ O you who have faith in Allah, and who act on what He ordained, follow Allah and follow the Messenger by fulfilling their instructions and avoiding their prohibitions, and do not nullify your deeds by disbelief and ostentation.

㉞ Those who disbelieved in Allah and turned themselves as well as people away from Allah's religion, and then passed away as disbelievers without repenting, Allah will not overlook their sins by covering them, rather He will take them to task for it and He will enter them into the Fire to remain there forever.

㉟ So do not become weak, O believers, in confronting your enemy, and call them to peace before they call you to it, when you are dominant and have the upper hand over them. Allah is with you with His help and support. He will not reduce the reward of your deeds at all. Instead, He will give you an increase in it out of His bounty.

㊱ The life of the world is only play and amusement. An intelligent person should not become occupied by it instead of working for his Hereafter. If you have faith in Allah and His messenger, and you are mindful of Allah by fulfilling His instructions and avoiding His prohibitions, He will give you the reward of your deeds in full without any reduction, and He will not ask you for all of your wealth. He will only ask you for the Zakat.

㊲ If He had to ask you for all of your wealth and insist in this request from you, you will become miserly with it, and He will bring out the greed and miserliness in your hearts. Thus that fact He is not asking it from you is out of kindness.

㊳ Here you are being called to spend a part of your wealth in Allah's path, and you are not asked to spend all your wealth. Some of you desist from the required spending out of miserliness. Whoever is too miserly to spend a portion of his wealth in Allah's path, is actually being miserly to his own detriment, as he is depriving himself of the reward of spending. Allah is the Self-sufficient Who is not in need of your spending. You are the ones in need of Him. If you turn back from Islam to disbelief, He will destroy you and bring a people besides you. Then they will not be like you, but they will be obedient to Him.

Beneficial Points:

1. The hypocrites have certain attributes by which they can be recognised no matter how hard they try to conceal them.
2. Tests are a divine practice to distinguish the believers from the hypocrites.
3. Allah supports His believing servants by His help and guidance.
4. It is Allah's kindness to His servants that He does ask them to spend all of their wealth in Allah's path.

سُورَةُ الفَتۡحِ

ترتيبها ٤٨ آياتها ٢٩

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِنَّا فَتَحۡنَا لَكَ فَتۡحٗا مُّبِينٗا ١ لِّيَغۡفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ
وَمَا تَأَخَّرَ وَيُتِمَّ نِعۡمَتَهُۥ عَلَيۡكَ وَيَهۡدِيَكَ صِرَٰطٗا مُّسۡتَقِيمٗا ٢
وَيَنصُرَكَ ٱللَّهُ نَصۡرًا عَزِيزًا ٣ هُوَ ٱلَّذِيٓ أَنزَلَ ٱلسَّكِينَةَ فِي قُلُوبِ
ٱلۡمُؤۡمِنِينَ لِيَزۡدَادُوٓاْ إِيمَٰنٗا مَّعَ إِيمَٰنِهِمۡۗ وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمٗا ٤ لِّيُدۡخِلَ ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ
جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَا وَيُكَفِّرَ عَنۡهُمۡ
سَيِّـَٔاتِهِمۡۚ وَكَانَ ذَٰلِكَ عِندَ ٱللَّهِ فَوۡزًا عَظِيمٗا ٥ وَيُعَذِّبَ
ٱلۡمُنَٰفِقِينَ وَٱلۡمُنَٰفِقَٰتِ وَٱلۡمُشۡرِكِينَ وَٱلۡمُشۡرِكَٰتِ ٱلظَّآنِّينَ
بِٱللَّهِ ظَنَّ ٱلسَّوۡءِۚ عَلَيۡهِمۡ دَآئِرَةُ ٱلسَّوۡءِۖ وَغَضِبَ ٱللَّهُ عَلَيۡهِمۡ
وَلَعَنَهُمۡ وَأَعَدَّ لَهُمۡ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرٗا ٦ وَلِلَّهِ جُنُودُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ٧ إِنَّآ
أَرۡسَلۡنَٰكَ شَٰهِدٗا وَمُبَشِّرٗا وَنَذِيرٗا ٨ لِّتُؤۡمِنُواْ بِٱللَّهِ وَرَسُولِهِۦ
وَتُعَزِّرُوهُ وَتُوَقِّرُوهُۚ وَتُسَبِّحُوهُ بُكۡرَةٗ وَأَصِيلًا ٩

The Victory (Sūrah Al-Fath)

Themes of the Sūrah:

It focusses on the divine promise of victory and empowerment to His prophet and to the believers who are since in promoting the religion.

Explanation:

① I have given you, O Messenger, a clear victory by the Treaty of Hudaibiyya.

② So that Allah may forgive you for your sins before this victory and after it and complete His favour on you by assisting your religion and guiding you to a straight path, in which there is no crookedness, which is the straight path of Islam.

③ Allah will help you against your enemies with a mighty assistance that no one can remove.

④ Allah is the One Who sent down stability and tranquility into the hearts of the believers so that they increase in faith over and above their faith. To Allah alone belongs the forces of the heavens and the earth, He supports with them whoever of His servants He wishes. Allah knows the interests of His servants and He is Wise in the assistance and support that He gives.

⑤ To enter those men and women who have faith in Allah and in His Messenger into gardens with streams flowing under their palaces and trees, and obliterate from them their wrongdoings and not take them to task for it. That which has been mentioned - about the attainment of the objective of Paradise and removal of the dreaded culpability for wrongdoings - in the sight of Allah is a great success that no other success can come close to.

⑥ And to punish the hypocrites, male and female, and to punish those men and women who ascribe partners to Allah, and who think that Allah will not assist His religion and not raise His word, and that fortune will turn against the believers, but fortune turned against them. Allah became angry with them because of their disbelief and evil thought and He expelled them from His mercy and prepared for them in the afterlife Hell, which they will enter to remain there forever. What a miserable place of return for them!

⑦ To Allah belong the forces of the heavens and the earth. He supports with it whoever of His servants He wishes. Allah is Mighty Whom none can overcome; Wise in His creation, estimation and planning.

⑧ I have sent you - O Messenger - as a witness to give testimony against your nation on the day of resurrection, and as one to give good news to the believers of the victory and empowerment Allah has prepared for them in the world, and of the bliss He has prepared for them in the Hereafter, and to warn the disbelievers of the humiliation and defeat at the hands of the believers that He has prepared for them in the world, and the painful punishment awaiting them that He has prepared for them in the Hereafter,

⑨ In the hope that you have faith in Allah and have faith in His messenger, and you revere and honour His messenger, and that you glorify Allah at the beginning and at the end of the day.

Beneficial Points:

1. The treaty of Hudaibiyya was the beginning of a great victory for Islam and the Muslims.
2. Serenity is one of the effects of faith that brings about tranquility and stability.
3. The danger of having evil thoughts about Allah, because Allah treats people in accordance to what they think of Him, (may He be glorified).
4. The obligation of honouring and revering the Messenger of Allah (peace be upon him).

إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوۡقَ
أَيۡدِيهِمۡۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفۡسِهِۦۖ وَمَنۡ أَوۡفَىٰ
بِمَا عَٰهَدَ عَلَيۡهُ ٱللَّهَ فَسَيُؤۡتِيهِ أَجۡرًا عَظِيمٗا ١٠ سَيَقُولُ
لَكَ ٱلۡمُخَلَّفُونَ مِنَ ٱلۡأَعۡرَابِ شَغَلَتۡنَآ أَمۡوَٰلُنَا وَأَهۡلُونَا
فَٱسۡتَغۡفِرۡ لَنَاۚ يَقُولُونَ بِأَلۡسِنَتِهِم مَّا لَيۡسَ فِي قُلُوبِهِمۡۚ قُلۡ
فَمَن يَمۡلِكُ لَكُم مِّنَ ٱللَّهِ شَيۡـًٔا إِنۡ أَرَادَ بِكُمۡ ضَرًّا أَوۡ أَرَادَ بِكُمۡ
نَفۡعَۢاۚ بَلۡ كَانَ ٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرَۢا ١١ بَلۡ ظَنَنتُمۡ أَن لَّن
يَنقَلِبَ ٱلرَّسُولُ وَٱلۡمُؤۡمِنُونَ إِلَىٰٓ أَهۡلِيهِمۡ أَبَدٗا وَزُيِّنَ ذَٰلِكَ فِي
قُلُوبِكُمۡ وَظَنَنتُمۡ ظَنَّ ٱلسَّوۡءِ وَكُنتُمۡ قَوۡمَۢا بُورٗا ١٢ وَمَن لَّمۡ يُؤۡمِنۢ
بِٱللَّهِ وَرَسُولِهِۦ فَإِنَّآ أَعۡتَدۡنَا لِلۡكَٰفِرِينَ سَعِيرٗا ١٣ وَلِلَّهِ مُلۡكُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ يَغۡفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُۚ
وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ١٤ سَيَقُولُ ٱلۡمُخَلَّفُونَ إِذَا
ٱنطَلَقۡتُمۡ إِلَىٰ مَغَانِمَ لِتَأۡخُذُوهَا ذَرُونَا نَتَّبِعۡكُمۡۖ يُرِيدُونَ
أَن يُبَدِّلُواْ كَلَٰمَ ٱللَّهِۚ قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمۡ قَالَ ٱللَّهُ مِن قَبۡلُۖ
فَسَيَقُولُونَ بَلۡ تَحۡسُدُونَنَاۚ بَلۡ كَانُواْ لَا يَفۡقَهُونَ إِلَّا قَلِيلٗا ١٥

⑩ Those who pledge the allegiance of Al-Ridwan to you, O Messenger, to fight the idolaters of Makkah, are only pledging allegiance to Allah, because He is the One Who instructed them to fight the idolaters and He is the One Who will give them recompense. The hand of Allah is over their hands at the time of the pledge and He is aware of them. Nothing of theirs is hidden from them. Whoever breaks his pledge and does not fulfil the promise he made with Allah to assist His religion, then his breaking his pledge and promise is to his own detriment. Allah is not harmed by that. Whoever fulfils his promise to Allah to assist His religion, Allah will grant him a great reward, which is Paradise.

⑪ Those desert Arabs whom Allah had kept behind from accompanying you, O Messenger, on your journey to His House will say to you when you reproach them: 'Taking care of our wealth and looking after our children kept us busy from going out with you. So ask for forgiveness from Allah on our behalf for our sins.' They say with their tongues what is not in their hearts by asking the Prophet (peace be upon him) to seek forgiveness for them; because they have not repented from their sins. Say to them: No one can do anything for you against Allah, if He intends good for you, or if He intends bad for you. Rather, Allah is well aware of what you do. Nothing of your actions is hidden from Him no matter how much you try to conceal it.

⑫ The excuse of being preoccupied with taking care of your wealth and children as presented by you was not the reason for remaining behind going out with him. Rather, you thought that the Messenger and his companions will all die and they won't return to their families in Madina. Satan also made this seem fine in your hearts and you had an evil thought about your Lord that He will not help His prophet. You were a ruined people because of the evil thought that you had about Allah and because of your remaining behind His messenger.

⑬ The person who does not have faith in Allah and His Messenger is a disbeliever. I have prepared on the Day of Resurrection for those who deny Allah a blazing fire by which they will be punished.

⑭ To Allah alone belongs the control of the heavens and the control of the earth. He forgives the sins of those of His servants whom He wills and enters them into Paradise through His grace. He punishes those of His servants whom He wills out of His justice. Allah forgives the sins of those of His servants who repent to Him and He is merciful towards them.

⑮ Those whom Allah had kept behind - when you, O believers, set off to take the spoils of Khaybar which Allah had promised you after the Treaty of Hudaibiyya, will say: 'Let us go out with you to get some of it.' These people who were left behind want to change, by this request of theirs, Allah's promise that He made to the believers after the Treaty of Hudaibiyya to give them alone the spoils of Khaybar. Say to them, O Messenger: You will never follow us to those spoils, because Allah has promised us that the spoils of Khaybar are only for those who were present at Hudaibiyya. They will say: Your preventing us from following you to Khaybar is not an instruction from Allah, but because you are jealous of us. The matter is not as these people who were left behind claim. Rather, they do not understand Allah's instructions and prohibitions except a little, and therefore they have fallen into going against Him.

Beneficial Points:

1. The status of the pledge of allegiance of Al-Ridwan is great in Allah's sight and the people of this pledge are the best people on the face of the earth.
2. Presenting false excuses is the attribute of those who are weak in faith.
3. Those who are weak in faith are few in number at the time of anxiety but many at the time of desiring something.

قُل لِّلْمُخَلَّفِينَ مِنَ ٱلْأَعْرَابِ سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُو۟لِى بَأْسٍ شَدِيدٍ
تُقَٰتِلُونَهُمْ أَوْ يُسْلِمُونَ ۖ فَإِن تُطِيعُوا۟ يُؤْتِكُمُ ٱللَّهُ أَجْرًا حَسَنًا ۖ
وَإِن تَتَوَلَّوْا۟ كَمَا تَوَلَّيْتُم مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ١٦ لَّيْسَ
عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ ۗ
وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ ۖ وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ١٧ ۞ لَّقَدْ رَضِىَ ٱللَّهُ الحزب ٥٢
عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِى
قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ١٨ وَمَغَانِمَ
كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ١٩ وَعَدَكُمُ ٱللَّهُ
مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَٰذِهِۦ وَكَفَّ أَيْدِىَ
ٱلنَّاسِ عَنكُمْ وَلِتَكُونَ ءَايَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَٰطًا
مُّسْتَقِيمًا ٢٠ وَأُخْرَىٰ لَمْ تَقْدِرُوا۟ عَلَيْهَا قَدْ أَحَاطَ ٱللَّهُ بِهَا ۚ
وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ٢١ وَلَوْ قَٰتَلَكُمُ ٱلَّذِينَ
كَفَرُوا۟ لَوَلَّوُا۟ ٱلْأَدْبَٰرَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ٢٢ سُنَّةَ
ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ٢٣

⑯ O Messenger! Say to those bedouins who failed to travel to Makkah with you, testing them: “You will soon be called to fighting against a strong, courageous group of people whom you shall either have to fight in the path of Allah, or they may enter into Islam without a fight. If you obey Allah in Him inviting you to fight them, He will give you a good reward, i.e. Paradise, but if you turn away from His obedience, just like you turned away from travelling with the Messenger to Makkah, He will inflict a painful punishment on you.”

⑰ There is no sin on a person excused due to blindness, disability or illness if he fails to fight in the path of Allah. Whoever obeys Allah and His Messenger, He will enter him into gardens under the trees and palaces of which rivers flow; whilst whoever turns away from their obedience, Allah will inflict a painful punishment on him.

⑱ Verily, Allah was pleased with the believers when they were giving their oaths to you at Ḥudaybīyyah i.e. Bay‘at Al-Riḍwān under the tree. Allah knew of the faith, sincerity and honesty in their hearts and sent down tranquility on their hearts. And He rewarded them for it with a victory in the near future i.e. the victory over Khaybar, as consolation for them missing out on being able to enter Makkah.

⑲ And He also granted them with many spoils that they took from the people of Khaybar. Allah is the Almighty whom no one can overcome; the Wise in His creation, decree and management.

⑳ O believers! Allah promises you of acquiring many spoils in future Islamic victories, but He has given you the spoils of Khaybar in advance and stopped the hands of the Jews when they intended to capture your families after you. And He has done this so that these advanced spoils become a sign for you of the help of Allah and His support for you. And Allah guides you to a straight path in which there is no deviance.

㉑ And Allah promises you with spoils you have not yet been able to attain. Allah alone is capable of letting you acquire them; they are part of the plans and knowledge of Allah. Allah is capable of everything; nothing is outside His ability.

㉒ O believers! If those who disbelieved in Allah and His Messenger were to fight you, they would turn their backs, defeated and fleeing. They would not find any guardian who would take care of their matter, nor any helper who would help them in fighting against you.

㉓ The believers being victorious and consequent defeat of the disbelievers is established in every place and era; it is a divine custom of Allah prevalent in the nations that have passed before these rejectors. O Messenger! You will not find any change in the divine custom of Allah.

Beneficial Points:

1. The Qur’ān informs of matters of the future which occurred afterwards, like the victories of Islam. It is a definitive proof that the noble Qur’ān is a revelation from Allah.
2. The rulings of the Shariah are based on gentleness and ease.
3. The reward of those who took part in Bay‘at Al-Riḍwān is part advanced in this world, and part saved for them in Hereafter.
4. The truth and people of the truth being ultimately victorious over falsehood and its people is a divine custom of Allah.

وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ
بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾
هُمُ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ
وَٱلْهَدْىَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ ۚ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ
مُّؤْمِنَٰتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌۢ
بِغَيْرِ عِلْمٍ ۖ لِّيُدْخِلَ ٱللَّهُ فِى رَحْمَتِهِۦ مَن يَشَآءُ ۚ لَوْ تَزَيَّلُوا۟ لَعَذَّبْنَا
ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾ إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا۟
فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ
عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ
وَكَانُوٓا۟ أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٢٦﴾
لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ ٱلْمَسْجِدَ
ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ
لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ
فَتْحًا قَرِيبًا ﴿٢٧﴾ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ
ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٢٨﴾

㉔ He is the one who prevented the hands of the idolaters from getting to you when approximately seventy men came at Ḥudaybīyyah, intending to cause you harm. He stopped you from them; you did not kill them or cause them any harm. Rather, you freed them after Allah made it possible for you to capture them. And Allah is watchful over your actions; none of your actions are hidden from Him.

㉕ They are the ones who disbelieved in Allah and His Messenger, and stopped you and the sacrificial animals from Al-Masjid Al-Ḥarām. The animals remained barred from reaching the Ḥaram where they were to be sacrificed. Had it not been for a few believing men whom you did not know were believers, and by killing the disbelievers you could have killed them also, and incurred sin and had to pay blood money unknowingly, Allah would have allowed you to liberate Makkah so that He may enter into His mercy whoever He wished i.e. the believers in Makkah. If the disbelievers were distinguished from the believers in Makkah, Allah would have definitely punished those who disbelieved in Him and His Messenger with a painful punishment.

㉖ Remember when those who disbelieved in Allah and His Messenger harboured in their hearts the pride of ignorance; an ignorance that was linked to desires and not the truth. They haughtily rejected the entrance of the Messenger of Allah (peace be upon him) into Makkah the year of the treaty of Ḥudaybīyyah, fearing and blaming him that he would overpower them and take control over it. Therefore, Allah sent down tranquility from Himself upon the His Messenger and upon the believers so their anger did not lead to them confronting the idolaters with the same actions. Allah made the believers firm upon the statement of truth, i.e. 'There is none worthy of worship except for Allah', and kept them firm upon fulfilling its rights which they fulfilled. The believers were more worthy of this statement than others, and more deserving of it because of the goodness within their hearts that Allah knew of. And Allah is aware of everything; nothing is hidden from Him.

㉗ Verily, Allah truly made the dream of His Messenger a reality; He showed it to him in his sleep and he them informed his companions of it. The dream was that he and his companions were entering the sacred house of Allah in safety from their enemies, with some of them having shaved their heads and some having only trimmed their hair, indicating the completion of their acts of pilgrimage. O believers! Allah knows some advantages that you did not know of, and so instead of making the dream a reality by letting you enter Makkah that year, He will give you a victory in the near future i.e. the signing of the treaty of Ḥudaybīyyah and the conquest of Khaybar that followed it at the hands of the believers who had witnessed Ḥudaybīyyah.

㉘ Allah is the one who sent His Messenger Muhammad (peace be upon him) with a clear message and a true religion: the religion of Islam, so that He may make it prevail over all its opposing religions. Allah has testified to that, and He is sufficient as a witness.

Beneficial Points:

1. Preventing from the path of Allah is a crime that deserves a painful torment.
2. Allah's management of the requirements of His servants is beyond their limited understanding.
3. We have been warned against taking pride in our forefathers and gender on account of religion.
4. The dreams of the prophet are true, and they are a type of revelation.
5. It is not necessary that a true dream becomes a reality immediately.
6. The prevailing of the religion of Islam is a divine promise and custom of Allah that will soon occur.

مُّحَمَّدٞ رَّسُولُ ٱللَّهِۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلۡكُفَّارِ رُحَمَآءُ بَيۡنَهُمۡۖ
تَرَىٰهُمۡ رُكَّعٗا سُجَّدٗا يَبۡتَغُونَ فَضۡلٗا مِّنَ ٱللَّهِ وَرِضۡوَٰنٗاۖ سِيمَاهُمۡ
فِي وُجُوهِهِم مِّنۡ أَثَرِ ٱلسُّجُودِۚ ذَٰلِكَ مَثَلُهُمۡ فِي ٱلتَّوۡرَىٰةِۚ وَمَثَلُهُمۡ فِي
ٱلۡإِنجِيلِ كَزَرۡعٍ أَخۡرَجَ شَطۡـَٔهُۥ فَـَٔازَرَهُۥ فَٱسۡتَغۡلَظَ فَٱسۡتَوَىٰ
عَلَىٰ سُوقِهِۦ يُعۡجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلۡكُفَّارَۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ
ءَامَنُواْ وَعَمِلُواْ ٱلصَّـٰلِحَٰتِ مِنۡهُم مَّغۡفِرَةٗ وَأَجۡرًا عَظِيمَۢا ٢٩

ترتيبها ٤٩ سُورَةُ الحُجُرَاتِ آياتها ١٨

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ربع الحزب ٥٢

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُقَدِّمُواْ بَيۡنَ يَدَيِ ٱللَّهِ وَرَسُولِهِۦۖ وَٱتَّقُواْ
ٱللَّهَۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ ١ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَرۡفَعُوٓاْ
أَصۡوَٰتَكُمۡ فَوۡقَ صَوۡتِ ٱلنَّبِيِّ وَلَا تَجۡهَرُواْ لَهُۥ بِٱلۡقَوۡلِ كَجَهۡرِ بَعۡضِكُمۡ
لِبَعۡضٍ أَن تَحۡبَطَ أَعۡمَٰلُكُمۡ وَأَنتُمۡ لَا تَشۡعُرُونَ ٢ إِنَّ ٱلَّذِينَ
يَغُضُّونَ أَصۡوَٰتَهُمۡ عِندَ رَسُولِ ٱللَّهِ أُوْلَـٰٓئِكَ ٱلَّذِينَ ٱمۡتَحَنَ
ٱللَّهُ قُلُوبَهُمۡ لِلتَّقۡوَىٰۚ لَهُم مَّغۡفِرَةٞ وَأَجۡرٌ عَظِيمٌ ٣ إِنَّ ٱلَّذِينَ
يُنَادُونَكَ مِن وَرَآءِ ٱلۡحُجُرَٰتِ أَكۡثَرُهُمۡ لَا يَعۡقِلُونَ ٤

㉙ Muhammad is the Messenger of Allah, and his companions are strict against the combatant disbelievers and merciful, affectionate and friendly among themselves. O onlooker! You will see them bowing and prostrating, seeking from Allah that He grace them with forgiveness, a generous reward and that He becomes pleased with them. Their mark is on their faces as a result of prostrating in obedience to Allah. That is how they have been described by the Torah: the book that was revealed to Moses (peace be upon him). As for their mention in the Gospel which was revealed to Jesus, it is that they are likened in their assisting one another and perfection like crops that have emerged as small, then strengthened and stood straight up, pleasing the farmers with their strength and perfection. It is so that the disbelievers are angered by the strength, steadfastness and perfection they see within them. And Allah has promised those of the companions who have faith in Him and do good deeds forgiveness for their sins - they will not be taken to account over them, and a great reward from Himself i.e. Paradise.

The Dwellings (Sūrah Al-Ḥujurāt)

Topic of the Sūrah:

Emphasis on developing the Muslim community with the perfections of faith and character, after many had accepted Islam in the year of the delegations in their diversity.

Explanation:

① O those who have faith in Allah and follow whatever He legislates! Do not precede Allah or His Messenger in speech or action, and be mindful of Allah by fulfilling His commands and refrain from that which He has prohibited. Indeed, Allah is hearing of your statements, aware of your actions. He does not miss any of them and will soon requite you for them.

② O those who have faith in Allah and follow whatever He legislates! Show good manners with His Messenger: do not raise your voices in his presence nor speak loudly to him out of respect for him, like you raise your voices to each other whilst talking to them. It is feared that the rewards of your deeds are nullified if you do so, whilst you do not realise they have been nullified.

③ Indeed, those who lower their voices near the Messenger of Allah (peace be upon him), they are the ones whose hearts Allah has examined for His consciousness, and chosen them for it. For them is forgiveness for their sins; they will not be accounted for them, and they will receive a great reward on the Day of Judgement, which will be that Allah enters them into Paradise.

④ O Messenger! Indeed, those bedouins who call out to you from behind the dwellings of your wives, the majority of them do not understand, so do not worry about them, because if they were understanding, they would surely show good manners to you and would definitely wait until you came out to them. Then, when you came out to them, they would speak to you about their matters by lowering their voices. However, most of them have not yet understood this.

Beneficial Points:

1. The companions of the Messenger of Allah (peace be upon him) enjoy a privilege over all people since Adam, except for the Prophets.
2. Showing mercy to the believer and strictness to the combatant disbeliever has been legislated by Allah.
3. Coherence and assisting one another are characteristics of the companions of the Messenger (peace be upon him).
4. Disbelief is feared upon whoever finds dislike in his heart for the noble companions.
5. It is obligatory to show good manners to the Messenger of Allah (peace be upon him), and to his sunnah and his inheritors (the scholars).

وَلَوۡ أَنَّهُمۡ صَبَرُواْ حَتَّىٰ تَخۡرُجَ إِلَيۡهِمۡ لَكَانَ خَيۡرٗا لَّهُمۡۚ وَٱللَّهُ غَفُورٞ
رَّحِيمٞ ٥ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمۡ فَاسِقُۢ بِنَبَإٖ فَتَبَيَّنُوٓاْ أَن
تُصِيبُواْ قَوۡمَۢا بِجَهَٰلَةٖ فَتُصۡبِحُواْ عَلَىٰ مَا فَعَلۡتُمۡ نَٰدِمِينَ ٦
وَٱعۡلَمُوٓاْ أَنَّ فِيكُمۡ رَسُولَ ٱللَّهِۚ لَوۡ يُطِيعُكُمۡ فِي كَثِيرٖ مِّنَ ٱلۡأَمۡرِ لَعَنِتُّمۡ
وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيۡكُمُ ٱلۡإِيمَٰنَ وَزَيَّنَهُۥ فِي قُلُوبِكُمۡ وَكَرَّهَ
إِلَيۡكُمُ ٱلۡكُفۡرَ وَٱلۡفُسُوقَ وَٱلۡعِصۡيَانَۚ أُوْلَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ ٧
فَضۡلٗا مِّنَ ٱللَّهِ وَنِعۡمَةٗۚ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٨ وَإِن طَآئِفَتَانِ
مِنَ ٱلۡمُؤۡمِنِينَ ٱقۡتَتَلُواْ فَأَصۡلِحُواْ بَيۡنَهُمَاۖ فَإِنۢ بَغَتۡ إِحۡدَىٰهُمَا
عَلَى ٱلۡأُخۡرَىٰ فَقَٰتِلُواْ ٱلَّتِي تَبۡغِي حَتَّىٰ تَفِيٓءَ إِلَىٰٓ أَمۡرِ ٱللَّهِۚ فَإِن فَآءَتۡ
فَأَصۡلِحُواْ بَيۡنَهُمَا بِٱلۡعَدۡلِ وَأَقۡسِطُوٓاْۖ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ
٩ إِنَّمَا ٱلۡمُؤۡمِنُونَ إِخۡوَةٞ فَأَصۡلِحُواْ بَيۡنَ أَخَوَيۡكُمۡۚ وَٱتَّقُواْ ٱللَّهَ
لَعَلَّكُمۡ تُرۡحَمُونَ ١٠ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسۡخَرۡ قَوۡمٞ مِّن قَوۡمٍ
عَسَىٰٓ أَن يَكُونُواْ خَيۡرٗا مِّنۡهُمۡ وَلَا نِسَآءٞ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيۡرٗا
مِّنۡهُنَّۖ وَلَا تَلۡمِزُوٓاْ أَنفُسَكُمۡ وَلَا تَنَابَزُواْ بِٱلۡأَلۡقَٰبِۖ بِئۡسَ ٱلِٱسۡمُ
ٱلۡفُسُوقُ بَعۡدَ ٱلۡإِيمَٰنِۚ وَمَن لَّمۡ يَتُبۡ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ١١

⑤ O Messenger! If these people who call out to you from behind the dwellings of your wives were to have waited and not called out to you until you came out to them, then talked to you in lowered voices, it would have been better for them than calling out to you from behind the dwellings, because it would have been more dignified and respectful. And Allah Forgiving of the sins of those of them who repent, and others. He Forgiving of them due to their ignorance, and is merciful to them.

⑥ O those who have faith in Allah and act upon whatever He legislates! If a wrongdoer brings some news about a group of people to you, then verify the truth of that news and do not hasten towards accepting it, in fear that if you accept it without verifying it, you could harm a group of people ignorantly. Then after having harmed them, you will regret it when the falsehood of the news becomes clear to you.

⑦ O believers! Know that amongst you is the Messenger of Allah upon whom revelation descends, so beware of lying in case he receives revelation informing him of your lying. He is better aware of your needs; if he was to obey you in many of the things you suggest, you would surely fall into difficulty which he would not want for you. However, Allah has, through His grace, made faith beloved to you and has beautified it for your hearts and so you accepted it, while making you hate disbelief, disobedience and sin. Those who possess these qualities are the ones who are treading the path of correctness and righteousness.

⑧ The beautification of goodness and hating of evil that you have achieved is only through the grace of Allah which He bestowed upon you and favoured you with. And Allah is aware of those of His servants who are grateful to Him and so He gives them the ability; He is Wise in that He places each thing in its appropriate place.

⑨ O believers! If two groups of believers quarrel with one another, then reconcile between them by inviting them to let the law of Allah be the judgement between them. Then, if one of the two reject the reconciliation and transgresses, fight the transgressing group until it returns to accepting the command of Allah. If it returns, reconcile between the two groups with fairness and justice. And be fair in your judgement between them, indeed, Allah loves those who are fair in their judgement.

⑩ The believers are brothers in Islam, and brotherhood in Islam demands that you, O believers, reconcile between your quarrelling brothers. And be mindful of Allah by fulfilling His commands and refrain from that which He has prohibited; in the hope that you will be shown mercy.

⑪ O those who have faith in Allah and act upon what He has legislated! A group of you should not mock another; perhaps those that have been mocked are better according to Allah. True consideration is only for what Allah considers. And a group of women should not mock another group of women; perhaps the group mocked at is better according to Allah. Do not taunt the souls of your brothers, because they are like your own souls, and do not call others with names they do not like - as was the case of a few of the Anṣār before the arrival of the Messenger of Allah (peace be upon him). Whoever does that is a wrongdoer, and deviance is a very bad trait after having brought faith. Whoever does not repent from these sins are oppressing themselves by placing themselves in situations of destruction due to the sins they commit.

Beneficial Points:

1. It is obligatory to verify the truth of news, especially the news Of a person suspected of deviance.
2. It is obligatory to reconcile between two quarrelling groups of Muslims. Fighting the group that insists on transgression and rejects reconciliation is also legislated.
3. From the rights of brotherhood in faith is reconciling between two quarrelling people. Another is distancing oneself from anything that hurts another's feelings, i.e. mocking, taunting and calling names.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجۡتَنِبُواْ كَثِيرٗا مِّنَ ٱلظَّنِّ إِنَّ بَعۡضَ ٱلظَّنِّ
إِثۡمٞۖ وَلَا تَجَسَّسُواْ وَلَا يَغۡتَب بَّعۡضُكُم بَعۡضًاۚ أَيُحِبُّ أَحَدُكُمۡ أَن
يَأۡكُلَ لَحۡمَ أَخِيهِ مَيۡتٗا فَكَرِهۡتُمُوهُۚ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ
تَوَّابٞ رَّحِيمٞ ١٢ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ
شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ
عَلِيمٌ خَبِيرٞ ١٣ ۞ قَالَتِ ٱلۡأَعۡرَابُ ءَامَنَّاۖ قُل لَّمۡ تُؤۡمِنُواْ وَلَٰكِن
قُولُوٓاْ أَسۡلَمۡنَا وَلَمَّا يَدۡخُلِ ٱلۡإِيمَٰنُ فِي قُلُوبِكُمۡۖ وَإِن تُطِيعُواْ ٱللَّهَ
وَرَسُولَهُۥ لَا يَلِتۡكُم مِّنۡ أَعۡمَٰلِكُمۡ شَيۡـًٔاۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ ١٤
إِنَّمَا ٱلۡمُؤۡمِنُونَ ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمۡ يَرۡتَابُواْ
وَجَٰهَدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ فِي سَبِيلِ ٱللَّهِۚ أُوْلَٰٓئِكَ هُمُ
ٱلصَّٰدِقُونَ ١٥ قُلۡ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمۡ وَٱللَّهُ يَعۡلَمُ مَا فِي
ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٞ ١٦ يَمُنُّونَ
عَلَيۡكَ أَنۡ أَسۡلَمُواْۖ قُل لَّا تَمُنُّواْ عَلَيَّ إِسۡلَٰمَكُمۖ بَلِ ٱللَّهُ يَمُنُّ
عَلَيۡكُمۡ أَنۡ هَدَىٰكُمۡ لِلۡإِيمَٰنِ إِن كُنتُمۡ صَٰدِقِينَ ١٧ إِنَّ ٱللَّهَ يَعۡلَمُ
غَيۡبَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَٱللَّهُ بَصِيرُۢ بِمَا تَعۡمَلُونَ ١٨

نصف الحزب ٥٢

⑫ O those who have faith in Allah and act upon what He has legislated! Stay away from most suspicions which are not based on causes and indications that give them credence, because some suspicions are sinful, like suspecting one who is apparently pious. And do not persue the faults of believers behind their backs, nor mention another in a manner he dislikes, because mentioning him in a manner he dislikes is like eating his flesh whilst he is dead. Do any of you wish to eat the flesh of his dead brother? Therefore, abhor backbiting him because it is like that. And be mindful of Allah by fulfilling His commands and refrain from that which He has prohibited. Indeed, Allah Forgiving of those of His servants who repent; merciful to them.

⑬ O people! Indeed, I have created you from one male: your father Adam, and one female: your mother Eve. Therefore, your lineage is the same, so some of you should not take pride in lineage over others. Then, I made you into many nations and dispersed tribes, so that you may recognise one another; not so that you take pride in them, because pride can only be due to Allah-consciousness; Indeed, the most noble from among you according to Allah is the one who is most mindful of Him. Indeed, Allah is aware of your conditions, knowing of what levels of perfection and deficiency you are on; nothing is hidden from him.

⑭ When some of the bedouins came to the Prophet (peace be upon him), they said, “We have brought faith in Allah and His Messenger.” O Messenger! Say to them: “You have not brought faith, instead, say: “We have submitted and obeyed”. Faith has not yet entered your hearts; it is hoped that it does enter. O bedouins! If you obey Allah and His Messenger in faith, in doing good deeds, and in refraining from the unlawful, Allah will not decrease the reward of your deeds in the slightest. Indeed, Allah Forgiving of those of His servants who repent and is merciful to them.”

⑮ The believers are only those who have faith in Allah and His Messenger, and then do not pollute their faith with doubts and strive in the way of Allah with their wealth and souls, not holding back on anything. Those are the ones truthful in their faith.

⑯ O Messenger! Say to these bedouins: “Are you teaching Allah and informing Him about your religion, whilst Allah knows all that is in the heavens and on earth; He knows everything and nothing is hidden from him, so He does not need you to inform Him about your religion.”

⑰ O Messenger! These bedouins recount their favour upon you by mentioning their Islam. Say to them: “Do not recount your entering the religion of Allah as a favour upon me; its benefit - if achieved - will return to you alone. Rather, it is Allah who recounts His favour upon you that He granted you the ability to enter into His religion, if indeed, you are truthful in your claim that you have entered into it.”

⑱ Indeed, Allah knows the Ghaib of the heavens and the earth; nothing is hidden from him. And Allah is watchful of your actions; none of them are hidden from Him, and He will soon requite you for the good and bad of your deeds.

Beneficial Points:

1. Thinking suspiciously of good people is a sin, while taking precautions from the people of evil and being suspicious of them is permissible.
2. The humans coming from one origin demands that they do not take pride over one another in lineage.
3. Faith is not just speech without the necessary beliefs; rather, it is belief with the heart, proclaiming with the tongue, and practicing upon the integrals.
4. Guiding and granting ability is in the power of Allah alone.

Sūrah Qāf

سُورَةُ قٓ

ترتيبها ٥٠ آياتها ٤٥

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

قٓۚ وَٱلۡقُرۡءَانِ ٱلۡمَجِيدِ ١ بَلۡ عَجِبُوٓاْ أَن جَآءَهُم مُّنذِرٞ مِّنۡهُمۡ
فَقَالَ ٱلۡكَٰفِرُونَ هَٰذَا شَيۡءٌ عَجِيبٌ ٢ أَءِذَا مِتۡنَا وَكُنَّا تُرَابٗاۖ ذَٰلِكَ
رَجۡعُۢ بَعِيدٞ ٣ قَدۡ عَلِمۡنَا مَا تَنقُصُ ٱلۡأَرۡضُ مِنۡهُمۡۖ وَعِندَنَا كِتَٰبٌ
حَفِيظُۢ ٤ بَلۡ كَذَّبُواْ بِٱلۡحَقِّ لَمَّا جَآءَهُمۡ فَهُمۡ فِيٓ أَمۡرٖ مَّرِيجٍ ٥
أَفَلَمۡ يَنظُرُوٓاْ إِلَى ٱلسَّمَآءِ فَوۡقَهُمۡ كَيۡفَ بَنَيۡنَٰهَا وَزَيَّنَّٰهَا
وَمَا لَهَا مِن فُرُوجٖ ٦ وَٱلۡأَرۡضَ مَدَدۡنَٰهَا وَأَلۡقَيۡنَا فِيهَا رَوَٰسِيَ
وَأَنۢبَتۡنَا فِيهَا مِن كُلِّ زَوۡجِۭ بَهِيجٖ ٧ تَبۡصِرَةٗ وَذِكۡرَىٰ لِكُلِّ عَبۡدٖ
مُّنِيبٖ ٨ وَنَزَّلۡنَا مِنَ ٱلسَّمَآءِ مَآءٗ مُّبَٰرَكٗا فَأَنۢبَتۡنَا بِهِۦ جَنَّٰتٖ
وَحَبَّ ٱلۡحَصِيدِ ٩ وَٱلنَّخۡلَ بَاسِقَٰتٖ لَّهَا طَلۡعٞ نَّضِيدٞ ١٠ رِّزۡقٗا
لِّلۡعِبَادِۖ وَأَحۡيَيۡنَا بِهِۦ بَلۡدَةٗ مَّيۡتٗاۚ كَذَٰلِكَ ٱلۡخُرُوجُ ١١ كَذَّبَتۡ قَبۡلَهُمۡ
قَوۡمُ نُوحٖ وَأَصۡحَٰبُ ٱلرَّسِّ وَثَمُودُ ١٢ وَعَادٞ وَفِرۡعَوۡنُ وَإِخۡوَٰنُ
لُوطٖ ١٣ وَأَصۡحَٰبُ ٱلۡأَيۡكَةِ وَقَوۡمُ تُبَّعٖۚ كُلّٞ كَذَّبَ ٱلرُّسُلَ فَحَقَّ وَعِيدِ
١٤ أَفَعَيِينَا بِٱلۡخَلۡقِ ٱلۡأَوَّلِۚ بَلۡ هُمۡ فِي لَبۡسٖ مِّنۡ خَلۡقٖ جَدِيدٖ ١٥

Topic of the Sūrah:

Emphasis on awakening the negligent hearts and encouraging them to understand the realities of resurrection, its proof and scenes.

Explanation:

① Qāf. The discussion on similar letters has already passed in Sūrah Al-Baqarah. Allah takes an oath on the noble Qur'ān because of the meanings, abundant goodness and blessings it contains. He takes an oath on that you shall surely be resurrected on the Day of Judgement for accountability and requital.

② The cause of their rejection was not that they expected you to lie, because they know your honesty. Rather, they are amazed that a warning messenger came to them from their own species, not from the angels. They say, in amazement, "A human messenger coming to us is a strange thing!"

③ "Will we be resurrected after we have died and turned into dust? Resurrection, and life returning to our bodies after they have decomposed is a far-fetched thing; it is impossible it will happen."

④ Verily, I know how much of their bodies the earth eats away after their death; it is not hidden from Me. I have a book that preserves everything I have decreed for them in their lives and after their deaths.

⑤ Rather, these idolaters rejected the Qur'ān when His Messenger brought it to them. They are in uncertainty regarding it; they cannot stay firm on anything regarding it.

After Allah mentions the idolaters rejecting the resurrection, He reminds them of evidence for its occurring. He says:

⑥ Do these rejectors of the resurrection not ponder over the sky above them: how I created it, made it and adorned it with the stars I placed in it, and it does not have any cracks to spoil it? The being who created this sky is not incapable of resurrecting the dead alive.

⑦ And I spread the earth in a manner fitting to live on, placing within it firm mountains so that it does not shake. I also caused all types of beautiful plants and trees to grown on it.

⑧ I created all that as an enlightenment and reminder for every servant who turns to his Lord in obedience.

⑨ And I send down rainwater from the sky, which contains abundant benefits and goodness. With that water, I then cause gardens to grow and the crops you harvest, i.e. barley etc.

⑩ I also cause tall date palms to grow, which have closely arranged minute flowers, one above the other.

⑪ I cause all that to grow, as provision for the servants so that they can eat from it. I also revive through the rainwater barren lands which have no growth, and just as I revive the barren earth I will also revive the dead who will emerge alive.

⑫ O Messenger! Before these people who have rejected you, many nations rejected their Prophets. The people of Noah, the people of The Well and the Thamud all denied their Prophets.

⑬ The Aad and people of Pharaoh, together with the people of Lot, all denied their Prophets.

⑭ The people of Shu'ayb: the people of the Thicket, also denied their Prophet. The punishment that Allah promised them was then proven.

⑮ Am I then incapable of having created you in the first instance, that I am incapable of resurrecting you? Rather, they are in confusion about a new creation after their previous creation.

Beneficial Points:

1. The idolaters regard messengership for humans to be significant, yet they attribute the quality of lordship to a stone!
2. The creation of the heavens, the earth, the sending of rain, causing barren lands to grow, and the initial creation are all evidence of the resurrection.
3. Rejection of the Messengers was a tradition of the previous nations, and punishing the rejectors is a divine custom of Allah.

وَلَقَدۡ خَلَقۡنَا ٱلۡإِنسَٰنَ وَنَعۡلَمُ مَا تُوَسۡوِسُ بِهِۦ نَفۡسُهُۥۖ وَنَحۡنُ أَقۡرَبُ إِلَيۡهِ
مِنۡ حَبۡلِ ٱلۡوَرِيدِ (١٦) إِذۡ يَتَلَقَّى ٱلۡمُتَلَقِّيَانِ عَنِ ٱلۡيَمِينِ وَعَنِ ٱلشِّمَالِ
قَعِيدٞ (١٧) مَّا يَلۡفِظُ مِن قَوۡلٍ إِلَّا لَدَيۡهِ رَقِيبٌ عَتِيدٞ (١٨) وَجَآءَتۡ سَكۡرَةُ
ٱلۡمَوۡتِ بِٱلۡحَقِّۖ ذَٰلِكَ مَا كُنتَ مِنۡهُ تَحِيدُ (١٩) وَنُفِخَ فِي ٱلصُّورِۚ ذَٰلِكَ
يَوۡمُ ٱلۡوَعِيدِ (٢٠) وَجَآءَتۡ كُلُّ نَفۡسٖ مَّعَهَا سَآئِقٞ وَشَهِيدٞ (٢١) لَّقَدۡ
كُنتَ فِي غَفۡلَةٖ مِّنۡ هَٰذَا فَكَشَفۡنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلۡيَوۡمَ حَدِيدٞ
(٢٢) وَقَالَ قَرِينُهُۥ هَٰذَا مَا لَدَيَّ عَتِيدٌ (٢٣) أَلۡقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ
عَنِيدٖ (٢٤) مَّنَّاعٖ لِّلۡخَيۡرِ مُعۡتَدٖ مُّرِيبٍ (٢٥) ٱلَّذِي جَعَلَ مَعَ ٱللَّهِ إِلَٰهًا
ءَاخَرَ فَأَلۡقِيَاهُ فِي ٱلۡعَذَابِ ٱلشَّدِيدِ (٢٦) ۞ قَالَ قَرِينُهُۥ رَبَّنَا مَآ أَطۡغَيۡتُهُۥ ثلاثة أرباع الحزب ٥٢
وَلَٰكِن كَانَ فِي ضَلَٰلِۭ بَعِيدٖ (٢٧) قَالَ لَا تَخۡتَصِمُواْ لَدَيَّ وَقَدۡ قَدَّمۡتُ
إِلَيۡكُم بِٱلۡوَعِيدِ (٢٨) مَا يُبَدَّلُ ٱلۡقَوۡلُ لَدَيَّ وَمَآ أَنَا۠ بِظَلَّٰمٖ لِّلۡعَبِيدِ (٢٩)
يَوۡمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمۡتَلَأۡتِ وَتَقُولُ هَلۡ مِن مَّزِيدٖ (٣٠) وَأُزۡلِفَتِ
ٱلۡجَنَّةُ لِلۡمُتَّقِينَ غَيۡرَ بَعِيدٍ (٣١) هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٖ
(٣٢) مَّنۡ خَشِيَ ٱلرَّحۡمَٰنَ بِٱلۡغَيۡبِ وَجَآءَ بِقَلۡبٖ مُّنِيبٍ (٣٣) ٱدۡخُلُوهَا
بِسَلَٰمٖۖ ذَٰلِكَ يَوۡمُ ٱلۡخُلُودِ (٣٤) لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيۡنَا مَزِيدٞ (٣٥)

⑯ And I have already created man and know what his soul whispers to him, and I am closer to him than [his] jugular vein. Verily, I created the human and I know the thoughts and desires that pass his mind. I am closer to him than the vein that is present in his neck and connected to his heart. ⑰ When the two receivers receive, seated on the right and on the left. When the two receiving angels receive his deeds: one sitting on his right, and the other seated on his left. ⑱ Man does not utter any word except that with him is an observer prepared [to record]. He does not utter any statement except that there is an angel anticipating whatever he says, present. ⑲ And the intoxication of death will bring the truth; that is what you were trying to avoid. The pangs of death are a reality and will come; there is no escaping from them. O negligent human! That is what you used to turn away from and delay. ⑳ And the Horn will be blown. That is the Day of [carrying out] the threat. The angel appointed to blow the trumpet will blow for the second time. That is the Day of Judgement, the day of the punishment the disbelievers and sinners have been warned of. ㉑ And every soul will come, with it a driver and a witness. Each soul will come with an angel driving it, and an angel testifying against it for its deeds. ㉒ [It will be said], "You were certainly in heedlessness of this, and I have removed from you your cover, so your sight, this Day, is sharp." It will be said to this human who is being driven, verily, in the world you were in neglect regarding this day because of you being deceived by your desires and pleasures. So I have removed your neglect from you by the punishment and horror you see before you. Your eyesight is sharp today; you now see everything you were neglectful of! ㉓ And his companion, [the angel], will say, "This [record] is what is with me, prepared." His companion, the angel appointed to him will say, "These are his actions I have with me that I present, without any increase nor decrease." ㉔ [Allah will say], "Throw into Hell every obstinate disbeliever, Allah will say to the two angels: the driver and the testifier, "Throw into hell every stubborn rejector of the truth." ㉕ Preventer of good, aggressor, and doubter, "Who is frequent preventer of the truth Allah has made obligatory on him, transgressor of the limits of Allah, doubter in whatever promise or warning he is given." ㉖ Who made [as equal] with Allah another deity; then throw him into the severe punishment. "The one who attributes another deity with Allah and makes him a partner in worship. So throw him into the severe punishment." ㉗ His [satan] companion will say, "Our Lord, I did not make him transgress, but he [himself] was in extreme error." His companion from the satans will say, proclaiming innocence from him, "O my Lord! I did not lead him astray; he himself was in deviance, far away from the truth." ㉘ [Allah] will say, "Do not dispute before Me, while I had already presented to you the warning. Allah will say: "Do not argue in front of Me; there is no benefit in that, because I gave the message to you in the world beforehand with the severe warnings that My messengers brought to you for those who disbelieved in Me and disobeyed Me. ㉙ The word will not be changed with Me, and never will I be unjust to the servants." The statement cannot be changed with Me, and I do not turn back on My promise. I do not oppress My servants by decreasing their good deeds, nor by increasing their evil deeds. Rather, I requite them for whatever they have done. ㉚ On the Day I will say to Hell, "Have you been filled?" and it will say, "Are there some more," On the day I will say to hell, "Are you full with all the disbelievers and sinners that have been thrown into you?" It will reply to its Lord, saying, "Is there any more?" asking for more, angry for its Lord. After Allah mentioned the severe punishment for the disbelievers, He mentions what He has prepared for His believing servants. He says: ㉛ And Paradise will be brought near to the righteous, not far, And Paradise will be brought close for those who were mindful of their Lord by fulfilling His commands and refraining from things he did not allow. They will see all the blessings within it, without it being far from them. ㉜ [It will be said], "This is what you were promised - for every returner [to Allah] and keeper [of His covenant] It will be said to them: "This is what Allah promised every one of you who frequently repents to his Lord and upholds whatever his Lord made obligatory upon him." ㉝ Who feared the Merciful in private and came with a heart repenting heart. Whoever fears Allah in private, where none can see him except Allah, and meets Allah with a pure heart while having frequently turned to Him in humility. ㉞ Enter it in peace. This is the Day of Eternity." It will be said to them: "Enter into Paradise in total safety from everything you dislike. It is a day of eternity, one which is everlasting." ㉟ They will have whatever they wish therein, and with Me is more. They will have every everlasting blessing they desire in it, and I have many more blessings for them that no eye has ever seen, nor any ear has ever heard of, nor any heart of man has ever imagined. One of them is seeing Me may I be glorified.

Beneficial Points: 1. Allah knows of the good and bad thoughts that cross the hearts. 2. Some of the traits of the people of disbelief are: preventing goodness and doubting. 3. Allah is the Just.

وَكَمۡ أَهۡلَكۡنَا قَبۡلَهُم مِّن قَرۡنٍ هُمۡ أَشَدُّ مِنۡهُم بَطۡشٗا فَنَقَّبُواْ
فِي ٱلۡبِلَٰدِ هَلۡ مِن مَّحِيصٍ (٣٦) إِنَّ فِي ذَٰلِكَ لَذِكۡرَىٰ لِمَن
كَانَ لَهُۥ قَلۡبٌ أَوۡ أَلۡقَى ٱلسَّمۡعَ وَهُوَ شَهِيدٞ (٣٧) وَلَقَدۡ خَلَقۡنَا
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَا فِي سِتَّةِ أَيَّامٖ وَمَا مَسَّنَا
مِن لُّغُوبٖ (٣٨) فَٱصۡبِرۡ عَلَىٰ مَا يَقُولُونَ وَسَبِّحۡ بِحَمۡدِ رَبِّكَ
قَبۡلَ طُلُوعِ ٱلشَّمۡسِ وَقَبۡلَ ٱلۡغُرُوبِ (٣٩) وَمِنَ ٱلَّيۡلِ فَسَبِّحۡهُ
وَأَدۡبَٰرَ ٱلسُّجُودِ (٤٠) وَٱسۡتَمِعۡ يَوۡمَ يُنَادِ ٱلۡمُنَادِ مِن مَّكَانٖ قَرِيبٖ
(٤١) يَوۡمَ يَسۡمَعُونَ ٱلصَّيۡحَةَ بِٱلۡحَقِّۚ ذَٰلِكَ يَوۡمُ ٱلۡخُرُوجِ (٤٢) إِنَّا
نَحۡنُ نُحۡيِۦ وَنُمِيتُ وَإِلَيۡنَا ٱلۡمَصِيرُ (٤٣) يَوۡمَ تَشَقَّقُ ٱلۡأَرۡضُ
عَنۡهُمۡ سِرَاعٗاۚ ذَٰلِكَ حَشۡرٌ عَلَيۡنَا يَسِيرٞ (٤٤) نَّحۡنُ أَعۡلَمُ بِمَا يَقُولُونَۖ
وَمَآ أَنتَ عَلَيۡهِم بِجَبَّارٖۖ فَذَكِّرۡ بِٱلۡقُرۡءَانِ مَن يَخَافُ وَعِيدِ (٤٥)

سُورَةُ الذَّارِيَاتِ

آياتها ٦٠ ترتيبها ٥١

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلذَّٰرِيَٰتِ ذَرۡوٗا (١) فَٱلۡحَٰمِلَٰتِ وِقۡرٗا (٢) فَٱلۡجَٰرِيَٰتِ يُسۡرٗا (٣)
فَٱلۡمُقَسِّمَٰتِ أَمۡرًا (٤) إِنَّمَا تُوعَدُونَ لَصَادِقٞ (٥) وَإِنَّ ٱلدِّينَ لَوَٰقِعٞ (٦)

㊱ How many nations there were which I destroyed before these denying idolaters amongst the people of Makkah. They searched in the lands hoping to find a place to run to, but they did not find it.

㊲ In that destruction of the previous nations which has been mentioned are a reminder and lesson for one who has a heart to understand with, or who listens attentively with presence of mind, and not absentmindedly.

㊳ And I created the heavens and I created the earth and whatever is between the heavens and the earth in six days, despite My power to create them in one moment, and I was not affected by tiredness as the Jews say.

㊴ So be patient, O Messenger, on what the Jews and others say, and pray the Fajr prayer to your Lord, praising Him before sunrise, and pray Asr before sunset.

㊵ Glorify Him at night and after the prayers.

㊶ O Messenger, listen on the day when the angel appointed to blow the trumpet a second time calls from a close place.

㊷ On the day the creation will hear the blast of the resurrection, in truth without any doubt. That day which they will hear it in is the day the dead will come out of their graves for the accounting and resurrection.

㊸ It is I who gives life and death. There is nobody to give life and death besides Me. And to Me alone is the return of the servants on the day of judgment.

㊹ On the day the earth will break away from them, then they will come out quickly. That is an easy gathering for Me.

㊺ I know best what these deniers say. And you are not imposed on them, O Messenger, to force them to accept faith. You are only a conveyer of what Allah has ordered you to convey, so remind through the Qur'ān he who fears my warning to the disbelievers and the sinful, because the fearful is the one who takes advice and takes reminders when reminded.

The Scattering Winds (Sūrah Al Zariat)

Themes of the Sūrah:

It focuses on informing the creation of their source of provision, Allah, so that they run towards Him and establish servitude for Him.

Explanation:

① Allah swears by the wind which scatter dust,
② And by the clouds that carry plenty of water,
③ And the ships which sail in the sea with ease,
④ And by the angels which distribute the matters of the servants which Allah has ordered them to distribute.
⑤ The reckoning and reward which Allah promises you is true without doubt.
⑥ And the reckoning of the servants is going to occur on the day of judgment without doubt.

Beneficial Points:

1. Taking heed from historical incidents is the way of those who have understanding hearts.
2. Allah's creating the universe in six days is due to wisdom which Allah knows, perhaps one of them being to explain the practice of doing things gradually.
3. The disrespect of the Jews in describing Allah with tiredness after He created the heavens and the earth. This is disbelief in Allah.

وَٱلسَّمَآءِ ذَاتِ ٱلْحُبُكِ (٧) إِنَّكُمْ لَفِى قَوْلٍ مُّخْتَلِفٍ (٨) يُؤْفَكُ عَنْهُ مَنْ
أُفِكَ (٩) قُتِلَ ٱلْخَرَّٰصُونَ (١٠) ٱلَّذِينَ هُمْ فِى غَمْرَةٍ سَاهُونَ (١١) يَسْـَٔلُونَ
أَيَّانَ يَوْمُ ٱلدِّينِ (١٢) يَوْمَ هُمْ عَلَى ٱلنَّارِ يُفْتَنُونَ (١٣) ذُوقُوا۟ فِتْنَتَكُمْ
هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَسْتَعْجِلُونَ (١٤) إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ
(١٥) ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُحْسِنِينَ (١٦)
كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ (١٧) وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ (١٨)
وَفِىٓ أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ (١٩) وَفِى ٱلْأَرْضِ ءَايَٰتٌ
لِّلْمُوقِنِينَ (٢٠) وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ (٢١) وَفِى ٱلسَّمَآءِ رِزْقُكُمْ
وَمَا تُوعَدُونَ (٢٢) فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ
تَنطِقُونَ (٢٣) هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ (٢٤) إِذْ
دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا ۖ قَالَ سَلَٰمٌ قَوْمٌ مُّنكَرُونَ (٢٥) فَرَاغَ إِلَىٰٓ
أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ (٢٦) فَقَرَّبَهُۥٓ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ
(٢٧) فَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا۟ لَا تَخَفْ ۖ وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٍ (٢٨)
فَأَقْبَلَتِ ٱمْرَأَتُهُۥ فِى صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ
(٢٩) قَالُوا۟ كَذَٰلِكِ قَالَ رَبُّكِ ۖ إِنَّهُۥ هُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ (٣٠)

⑦ And Allah swears by the sky which has pathways.

⑧ O people of Makkah, you are in a contradicting and conflicting speech. Sometimes you say: The Qur'ān is magic, at times you say poetry. And you say: Muhammad is a magician at times, and sometimes that he is a poet.

⑨ Turned away from faith in the Qur'ān and the Prophet (peace be upon him) is he who he is turned away from it in Allah's knowledge, due to His knowing that he will not believe, and so he is not enabled to be guided.

⑩ Cursed are these liars who said regarding the Qur'ān and their Prophet what they said.

⑪ Those who are in ignorance and absentminded of the abode of the afterlife, not caring about it.

⑫ They ask: "When is the day of reward?" whilst they do not work for it.

⑬ So Allah answers their question: the day they will be punished on the fire.

⑭ It will be said to them: "Taste your punishment. This is what you used to mockingly ask for quickly when you used to be warned of it".

⑮ Those who are mindful of their Lord by carrying out His commands and refraining from His prohibitions will be in gardens and running springs on the day of judgment.

⑯ Taking the generous reward their Lord has given them. Before this generous reward, they used to do good in the world.

⑰ They used to pray at night, not sleeping except a little.

⑱ And at the time of morning they seek forgiveness from Allah for their sins.

⑲ And in their wealth is a right for the beggar amongst people and the one who does not ask out of shyness, and so people deprive him of charity.

⑳ And in the earth and the mountains, seas, rivers, trees, plants and animals that Allah has placed in them are proof of Allah's power for those who have conviction that Allah is their Creator and Fashioner.

㉑ And in your own selves, O people, are proof of Allah's power; do you not see to take lessons?

㉒ And in the heavens is your worldly and religious provision, and in it is the reward of this world and the afterlife you are promised. ㉓ By the Lord of the heavens and earth, the resurrection is true without any doubt, just as there is no doubt in your speech when you speak. ㉔ O Messenger, has the story of the guests of Abraham (peace be upon him) - the angels whom he honoured - come to you? ㉕ When they came to him and said, ”Peace". Abraham said in reply: "Peace", and he said to himself: "These are people we do not recognise". ㉖ Then he moved to his family secretly, then he brought from them a whole fat calf, thinking them to be humans. ㉗ He then put the calf close to them and addressed them softly: "Do you not eat the food presented to you?" ㉘ When they did not eat, he concealed his fear of them, but they understood this and said to him to put him at ease: "Do not fear. We are messengers from Allah". And they informed him of what will please him, i.e., that he will have a son who will have a lot of knowledge. The one regarding whom glad tidings were given was Isaac (peace be upon him). ㉙ When his wife heard the glad tiding, she came screaming out of happiness and slapped her face, and said in surprise: "Will an old woman give birth when she is actually barren?" ㉚ The angels said to her: "What we have informed you of is what your Lord has said. And there is nobody to refute what he said. It is He who is Wise in His creating and decreeing, Knowing of His creation and what is in their interests".

Beneficial Points:

1. Doing good actions and making them sincerely for Allah is a means of entry into Paradise. 2. Part of the etiquette of hosting guests is to reply to greetings in a better manner, presenting the spread of food discreetly, preparing for the guests before they arrive, not excluding anything from the spread of food, taking care to present it and do so quickly, putting it close to the guest and speaking to them softly.

الجزء ٢٧ الحزب ٥٣

۞ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ ﴿٣١﴾ قَالُوٓا۟ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ
مُّجْرِمِينَ ﴿٣٢﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ﴿٣٣﴾ مُّسَوَّمَةً عِندَ رَبِّكَ
لِلْمُسْرِفِينَ ﴿٣٤﴾ فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ ٱلْمُؤْمِنِينَ ﴿٣٥﴾ فَمَا وَجَدْنَا
فِيهَا غَيْرَ بَيْتٍ مِّنَ ٱلْمُسْلِمِينَ ﴿٣٦﴾ وَتَرَكْنَا فِيهَآ ءَايَةً لِّلَّذِينَ يَخَافُونَ
ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٣٧﴾ وَفِى مُوسَىٰٓ إِذْ أَرْسَلْنَٰهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَٰنٍ
مُّبِينٍ ﴿٣٨﴾ فَتَوَلَّىٰ بِرُكْنِهِۦ وَقَالَ سَٰحِرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾ فَأَخَذْنَٰهُ وَجُنُودَهُۥ
فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾ وَفِى عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ ٱلرِّيحَ
ٱلْعَقِيمَ ﴿٤١﴾ مَا تَذَرُ مِن شَىْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَٱلرَّمِيمِ ﴿٤٢﴾
وَفِى ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا۟ حَتَّىٰ حِينٍ ﴿٤٣﴾ فَعَتَوْا۟ عَنْ أَمْرِ رَبِّهِمْ
فَأَخَذَتْهُمُ ٱلصَّٰعِقَةُ وَهُمْ يَنظُرُونَ ﴿٤٤﴾ فَمَا ٱسْتَطَٰعُوا۟ مِن قِيَامٍ
وَمَا كَانُوا۟ مُنتَصِرِينَ ﴿٤٥﴾ وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا۟ قَوْمًا
فَٰسِقِينَ ﴿٤٦﴾ وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْي۟دٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ وَٱلْأَرْضَ
فَرَشْنَٰهَا فَنِعْمَ ٱلْمَٰهِدُونَ ﴿٤٨﴾ وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾ فَفِرُّوٓا۟ إِلَى ٱللَّهِ ۖ إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾
وَلَا تَجْعَلُوا۟ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ ۖ إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾

㉛ Abraham (peace be upon him) said to the angels: "What is you case? And what do you intend?"

㉜ The angels said in reply: "Allah has sent us to a criminal people who commit despicable sins.

㉝ So that I can send upon them stones of hard clay.

㉞ Marked in your Lord's presence, O Abraham, and sent upon those who transgress the limits of Allah and who go to the extreme of disbelief and sins".

㉟ So I took out whoever was in the city of the people of Lot from the believers, so that the punishment which will befall the criminals will not befall them.

㊱ But I did not find in their city besides one house of the Muslims, which was the household of Lot (peace be upon him).

㊲ And I left in the city of Lot signs of punishment which will show that punishment befell them, so that those who fear the painful punishment which afflicted them take lessons from it and then not do what they did

㊳ And in Moses, when I sent him to Pharaoh with clear miracles and proof, is a sign for the one who fears the painful punishment.

㊴ But Pharaoh turned away from the truth, and he said regarding Moses (peace be upon him): "He is a magician that does magic on people or a madman who says what he does not understand".

㊵ So I seized him and all of his armies, then threw them in the sea, so they were drowned and destroyed. And Pharaoh will be held accountable for his blameworthy actions- denial of the message and his claim of divinity.

㊶ And in Ad, the people of Hud, is a sign for one who fears the painful punishment, when I sent upon them the wind which does not carry rain or pollinate trees, nor were there any blessings in it.

㊷ It did not leave any soul, wealth or anything else it came upon, except that it destroyed it and left it like scattered ruins.

㊸ And in Thamud, the people of Salih (peace be upon him), is a sign for the one who fears the painful punishment, when it was said to them: "Enjoy yourselves before your life comes to an end".

㊹ But they were arrogant to the command of their Lord and they were haughty to faith and obedience, so the thunderbolt of punishment seized them whilst they were waiting it to come down, as they were promised punishment three days before it came.

㊺ So they were unable to repel the punishment that befell them nor did they have any power to defend themselves with.

㊻ And I destroyed the people of Noah through flooding before these who have been mentioned. They were a people who left the obedience of Allah, so they deserved His punishment.

㊼ And the sky I made and perfected its making with strength, and I am expanding its edges and expanding for My servants by increasing provision.

㊽ And the earth I made prepared for those who live on it, like a spread for them. How excellent a preparer I am when I prepared it for them.

㊾ And of everything I have created two types, like the male and female, sky and earth, and the land and sea, so that you remember the oneness of Allah who created two types of everything and you remember His power.

㊿ So flee from Allah's punishment towards His reward, by obeying Him and not disobeying Him. I am a clear warner to you, O people, of His punishment.

(51) And do not make alongside Allah another deity to worship besides Him. I am a clear warner to you.

Beneficial Points:

1. Deep, unwaivering faith is of a greater rank than merely submitting outwardly to Allah.
2. Allah's destroying the nations that denied is a lesson for all people.
3. Fear of Allah necessitates running towards Him through good actions, not running away from him.

كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُواْ سَاحِرٌ أَوْ مَجْنُونٌ
﴿٥٢﴾ أَتَوَاصَوْاْ بِهِۦۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾ فَتَوَلَّ عَنْهُمْ فَمَآ أَنتَ
بِمَلُومٍ ﴿٥٤﴾ وَذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ ﴿٥٥﴾ وَمَا خَلَقْتُ
ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ
أَن يُطْعِمُونِ ﴿٥٧﴾ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ﴿٥٨﴾
فَإِنَّ لِلَّذِينَ ظَلَمُواْ ذَنُوبًا مِّثْلَ ذَنُوبِ أَصْحَٰبِهِمْ فَلَا يَسْتَعْجِلُونِ
﴿٥٩﴾ فَوَيْلٌ لِّلَّذِينَ كَفَرُواْ مِن يَوْمِهِمُ ٱلَّذِي يُوعَدُونَ ﴿٦٠﴾

سُورَةُ الطُّورِ

ترتيبها ٥٢ آياتها ٤٩

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلطُّورِ ﴿١﴾ وَكِتَٰبٍ مَّسْطُورٍ ﴿٢﴾ فِي رَقٍّ مَّنشُورٍ ﴿٣﴾ وَٱلْبَيْتِ
ٱلْمَعْمُورِ ﴿٤﴾ وَٱلسَّقْفِ ٱلْمَرْفُوعِ ﴿٥﴾ وَٱلْبَحْرِ ٱلْمَسْجُورِ ﴿٦﴾ إِنَّ
عَذَابَ رَبِّكَ لَوَٰقِعٌ ﴿٧﴾ مَّا لَهُۥ مِن دَافِعٍ ﴿٨﴾ يَوْمَ تَمُورُ ٱلسَّمَآءُ
مَوْرًا ﴿٩﴾ وَتَسِيرُ ٱلْجِبَالُ سَيْرًا ﴿١٠﴾ فَوَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ
﴿١١﴾ ٱلَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ﴿١٢﴾ يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ
جَهَنَّمَ دَعًّا ﴿١٣﴾ هَٰذِهِ ٱلنَّارُ ٱلَّتِي كُنتُم بِهَا تُكَذِّبُونَ ﴿١٤﴾

(52) Like the denial of the people of Makkah, the previous nations denied. No Messenger came to them from Allah except that they said regarding him: "He is a magician or a madman".
(53) Did the predecessors amongst the disbelievers and the latter amongst them bequest one another to deny the messengers? No, but rather their transgression has united them on this.
(54) So turn away from these deniers, O Messenger, for you are not blameworthy, as you have conveyed to them what you were sent with towards them.
(55) And do not let their turning away from you stop you from advising them and reminding them, so advise and remind them, as reminding is beneficial for those who bring faith in Allah.
(56) And I did not create jinns and men except for My worship alone. I did not create them to make a partner for Me.
(57) I do not want any provision off them nor do I want them to feed Me.
(58) Allah is the Provider for His servants, all of them are in need of His provision, He is the Supreme-Lord, Every Mighty, nothing is outside His ability. All of the jinns and men submit to His power (may He be glorified).
(59) Those who wronged themselves by denying you, O Messenger, have a share of the punishment, like the share of their companions before them, which has a fixed time period. So they should not ask Me to bring it quicker before its time.

(60) So destruction and loss is for those who disbelieved in Allah and who denied His messengers, on their day, the Day of Judgment, in which they are being promised that the punishment will be sent upon them.

The Mount (Sūrah Al Tur)

Themes of the Sūrah:
The Surah focuses on removing the doubts of those who deny, through presenting evidence and proof, compelling them to obey and submit.
Explanation:
① Allah swore by the mountain on which He spoke to Moses (peace be upon him).
② And he swore by the Qur'ān which is a written book
③ On a spread-open paper. ④ And He swore by the House in the heavens which the angels in the heavens inhabit by worshipping Allah.
⑤ And He swore by the sky. ⑥ And He swore by the sea filled with water. ⑦ O Messenger, the punishment of your Lord will definitely occur on the disbelievers. ⑧ There is nobody to repel it from them and save them from it befalling them. ⑨ The day in which the heavens (or sky) will move violently, in full accordance with the arrival of the Hour.
⑩ And the mountains will travel from their places. ⑪ So destruction and loss on that day will be for those who deny the punishment Allah promised the disbelievers. ⑫ Those who are in their discourse in falsehood, playing. They do not care about resurrection or being raised. ⑬ The day they will be pushed with force and harshness towards the fire of hell.
⑭ And it will be said to them in rebuke, "This is the fire you used to deny when your messengers used to warn you of it.
Beneficial Points:
1. All types of disbelief still remain disbelief, even though it may vary from place to place, time to time and from people to people. 2. Allah's testifying to the Prophet's (peace be upon him) conveying the message. 3. The wisdom behind creating jinns and mankind is to establish the worship of all in all its manifestations. 4. The conditions of the universe will soon change on the day of judgment.

أَفَسِحۡرٌ هَٰذَآ أَمۡ أَنتُمۡ لَا تُبۡصِرُونَ ﴿١٥﴾ ٱصۡلَوۡهَا فَٱصۡبِرُوٓاْ
أَوۡ لَا تَصۡبِرُواْ سَوَآءٌ عَلَيۡكُمۡۖ إِنَّمَا تُجۡزَوۡنَ مَا كُنتُمۡ تَعۡمَلُونَ ﴿١٦﴾
إِنَّ ٱلۡمُتَّقِينَ فِي جَنَّٰتٖ وَنَعِيمٖ ﴿١٧﴾ فَٰكِهِينَ بِمَآ ءَاتَىٰهُمۡ رَبُّهُمۡ
وَوَقَىٰهُمۡ رَبُّهُمۡ عَذَابَ ٱلۡجَحِيمِ ﴿١٨﴾ كُلُواْ وَٱشۡرَبُواْ هَنِيٓـَٔۢا بِمَا
كُنتُمۡ تَعۡمَلُونَ ﴿١٩﴾ مُتَّكِـِٔينَ عَلَىٰ سُرُرٖ مَّصۡفُوفَةٖۖ وَزَوَّجۡنَٰهُم
بِحُورٍ عِينٖ ﴿٢٠﴾ وَٱلَّذِينَ ءَامَنُواْ وَٱتَّبَعَتۡهُمۡ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلۡحَقۡنَا
بِهِمۡ ذُرِّيَّتَهُمۡ وَمَآ أَلَتۡنَٰهُم مِّنۡ عَمَلِهِم مِّن شَيۡءٖۚ كُلُّ ٱمۡرِيِٕۭ بِمَا
كَسَبَ رَهِينٞ ﴿٢١﴾ وَأَمۡدَدۡنَٰهُم بِفَٰكِهَةٖ وَلَحۡمٖ مِّمَّا يَشۡتَهُونَ ﴿٢٢﴾
يَتَنَٰزَعُونَ فِيهَا كَأۡسٗا لَّا لَغۡوٞ فِيهَا وَلَا تَأۡثِيمٞ ﴿٢٣﴾ ۞وَيَطُوفُ عَلَيۡهِمۡ رُبع الحزب ٥٣
غِلۡمَانٞ لَّهُمۡ كَأَنَّهُمۡ لُؤۡلُؤٞ مَّكۡنُونٞ ﴿٢٤﴾ وَأَقۡبَلَ بَعۡضُهُمۡ عَلَىٰ
بَعۡضٖ يَتَسَآءَلُونَ ﴿٢٥﴾ قَالُوٓاْ إِنَّا كُنَّا قَبۡلُ فِيٓ أَهۡلِنَا مُشۡفِقِينَ
﴿٢٦﴾ فَمَنَّ ٱللَّهُ عَلَيۡنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ ﴿٢٧﴾ إِنَّا كُنَّا
مِن قَبۡلُ نَدۡعُوهُۖ إِنَّهُۥ هُوَ ٱلۡبَرُّ ٱلرَّحِيمُ ﴿٢٨﴾ فَذَكِّرۡ فَمَآ أَنتَ بِنِعۡمَتِ
رَبِّكَ بِكَاهِنٖ وَلَا مَجۡنُونٍ ﴿٢٩﴾ أَمۡ يَقُولُونَ شَاعِرٞ نَّتَرَبَّصُ بِهِۦ رَيۡبَ
ٱلۡمَنُونِ ﴿٣٠﴾ قُلۡ تَرَبَّصُواْ فَإِنِّي مَعَكُم مِّنَ ٱلۡمُتَرَبِّصِينَ ﴿٣١﴾

⑮ Is this punishment which you see magic, or are you not seeing it?
⑯ Taste the heat of this fire and suffer it. Be patient over suffering its heat or not; your patience or impatience is all the same. You will not be rewarded today except with the disbelief and sins you used to commit in the world".
After Allah mentioned the reward of the deniers, He mentioned the reward of those who accepted and were Mindful.
⑰ Those who are mindful of their Lord by carrying out His commands and refraining from His prohibitions will be in gardens and a great pleasure which will never end.
⑱ They will be enjoying the pleasures of food, drink and marriage that Allah will have given them, and their Lord (may He be glorified), protected them from the punishment of hell. Hence, they were successful through achieving their desired pleasures and by being protected from difficulties.
⑲ It will be said to them: "Eat and drink of what your souls desire, in satisfaction without fearing harm or pain from what you eat and drink, as a reward for your excellent actions in the world".
⑳ Reclining on adorned thrones which have been lined up, and I will marry them to fair women with beautiful wide eyes.
㉑ And those who brought faith and whose children followed them in faith - I will join their children with them so that they are pleased with them, even though they did not reach their actions. And I will not decrease anything from the reward of their actions. Every person will be held for the bad actions he earned; nobody else will bear any of his actions.
㉒ And I will provide these people of Paradise with different fruits and I will provide them with all the meat they desire.
㉓ They will give to one another cups of wine, bearing no resemeblness to the wine of this world, free from intoxication and that which arises from it, such as false speech.
㉔ And servants will circle amongst them, as though they are protected pearls.
㉕ The people of Paradise will turn to one another, asking each other about their condition in the world.
㉖ They will respond to them: "We were, in the world amongst our families, fearful of Allah's punishment.
㉗ So Allah favoured us by guiding us to Islam, and He protected us from the punishment which is extremely hot.
㉘ We used to worship Him in our worldly life and we used to pray to Him to protect us from the fire of hell. He is Beneficent to His servants and Merciful to them. Part of His beneficence and mercy upon us is that He guided us to faith, entered us into Paradise and distanced us from the fire."
㉙ So remind through the Qur'ān, O Messenger, for you are not, by the faith and intelligence Allah has favoured you with, a soothsayer with visions of jinns nor are you insane.
㉚ Do these idolaters say: "Muhammad is not a messenger, but he is a poet whom we await death to seize so we can be relieved of him"?
㉛ O Messenger, say to them: "Await my death, and I will await the punishment which will befall you due to denying me".

Beneficial Points:

1. Gathering parents and children in Paradise on one level, even though the actions of some of them were deficient, to honour them all so that the happiness is complete.
2. Nothing disliked occurs due to drinking the wine of the afterlife.
3. Whoever fears his Lord in his worldly life, He will protect him in the Hereafter.

أَمۡ تَأۡمُرُهُمۡ أَحۡلَٰمُهُم بِهَٰذَآۚ أَمۡ هُمۡ قَوۡمٞ طَاغُونَ ٣٢ أَمۡ يَقُولُونَ تَقَوَّلَهُۥۚ
بَل لَّا يُؤۡمِنُونَ ٣٣ فَلۡيَأۡتُواْ بِحَدِيثٖ مِّثۡلِهِۦٓ إِن كَانُواْ صَٰدِقِينَ
٣٤ أَمۡ خُلِقُواْ مِنۡ غَيۡرِ شَيۡءٍ أَمۡ هُمُ ٱلۡخَٰلِقُونَ ٣٥ أَمۡ خَلَقُواْ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۚ بَل لَّا يُوقِنُونَ ٣٦ أَمۡ عِندَهُمۡ خَزَآئِنُ رَبِّكَ
أَمۡ هُمُ ٱلۡمُصَۜيۡطِرُونَ ٣٧ أَمۡ لَهُمۡ سُلَّمٞ يَسۡتَمِعُونَ فِيهِۖ فَلۡيَأۡتِ
مُسۡتَمِعُهُم بِسُلۡطَٰنٖ مُّبِينٍ ٣٨ أَمۡ لَهُ ٱلۡبَنَٰتُ وَلَكُمُ ٱلۡبَنُونَ ٣٩
أَمۡ تَسۡـَٔلُهُمۡ أَجۡرٗا فَهُم مِّن مَّغۡرَمٖ مُّثۡقَلُونَ ٤٠ أَمۡ عِندَهُمُ ٱلۡغَيۡبُ
فَهُمۡ يَكۡتُبُونَ ٤١ أَمۡ يُرِيدُونَ كَيۡدٗاۖ فَٱلَّذِينَ كَفَرُواْ هُمُ ٱلۡمَكِيدُونَ ٤٢
أَمۡ لَهُمۡ إِلَٰهٌ غَيۡرُ ٱللَّهِۚ سُبۡحَٰنَ ٱللَّهِ عَمَّا يُشۡرِكُونَ ٤٣ وَإِن يَرَوۡاْ كِسۡفٗا
مِّنَ ٱلسَّمَآءِ سَاقِطٗا يَقُولُواْ سَحَابٞ مَّرۡكُومٞ ٤٤ فَذَرۡهُمۡ حَتَّىٰ يُلَٰقُواْ
يَوۡمَهُمُ ٱلَّذِي فِيهِ يُصۡعَقُونَ ٤٥ يَوۡمَ لَا يُغۡنِي عَنۡهُمۡ كَيۡدُهُمۡ شَيۡـٔٗا
وَلَا هُمۡ يُنصَرُونَ ٤٦ وَإِنَّ لِلَّذِينَ ظَلَمُواْ عَذَابٗا دُونَ ذَٰلِكَ وَلَٰكِنَّ
أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ٤٧ وَٱصۡبِرۡ لِحُكۡمِ رَبِّكَ فَإِنَّكَ بِأَعۡيُنِنَاۖ وَسَبِّحۡ
بِحَمۡدِ رَبِّكَ حِينَ تَقُومُ ٤٨ وَمِنَ ٱلَّيۡلِ فَسَبِّحۡهُ وَإِدۡبَٰرَ ٱلنُّجُومِ ٤٩

ترتيبها ٥٣ سُورَةُ النَّجۡمِ آياتها ٦٢

㉜ Or do their minds tell them to say: “He is a soothsayer and insane?” So they combine what cannot gather in one person, but rather they are a people who trespass the bounds, hence they do not return to any sacred law or intellect.
㉝ Or do they say: “Muhammad fabricated this Qur’ān and nothing has been revealed to him?” He has not fabricated it, but rather they are too arrogant to have faith in it, so they say: “He has fabricated it”.
㉞ So let them produce a narrative like it, even if it has been fabricated, if they are true in their claim that he has fabricated it.
㉟ Or have they been created without a creator to create them? Or are they their own creators? The existence of a creation without a creator or a creation which creates itself is impossible, so why do they not worship their own creator?
㊱ Or did they create the heavens and the earth? But they do not have conviction that Allah is their Creator, if they had been convinced of that, they would have declared His oneness and brought faith in His Messenger.
㊲ Or do they have the treasures of your Lord’s provision to give to whom they wish, and prophethood to give to or stop from whom they want? Or are they the controllers and disposers according to their wish?
㊳ Or do they have a ladder with which to climb to the sky in which they listen to Allah’s revelation which He sends to tell them they are on the truth? So let the one who listens amongst them to that revelation bring a clear proof to affirm you in your claim that you are on truth.
㊴ Or does He (may He be glorified) have daughters which you dislike, whilst you have sons which you love?
㊵ Or do you, O Messenger, seek a wage from them for what you convey to them from their Lord, due to which they are burdened with something they cannot bear?
㊶ Or do they have knowledge of the Ghaib, so that they write for people what they learn from the Ghaib and inform them of what they want therefrom?
㊷ Or do these deniers intend to plot against you and your religion. Trust in Allah, as those who disbelieved in Allah and His Messenger are the ones who will be plotted against, not you.
㊸ Or do they have a true Allah besides Allah? Pure and exalted is Allah from the partner they attribute to him. None of what was mentioned has happened or is even thinkable.
㊹ And if they see a piece of the sky falling, they will say: “This is a cloud which is piled up on each other as usual”. So they do not take heed or believe.
㊺ So leave them, O Messenger, in their stubbornness and denial until they meet their day in which they will be punished, which is the day of judgment.
㊻ The day when their plot will neither help them a little or a lot, nor will they be helped by being saved from the punishment. ㊼ And for those who wronged themselves through idolatry and sins is a punishment before the punishment of the afterlife: in this life through being killed and imprisoned, and in the Transitory Stage through punishment of the grave. However, most of them do not know that, which is why they remain on their disbelief. After Allah explained the falsehood of what the idolaters practiced, he ordered His Messenger not to care about them and to be patient upon their denial, so He said: ㊽ Be patient, O Messenger, on the decree of your Lord and His divine law, as you are in My sight and protection. And glorify and praise your Lord when you stand from your sleep. ㊾ And at night, glorify your Lord and pray to Him, and pray the Fajr prayer after the stars have set due to daylight.

Beneficial Points:

1. Tyranny is a cause of misguidance. 2. The miraculous nature of the Qur’ān is clear from multiple facets. 3. Punishment the Transitory Stage is real.

Sūrah an-Najm (The Star)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلنَّجۡمِ إِذَا هَوَىٰ ١ مَا ضَلَّ صَاحِبُكُمۡ وَمَا غَوَىٰ ٢ وَمَا يَنطِقُ عَنِ
ٱلۡهَوَىٰٓ ٣ إِنۡ هُوَ إِلَّا وَحۡيٞ يُوحَىٰ ٤ عَلَّمَهُۥ شَدِيدُ ٱلۡقُوَىٰ ٥
ذُو مِرَّةٖ فَٱسۡتَوَىٰ ٦ وَهُوَ بِٱلۡأُفُقِ ٱلۡأَعۡلَىٰ ٧ ثُمَّ دَنَا فَتَدَلَّىٰ ٨
فَكَانَ قَابَ قَوۡسَيۡنِ أَوۡ أَدۡنَىٰ ٩ فَأَوۡحَىٰٓ إِلَىٰ عَبۡدِهِۦ مَآ أَوۡحَىٰ ١٠
مَا كَذَبَ ٱلۡفُؤَادُ مَا رَأَىٰٓ ١١ أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ ١٢ وَلَقَدۡ رَءَاهُ
نَزۡلَةً أُخۡرَىٰ ١٣ عِندَ سِدۡرَةِ ٱلۡمُنتَهَىٰ ١٤ عِندَهَا جَنَّةُ ٱلۡمَأۡوَىٰٓ ١٥
إِذۡ يَغۡشَى ٱلسِّدۡرَةَ مَا يَغۡشَىٰ ١٦ مَا زَاغَ ٱلۡبَصَرُ وَمَا طَغَىٰ ١٧ لَقَدۡ رَأَىٰ
مِنۡ ءَايَٰتِ رَبِّهِ ٱلۡكُبۡرَىٰٓ ١٨ أَفَرَءَيۡتُمُ ٱللَّٰتَ وَٱلۡعُزَّىٰ ١٩ وَمَنَوٰةَ
ٱلثَّالِثَةَ ٱلۡأُخۡرَىٰٓ ٢٠ أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلۡأُنثَىٰ ٢١ تِلۡكَ إِذٗا قِسۡمَةٞ
ضِيزَىٰٓ ٢٢ إِنۡ هِيَ إِلَّآ أَسۡمَآءٞ سَمَّيۡتُمُوهَآ أَنتُمۡ وَءَابَآؤُكُم مَّآ أَنزَلَ
ٱللَّهُ بِهَا مِن سُلۡطَٰنٍۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهۡوَى ٱلۡأَنفُسُۖ
وَلَقَدۡ جَآءَهُم مِّن رَّبِّهِمُ ٱلۡهُدَىٰٓ ٢٣ أَمۡ لِلۡإِنسَٰنِ مَا تَمَنَّىٰ ٢٤ فَلِلَّهِ
نصف الحزب ٥٣ ٱلۡأٓخِرَةُ وَٱلۡأُولَىٰ ٢٥ ۞ وَكَم مِّن مَّلَكٖ فِي ٱلسَّمَٰوَٰتِ لَا تُغۡنِي
شَفَٰعَتُهُمۡ شَيۡـًٔا إِلَّا مِنۢ بَعۡدِ أَن يَأۡذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرۡضَىٰٓ ٢٦

Themes of the Sūrah:

It focuses on the issue of the truthfulness of the revelation and the lofty, noble source from where it came, to establish the belief in Oneness and to refute the belief of idolatry.

Explanation:

① He (may He be glorified) swore by the star when it descends.
② Muhammad (peace be upon him) the Messenger of Allah did not deviate from the path of guidance nor did he go astray, but rather he is rightly-guided.
③ And he did not speak this Qur'ān out of following his desires.
④ This Qur'ān is nothing but a revelation which Allah revealed to him through the medium of Gabriel (peace be upon him)
⑤ An angel of great strength, Gabriel (peace be upon him), taught him it.
⑥ And Gabriel (peace be upon him) is of excellent form, so he rose up appearing to the Prophet (peace be upon him) in his form in which Allah created him.
⑦ Whilst he was on the highest horizon.
⑧ Then Gabriel (peace be upon him) came close to the Prophet (peace be upon him), then he came even closer.
⑨ So his closeness to him was the distance of two bow lengths or even closer.
⑩ So Gabriel (peace be upon him) revealed to Allah's servant, Muhammad (peace be upon him), what he revealed.
⑪ The heart of Muhammad (peace be upon him) did not lie about what his eye saw.
⑫ So do you, O idolaters, argue with him about what he saw on the night he was taken on the journey?
⑬ And Muhammad (peace be upon him) had seen Gabriel (peace be upon him) in his true form another time on the night he was taken for the journey. ⑭ By the lote tree of the utmost boundary, which is a tree on the seventh heaven. ⑮ By this tree is the Garden of Refuge. ⑯ When the lote tree was covered through the command of Allah by something great whose true nature only Allah knows. ⑰ The eye of Muhammad (peace be upon him) did not swerve left or right, nor did it trespass what was fixed for it. ⑱ Muhammad (peace be upon him) saw on the night he was raised great signs of his Lord which show His power. He saw Paradise, hell and other things. ⑲ Have you, O idolaters, seen these idols that you worship besides Allah: Lat and Uzza. ⑳ And Manat, another third one amongst your idols? Tell me do they possess any benefit or harm for him? ㉑ O idolaters, do you have boys whom you like, whilst He (may He be glorified) has girls which you dislike? ㉒ This distribution which you made with your desires is an unjust distribution. ㉓ These idols are nothing but names without meaning, so they have no share of divine qualities. You and your fathers named them on your own part. Allah did not reveal any proof for them. The idolaters do not follow in their belief except assumption and what their souls desire from what the satan has adorned in their hearts. And the guidance has come to them from their Lord on the tongue of Muhammad (peace be upon him), but they were not guided. ㉔ Or will man have what he desired i.e., the idols interceding with Allah? ㉕ No, he will not have what he desired. For Allah alone is the afterlife and the first [life]; He grants of them whatever He wishes and withholds whatever He wishes. ㉖ How many angels are there in the heavens whose intercession cannot help at all if they were to intend to help someone, except after Allah permits intercession for whom He wishes among them and He is pleased with the one being interceded for. Allah will never permit one who associates a partner with Him to intercede and He will never be pleased with the one he is interceding for who worships him besides Allah.

Beneficial Points:

1. The Qur'ān's praising the Noble Prophet's status. 2. The Prophet (peace be upon him) saw Gabriel in his real form.
3. Intercession does not occur except through two condition: permission for the intercessor and being pleased with the one being interceded for.

إِنَّ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ لَيُسَمُّونَ ٱلۡمَلَٰٓئِكَةَ تَسۡمِيَةَ ٱلۡأُنثَىٰ ٢٧
وَمَا لَهُم بِهِۦ مِنۡ عِلۡمٍۖ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّۖ وَإِنَّ ٱلظَّنَّ لَا يُغۡنِي مِنَ
ٱلۡحَقِّ شَيۡـٔٗا ٢٨ فَأَعۡرِضۡ عَن مَّن تَوَلَّىٰ عَن ذِكۡرِنَا وَلَمۡ يُرِدۡ إِلَّا ٱلۡحَيَوٰةَ
ٱلدُّنۡيَا ٢٩ ذَٰلِكَ مَبۡلَغُهُم مِّنَ ٱلۡعِلۡمِۚ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن
سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِمَنِ ٱهۡتَدَىٰ ٣٠ وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي
ٱلۡأَرۡضِ لِيَجۡزِيَ ٱلَّذِينَ أَسَٰٓـُٔواْ بِمَا عَمِلُواْ وَيَجۡزِيَ ٱلَّذِينَ أَحۡسَنُواْ
بِٱلۡحُسۡنَى ٣١ ٱلَّذِينَ يَجۡتَنِبُونَ كَبَٰٓئِرَ ٱلۡإِثۡمِ وَٱلۡفَوَٰحِشَ إِلَّا ٱللَّمَمَۚ
إِنَّ رَبَّكَ وَٰسِعُ ٱلۡمَغۡفِرَةِۚ هُوَ أَعۡلَمُ بِكُمۡ إِذۡ أَنشَأَكُم مِّنَ ٱلۡأَرۡضِ
وَإِذۡ أَنتُمۡ أَجِنَّةٞ فِي بُطُونِ أُمَّهَٰتِكُمۡۖ فَلَا تُزَكُّوٓاْ أَنفُسَكُمۡۖ هُوَ أَعۡلَمُ
بِمَنِ ٱتَّقَىٰٓ ٣٢ أَفَرَءَيۡتَ ٱلَّذِي تَوَلَّىٰ ٣٣ وَأَعۡطَىٰ قَلِيلٗا وَأَكۡدَىٰٓ
٣٤ أَعِندَهُۥ عِلۡمُ ٱلۡغَيۡبِ فَهُوَ يَرَىٰٓ ٣٥ أَمۡ لَمۡ يُنَبَّأۡ بِمَا فِي صُحُفِ
مُوسَىٰ ٣٦ وَإِبۡرَٰهِيمَ ٱلَّذِي وَفَّىٰٓ ٣٧ أَلَّا تَزِرُ وَازِرَةٞ وِزۡرَ أُخۡرَىٰ
٣٨ وَأَن لَّيۡسَ لِلۡإِنسَٰنِ إِلَّا مَا سَعَىٰ ٣٩ وَأَنَّ سَعۡيَهُۥ سَوۡفَ يُرَىٰ
٤٠ ثُمَّ يُجۡزَىٰهُ ٱلۡجَزَآءَ ٱلۡأَوۡفَىٰ ٤١ وَأَنَّ إِلَىٰ رَبِّكَ ٱلۡمُنتَهَىٰ ٤٢
وَأَنَّهُۥ هُوَ أَضۡحَكَ وَأَبۡكَىٰ ٤٣ وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحۡيَا ٤٤

㉗ Those who do not believe in the resurrection in the afterlife give the angels female names in their belief that they are the daughters of Allah. Allah is far above what they say.

㉘ In giving them female names they have no knowledge to base this on. They merely follow speculation. Speculation is of no value against the truth, to take its place.

㉙ So, O Messenger, ignore those who turn away from Allah's remembrance without showing any concern for it, and who want only the life of this world and therefore do not work for their Hereafter because they do not believe in it.

㉚ That which the idolaters say - about giving the angels female names - is the limit of their knowledge because they are ignorant. They have not reached certainty. Your Lord - O Messenger- knows best about those who deviate from the path of truth and He knows best about those who are guided to its path. Nothing of that is hidden from Him.

㉛ To Allah alone belongs whatever is in the heavens and to Him alone belongs whatever is on earth. He created, owns and controls all of it. To recompense whose who do evil actions in the world with the punishment that they deserve and to repay the believers who do good actions with Paradise.

㉜ Those who stay away from major sins and evil wrongs, besides minor sins as these are forgiven by leaving out the major ones and by an abundance of good deeds. Your Lord, O Messenger, is of vast forgiveness. He forgives the sins of His servants when they repent from them. He, (may He be glorified), knew best about their states and affairs when He created their father, Adam, from earth and when you were in the wombs of your mothers, being created in one form after another. Nothing of that is hidden from Him. So do not claim purity for your souls by praising them and asserting their piety. He, (may He be glorified), knows best about those who are mindful of Him, by fulfilling His instructions and avoiding His prohibitions.

㉝ Have you seen the evil state of the one who turned away from Islam after coming close to it?

㉞ He gave a little wealth and then held back, because miserliness was an innate quality in him. Despite this he declares his soul to be pure.

㉟ Does he have knowledge of the Ghaib and therefore sees and speaks about the Ghaib?

㊱ Or is he fabricating against Allah? Or has this person, who makes up lies about Allah, not been informed about what was in the earlier scriptures that Allah had revealed to Moses?

㊲ And the scriptures of Abraham who fulfilled everything His Lord tasked him with?

㊳ That no person will bear the sin of another.

㊴ And that man will only obtain the reward of the action that he did.

㊵ And that his action will be openly seen on the Day of Judgement.

㊶ Then he will be given the recompense of his action in full without reduction.

㊷ And that to your Lord, O Messenger, will be the return and destination of the servants after they die.

㊸ And that He makes whoever He wills happy and makes him laugh, and makes whoever He wills sad and makes him cry.

㊹ And that He causes the living to die in the world and brings the dead to life by resurrection.

Beneficial Points:

1. Classification of sins as major and minor sins.
2. Prohibition of claiming purity of self.

وَأَنَّهُۥ خَلَقَ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰ (٤٥) مِن نُّطْفَةٍ إِذَا تُمْنَىٰ
(٤٦) وَأَنَّ عَلَيْهِ ٱلنَّشْأَةَ ٱلْأُخْرَىٰ (٤٧) وَأَنَّهُۥ هُوَ أَغْنَىٰ وَأَقْنَىٰ (٤٨) وَأَنَّهُۥ
هُوَ رَبُّ ٱلشِّعْرَىٰ (٤٩) وَأَنَّهُۥٓ أَهْلَكَ عَادًا ٱلْأُولَىٰ (٥٠) وَثَمُودَاْ فَمَآ
أَبْقَىٰ (٥١) وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُواْ هُمْ أَظْلَمَ وَأَطْغَىٰ
(٥٢) وَٱلْمُؤْتَفِكَةَ أَهْوَىٰ (٥٣) فَغَشَّىٰهَا مَا غَشَّىٰ (٥٤) فَبِأَيِّ ءَالَآءِ
رَبِّكَ تَتَمَارَىٰ (٥٥) هَٰذَا نَذِيرٌ مِّنَ ٱلنُّذُرِ ٱلْأُولَىٰٓ (٥٦) أَزِفَتِ ٱلْأٓزِفَةُ
(٥٧) لَيْسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةٌ (٥٨) أَفَمِنْ هَٰذَا ٱلْحَدِيثِ
تَعْجَبُونَ (٥٩) وَتَضْحَكُونَ وَلَا تَبْكُونَ (٦٠) وَأَنتُمْ سَٰمِدُونَ
(٦١) فَٱسْجُدُواْ لِلَّهِ وَٱعْبُدُواْ ۩ (٦٢)

سجدة

سُورَةُ القَمَرِ

ترتيبها ٥٤ آياتها ٥٥

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ (١) وَإِن يَرَوْاْ ءَايَةً يُعْرِضُواْ وَيَقُولُواْ
سِحْرٌ مُّسْتَمِرٌّ (٢) وَكَذَّبُواْ وَٱتَّبَعُوٓاْ أَهْوَآءَهُمْ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ (٣)
وَلَقَدْ جَآءَهُم مِّنَ ٱلْأَنۢبَآءِ مَا فِيهِ مُزْدَجَرٌ (٤) حِكْمَةٌۢ بَٰلِغَةٌ فَمَا تُغْنِ
ٱلنُّذُرُ (٥) فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ ٱلدَّاعِ إِلَىٰ شَىْءٍ نُّكُرٍ (٦)

㊺ And that He created the two types: Male and female.
㊻ From a drop when it is placed in the womb.
㊼ And that He will undertake to recreate them after they die for the resurrection.
㊽ And that He enriches whichever of His servants He wills by making him the owner of wealth and He gives wealth that people take as possessions they acquire.
㊾ And that He is the Lord of Sirius, the star that is worshipped by some idolaters together with Allah.
㊿ And that He destroyed the first Ad, who were the people of Hud when they persisted in their disbelief.
(51) And He destroyed the Thamud, the people of Salih, and did not spare any one of them.
(52) He destroyed the people of Noah before the Ad and Thamud. The people of Noah were more unjust and transgressed even more than the Ad and Thamud, because Noah lived amongst them for nine hundred and fifty years inviting them to Allah's oneness but they did not respond to him.
(53) He raised the villages of the people of Lot to the sky and then dropped them to ground.
(54) He then covered them with stones after raising them to the sky and dropping them to the ground.
(55) So which of the signs of your Lord indicating His power do you dispute with, O man, and not take a lesson from?
(56) This messenger that is sent to you is from the class of the earlier messengers.
(57) The Day of Standing has drawn nearer.
(58) There is no one that can push it back and no one to uncover it besides Allah.
(59) Do you marvel at this Qur'ān that is recited to you, that it is from Allah?
(60) And laugh mockingly at it and not cry when hearing its admonitions?
(61) Whilst you are neglectful of it, not giving it any attention?
(62) So prostrate to Allah alone, and dedicate your worship to Him.

The Moon (Sūrah Al-Qamar)

Topic of the Sūrah:

It focuses on reminding about the signs and warnings and showing the fate of those who deny them. For this reason, the verse {I have made the Qur'ān easy to remember, so is there anyone to take heed*} is repeated therein.

Explanation:

① The coming of the Hour is close and the moon split in the time of the Prophet (peace be upon him), the splitting of which was one of the tangible miracles of the Prophet (peace be upon him). ② When the idolaters see any sign or proof of the truthfulness of the Prophet (peace be upon him) they turn away from accepting it and say: The evidence and proof we have seen are false sorcery. ③ They denied the truth that came to them and followed their desires in this denial. Any matter, whether good or bad, will occur to the one who deserves it on the Day of Judgement. ④ There has come to them reports of the nations that Allah destroyed because of their disbelief and wrongdoing that were sufficient to deter them from their disbelief and wrongdoing. ⑤ What has come to them is complete wisdom to establish the evidence against them. The warnings do not benefit a people who do not have faith in Allah and nor in the last day. ⑥ Since they do not follow the right path, leave them, O Messenger, and turn away from them waiting for the day when the angel appointed to blow the trumpet will call towards a horrific matter, the like of which was not known by created beings previously.

Beneficial Points:

1. Not being affected by the Qur'ān is a sign of misfortune. 2. The danger of following desires for the soul in the world and the Hereafter. 3. Not taking a lesson from the destruction of the nations is an attribute of the disbelievers.

خُشَّعًا أَبۡصَٰرُهُمۡ يَخۡرُجُونَ مِنَ ٱلۡأَجۡدَاثِ كَأَنَّهُمۡ جَرَادٞ مُّنتَشِرٞ (٧)
مُّهۡطِعِينَ إِلَى ٱلدَّاعِۖ يَقُولُ ٱلۡكَٰفِرُونَ هَٰذَا يَوۡمٌ عَسِرٞ (٨) ۞ كَذَّبَتۡ
قَبۡلَهُمۡ قَوۡمُ نُوحٖ فَكَذَّبُواْ عَبۡدَنَا وَقَالُواْ مَجۡنُونٞ وَٱزۡدُجِرَ (٩) فَدَعَا
رَبَّهُۥٓ أَنِّي مَغۡلُوبٞ فَٱنتَصِرۡ (١٠) فَفَتَحۡنَآ أَبۡوَٰبَ ٱلسَّمَآءِ بِمَآءٖ مُّنۡهَمِرٖ
(١١) وَفَجَّرۡنَا ٱلۡأَرۡضَ عُيُونٗا فَٱلۡتَقَى ٱلۡمَآءُ عَلَىٰٓ أَمۡرٖ قَدۡ قُدِرَ (١٢)
وَحَمَلۡنَٰهُ عَلَىٰ ذَاتِ أَلۡوَٰحٖ وَدُسُرٖ (١٣) تَجۡرِي بِأَعۡيُنِنَا جَزَآءٗ لِّمَن كَانَ
كُفِرَ (١٤) وَلَقَد تَّرَكۡنَٰهَآ ءَايَةٗ فَهَلۡ مِن مُّدَّكِرٖ (١٥) فَكَيۡفَ كَانَ
عَذَابِي وَنُذُرِ (١٦) وَلَقَدۡ يَسَّرۡنَا ٱلۡقُرۡءَانَ لِلذِّكۡرِ فَهَلۡ مِن مُّدَّكِرٖ (١٧)
كَذَّبَتۡ عَادٞ فَكَيۡفَ كَانَ عَذَابِي وَنُذُرِ (١٨) إِنَّآ أَرۡسَلۡنَا عَلَيۡهِمۡ رِيحٗا
صَرۡصَرٗا فِي يَوۡمِ نَحۡسٖ مُّسۡتَمِرّٖ (١٩) تَنزِعُ ٱلنَّاسَ كَأَنَّهُمۡ أَعۡجَازُ نَخۡلٖ
مُّنقَعِرٖ (٢٠) فَكَيۡفَ كَانَ عَذَابِي وَنُذُرِ (٢١) وَلَقَدۡ يَسَّرۡنَا ٱلۡقُرۡءَانَ
لِلذِّكۡرِ فَهَلۡ مِن مُّدَّكِرٖ (٢٢) كَذَّبَتۡ ثَمُودُ بِٱلنُّذُرِ (٢٣) فَقَالُوٓاْ أَبَشَرٗا
مِّنَّا وَٰحِدٗا نَّتَّبِعُهُۥٓ إِنَّآ إِذٗا لَّفِي ضَلَٰلٖ وَسُعُرٍ (٢٤) أَءُلۡقِيَ ٱلذِّكۡرُ عَلَيۡهِ
مِنۢ بَيۡنِنَا بَلۡ هُوَ كَذَّابٌ أَشِرٞ (٢٥) سَيَعۡلَمُونَ غَدٗا مَّنِ ٱلۡكَذَّابُ ٱلۡأَشِرُ
(٢٦) إِنَّا مُرۡسِلُواْ ٱلنَّاقَةِ فِتۡنَةٗ لَّهُمۡ فَٱرۡتَقِبۡهُمۡ وَٱصۡطَبِرۡ (٢٧)

ثلاثة أرباع الحزب ٥٣

⑦ Their gazes will be lowered. They will come out of their graves as if, in their rush towards the place of reckoning, they are scattered locusts.

⑧ Rushing to the caller of that place. The disbelievers will say: This day is a hard one, because of the difficulty and horrors therein.

After Allah mentioned the disbelievers' turning away from the call of our Messenger (peace be upon him), He informs him that the previous nations also rejected their messengers, as a consolation to him. He said:

⑨ Prior to these people who rejected your invitation, O Messenger, the people of Noah also denied. They denied My servant, Noah (peace be upon him) when I sent him to them. They said about him: He is insane, and they rebuked him with various forms of swearing, abuse and threats if he did not stop inviting them.

⑩ Noah called unto His Lord saying: My people have overwhelmed me and they did not respond to me. So take retribution from them by a punishment that you send down on them.

⑪ So I opened the doors of the sky to continuous torrential water.

⑫ I burst open the ground and it became springs from which water gushed. The water coming down from the sky met with the water gushing from the ground for a matter that Allah had determined in eternity. Everyone was drowned besides those whom Allah saved.

⑬ I carried Noah on a vessel that had planks and nails and I saved him and those with him from drowning.

⑭ This vessel was sailing on the clashing waves of water under My gaze and protection, as a victory for Noah whose people denied him and rejected what he brought from Allah.

⑮ I have left this punishment that I meted out to them as a lesson and admonition. Is there anyone to take a lesson from that?

⑯ How was my punishment to those who denied? How was my warning that I will destroy them?

⑰ I have made the Qur'ān easy to remember, so is there anyone to take heed of the lessons and admonishment that it contains?

⑱ Ad denied their prophet, Hud (peace be upon him). So reflect- O people of Makkah - how was my punishment to them? And how was my warning to others about their punishment?

⑲ I sent on them a severe cold wind on a day of evil and misfortune that will continue with them until they arrive in Hell.

⑳ It picked up people from the ground and threw them on their heads as if they were the trunks of date-palms uprooted from their plantations.

㉑ So reflect- O people of Makkah - how was my punishment to them? And how was my warning to others about their punishment?

㉒ I have made the Qur'ān easy to remember, so is there anyone to take heed of the lessons and admonishment that it contains?

㉓ The Thamud denied what their messenger, Salih (peace be upon him) warned them about. ㉔ They condemningly said: Shall we follow a human from our species, who is alone? If we follow him in this state, we will be astray from what is correct and will be in difficulty. ㉕ Has revelation been sent down to him, whilst he is just one person, and has he been chosen for it instead of all of us? No, in fact he is an imperious liar. ㉖ They will soon come to know on the day of judgment who the imperious liar is, Salih or they? ㉗ I will take out a she-camel from the rock and send it as a test to them. So wait, O Salih - and watch what they do to it and what is done to them, and be patient over their harm.

Beneficial Points:

1. It is acceptable in the sacred law to make a prayer against a disbeliever who persists in disbelief. 2. The deniers' being destroyed and the believers' being saved is a divine custom. 3. The memorization of the Qur'ān has been made easy.

وَنَبِّئْهُمْ أَنَّ ٱلْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ ۖ كُلُّ شِرْبٍ مُّحْتَضَرٌ ﴿٢٨﴾ فَنَادَوْا۟ صَاحِبَهُمْ
فَتَعَاطَىٰ فَعَقَرَ ﴿٢٩﴾ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿٣٠﴾ إِنَّآ أَرْسَلْنَا عَلَيْهِمْ
صَيْحَةً وَٰحِدَةً فَكَانُوا۟ كَهَشِيمِ ٱلْمُحْتَظِرِ ﴿٣١﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ
لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٣٢﴾ كَذَّبَتْ قَوْمُ لُوطٍۭ بِٱلنُّذُرِ ﴿٣٣﴾ إِنَّآ أَرْسَلْنَا
عَلَيْهِمْ حَاصِبًا إِلَّآ ءَالَ لُوطٍ ۖ نَّجَّيْنَٰهُم بِسَحَرٍ ﴿٣٤﴾ نِّعْمَةً مِّنْ عِندِنَا ۚ
كَذَٰلِكَ نَجْزِى مَن شَكَرَ ﴿٣٥﴾ وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا فَتَمَارَوْا۟ بِٱلنُّذُرِ
﴿٣٦﴾ وَلَقَدْ رَٰوَدُوهُ عَن ضَيْفِهِۦ فَطَمَسْنَآ أَعْيُنَهُمْ فَذُوقُوا۟ عَذَابِى
وَنُذُرِ ﴿٣٧﴾ وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿٣٨﴾ فَذُوقُوا۟
عَذَابِى وَنُذُرِ ﴿٣٩﴾ وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٤٠﴾
وَلَقَدْ جَآءَ ءَالَ فِرْعَوْنَ ٱلنُّذُرُ ﴿٤١﴾ كَذَّبُوا۟ بِـَٔايَٰتِنَا كُلِّهَا فَأَخَذْنَٰهُمْ
أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾ أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُو۟لَٰٓئِكُمْ أَمْ لَكُم بَرَآءَةٌ
فِى ٱلزُّبُرِ ﴿٤٣﴾ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ﴿٤٤﴾ سَيُهْزَمُ ٱلْجَمْعُ
وَيُوَلُّونَ ٱلدُّبُرَ ﴿٤٥﴾ بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾
إِنَّ ٱلْمُجْرِمِينَ فِى ضَلَٰلٍ وَسُعُرٍ ﴿٤٧﴾ يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ
وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴿٤٩﴾

㉘ Tell them that the water of their well is divided between them and the she-camel: one day for it and one day for them. Each turn will be attended by its owner alone on the day allocated to him.

㉙ They then called their companion to kill the she-camel and he took a sword and killed it, fulfilling the instruction of his people.

㉚ So reflect- O people of Makkah - how was my punishment to them? And how was my warning to others about their punishment?

㉛ I sent on them a single blast which destroyed them and they became like dry trees that are used by a person who makes a fence for his sheep.

㉜ I have made the Qur'ān easy to remember, so is there anyone to take heed of the lessons and admonishment that it contains?

㉝ The people of Lot denied what their messenger, Lot (peace be upon him) warned them about.

㉞ I sent on them a wind that threw stones on them except the family of Lot (peace be upon him). The punishment did not afflict them, as I had rescued them from it as he had travelled away with them before the punishment came down in the last part of the night.

㉟ I rescued them from the punishment as My favour upon them. I give a recompense similar to the one I gave to Lot to those who are thankful to Allah for His favours.

㊱ Lot warned them of My punishment but they disputed with one another about his warning and they rejected it.

㊲ Lot's people tried to tempt him to give them access to the angels who were his guests with the intention of doing an indecent act. I obliterated their eyes so they did not see them and I said to them: Taste my punishment and the result of My warning to you.

㊳ In the morning a punishment came to them, which will remain with them until they come to the afterlife and its punishment will come on them.

㊴ It will be said to them: Taste My punishment that I sent down on you and the result of Lot's warning to you.

㊵ I have made the Qur'ān easy to remember, so is there anyone to take heed of the lessons and admonishment that it contains?

㊶ My warning came to the people of Pharaoh on the tongue of Moses and Aaron (peace be upon them).

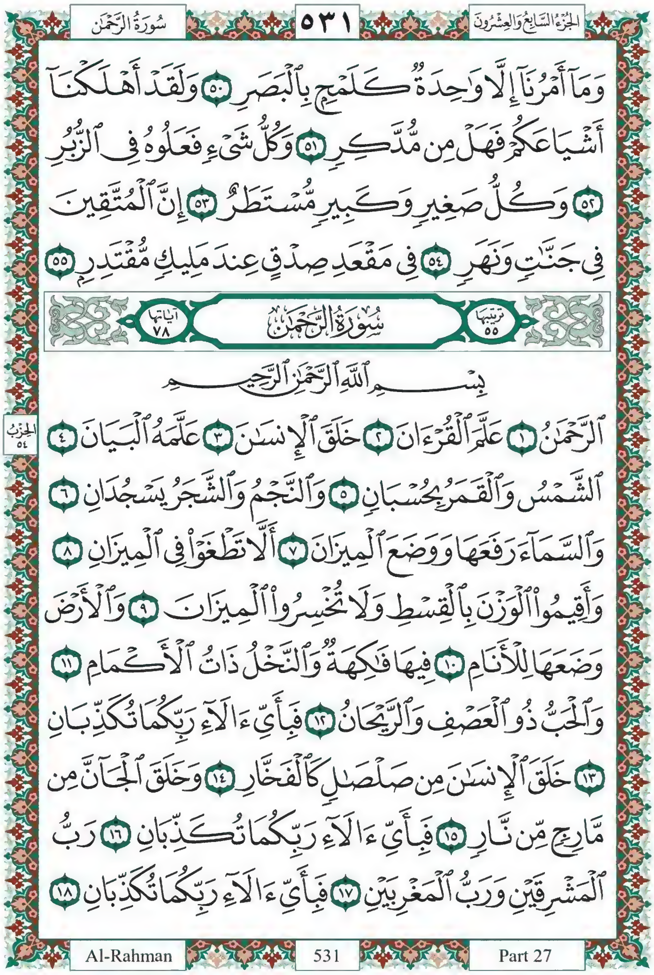
㊷ They denied the proof and evidence that came to them from Me, so I punished them for their denial thereof with the punishment of a Mighty One whom none can overpower, a Powerful One who is not unable to do anything.

㊸ Are your disbelievers, O people of Makkah, better than those disbelievers mentioned: The people of Noah, the Ad, the Thamud, the people of Lot and Pharaoh and his people? Or do you have immunity from Allah's punishment that has been brought by the heavenly scriptures?

㊹ Or do these disbelievers from the people of Makkah say: We are all together and well-defended against those who have evil designs against us and who wish to break up our unity? ㊺ The group of these disbelievers will be defeated and they will turn their backs before the believers. This occurred on the day of Badr. ㊻ In fact, the Hour that they deny is the appointed time when they will be punished. The Hour is more severe and bitter than the punishment of the world that they received on the day of Badr. ㊼ Those who are guilty of disbelief and sins are astray from the truth and in punishment and difficulty. ㊽ On the day when they will be dragged in the Fire on their faces and it will be said to them in rebuke: Taste the punishment of the Fire. ㊾ I have created everything in existence with a prior determination from Me, in accordance with My knowledge and what I had written in the Preserved Tablet.

Beneficial Points:

1. The punishment includes those who commit the crime as well as those who go along with them in it. 2. Being thankful to Allah for His favours is a means of safety from the punishment. 3. The Qur'ān's informing us of the defeat of the idolaters on the day of Badr before it occurred was miracle of the Ghaib.



وَمَآ أَمۡرُنَآ إِلَّا وَٰحِدَةٞ كَلَمۡحِۭ بِٱلۡبَصَرِ ٥٠ وَلَقَدۡ أَهۡلَكۡنَآ
أَشۡيَاعَكُمۡ فَهَلۡ مِن مُّدَّكِرٖ ٥١ وَكُلُّ شَيۡءٖ فَعَلُوهُ فِي ٱلزُّبُرِ
٥٢ وَكُلُّ صَغِيرٖ وَكَبِيرٖ مُّسۡتَطَرٌ ٥٣ إِنَّ ٱلۡمُتَّقِينَ
فِي جَنَّٰتٖ وَنَهَرٖ ٥٤ فِي مَقۡعَدِ صِدۡقٍ عِندَ مَلِيكٖ مُّقۡتَدِرِۭ ٥٥

سُورَةُ الرَّحۡمَٰنِ

ترتيبها ٥٥ آياتها ٧٨

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ٱلرَّحۡمَٰنُ ١ عَلَّمَ ٱلۡقُرۡءَانَ ٢ خَلَقَ ٱلۡإِنسَٰنَ ٣ عَلَّمَهُ ٱلۡبَيَانَ ٤ الحزب ٥٤
ٱلشَّمۡسُ وَٱلۡقَمَرُ بِحُسۡبَانٖ ٥ وَٱلنَّجۡمُ وَٱلشَّجَرُ يَسۡجُدَانِ ٦
وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلۡمِيزَانَ ٧ أَلَّا تَطۡغَوۡاْ فِي ٱلۡمِيزَانِ ٨
وَأَقِيمُواْ ٱلۡوَزۡنَ بِٱلۡقِسۡطِ وَلَا تُخۡسِرُواْ ٱلۡمِيزَانَ ٩ وَٱلۡأَرۡضَ
وَضَعَهَا لِلۡأَنَامِ ١٠ فِيهَا فَٰكِهَةٞ وَٱلنَّخۡلُ ذَاتُ ٱلۡأَكۡمَامِ ١١
وَٱلۡحَبُّ ذُو ٱلۡعَصۡفِ وَٱلرَّيۡحَانُ ١٢ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
١٣ خَلَقَ ٱلۡإِنسَٰنَ مِن صَلۡصَٰلٖ كَٱلۡفَخَّارِ ١٤ وَخَلَقَ ٱلۡجَآنَّ مِن
مَارِجٖ مِّن نَّارٖ ١٥ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ١٦ رَبُّ
ٱلۡمَشۡرِقَيۡنِ وَرَبُّ ٱلۡمَغۡرِبَيۡنِ ١٧ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ١٨

㊿ My matter when I intend something is only that I say one word, which is: ‘Be,’ and what I intend quickly becomes like the twinkling of an eye.

(51) I had destroyed the likes of you in disbelief from the previous nations. Is there anyone who will take a lesson from this and desist from his disbelief?

(52) Everything the servants do is written in the books of the guardian angels, whom nothing escapes.

(53) Every small and big action or statement is written in the books of deeds and in the Preserved Tablet, and they will be recompensed for it.

(54) Those who are mindful of their Lord through fulfilling His instructions and refraining from His prohibitions will enjoy in gardens and in flowing streams.

(55) In an assembly of truth, in which there will be no futility or sin, by a Sovereign Who owns everything, a Powerful One Who is not unable to do anything. So do not ask about the perpetual bliss they will receive.

The Merciful (Sūrah Al-Rahman)

Topic of the Sūrah:

It focusses on informing about Allah’s remarkable favours and the apparent effects of His mercy in the world and the Hereafter, encouraging faith and warning against rejection.

Explanation:

① The Merciful one, possessor of vast mercy.

② He taught the Qur’ān to people by making its memorization easy and facilitating the understanding of its meanings.

③ He created man perfectly and formed him in the best manner.

④ He taught him how to express what is within himself in speech and writing.

⑤ He fixed a perfectly calculated course for the sun and moon, to teach people the number of years and calculation.

⑥ Plants that do not have a stem and trees prostrate to Allah, (may He be glorified), in submission and surrender to Him.

⑦ He raised the sky above the earth as a roof for it. He established justice on earth and instructed His servants with it.

⑧ He established justice so that you, O people, are not unjust and deceitful in weighing and measurement.

⑨ Maintain the weighing justly between yourselves and do not give short weight or measure when you measure or weigh for others.

⑩ He prepared the earth for the creation to settle on it.

⑪ It contains trees that produce fruit and date-palms that have receptacles that split open to reveal clusters.

⑫ It contains grain with straw like wheat and barley and the different types of grain that you have been provided as food. It contains plants whose fragrances you find to be pleasant.

⑬ Which of Allah’s numerous favours to you, O group of Jinn and men, do you deny?

⑭ He created Adam (peace be upon him) from dried clay that has a clatter like that of baked clay.

⑮ He created the father of the jinn from a flame that is pure of smoke.

⑯ Which of Allah’s numerous favours to you, O group of Jinn and men, do you deny?

⑰ Lord of the sun’s two points of rising and its two points of setting in winter and summer.

⑱ Which of Allah’s numerous favours to you, O group of Jinn and men, do you deny?

Beneficial Points:

1. The necessity of believing in predestination.
2. The writing of deeds whether small or big in the book of deeds.
3. The status of justice in Islam.
4. Allah’s favours require us to recognise and be grateful for them, not to deny and reject them.

مَرَجَ ٱلۡبَحۡرَيۡنِ يَلۡتَقِيَانِ ١٩ بَيۡنَهُمَا بَرۡزَخٞ لَّا يَبۡغِيَانِ ٢٠ فَبِأَيِّ ءَالَآءِ
رَبِّكُمَا تُكَذِّبَانِ ٢١ يَخۡرُجُ مِنۡهُمَا ٱللُّؤۡلُؤُ وَٱلۡمَرۡجَانُ ٢٢ فَبِأَيِّ ءَالَآءِ
رَبِّكُمَا تُكَذِّبَانِ ٢٣ وَلَهُ ٱلۡجَوَارِ ٱلۡمُنشَـَٔاتُ فِي ٱلۡبَحۡرِ كَٱلۡأَعۡلَٰمِ ٢٤
فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٢٥ كُلُّ مَنۡ عَلَيۡهَا فَانٖ ٢٦ وَيَبۡقَىٰ وَجۡهُ
رَبِّكَ ذُو ٱلۡجَلَٰلِ وَٱلۡإِكۡرَامِ ٢٧ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٢٨
يَسۡـَٔلُهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ كُلَّ يَوۡمٍ هُوَ فِي شَأۡنٖ ٢٩ فَبِأَيِّ
ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٠ سَنَفۡرُغُ لَكُمۡ أَيُّهَ ٱلثَّقَلَانِ ٣١ فَبِأَيِّ
ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٢ يَٰمَعۡشَرَ ٱلۡجِنِّ وَٱلۡإِنسِ إِنِ ٱسۡتَطَعۡتُمۡ
أَن تَنفُذُواْ مِنۡ أَقۡطَارِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ فَٱنفُذُواْۚ لَا تَنفُذُونَ
إِلَّا بِسُلۡطَٰنٖ ٣٣ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٤ يُرۡسَلُ عَلَيۡكُمَا
شُوَاظٞ مِّن نَّارٖ وَنُحَاسٞ فَلَا تَنتَصِرَانِ ٣٥ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ٣٦ فَإِذَا ٱنشَقَّتِ ٱلسَّمَآءُ فَكَانَتۡ وَرۡدَةٗ كَٱلدِّهَانِ
٣٧ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٨ فَيَوۡمَئِذٖ لَّا يُسۡـَٔلُ عَن
ذَنۢبِهِۦٓ إِنسٞ وَلَا جَآنّٞ ٣٩ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٤٠
يُعۡرَفُ ٱلۡمُجۡرِمُونَ بِسِيمَٰهُمۡ فَيُؤۡخَذُ بِٱلنَّوَٰصِي وَٱلۡأَقۡدَامِ ٤١

⑲ Allah mixed the two seas, the salty and the sweet, that converge as far as the eye can see.

⑳ Between them is a barrier that prevents each one of them from transgressing over the other so that the sweet remains sweet and the salty remains salty.

㉑ Which of Allah's numerous favours to you, O group of Jinn and men, do you deny?

㉒ From these seas pearls and coral emerge.

㉓ Which of Allah's numerous favours to you, O group of Jinn and men, do you deny?

㉔ He, (may He be glorified), alone has control of the ships that sail on the oceans like mountains.

㉕ Which of Allah's numerous favours to you, O group of Jinn and men, do you deny?

㉖ Every creation that is on the surface of the earth will inevitably perish.

㉗ The face of your Lord, O Messenger, the One of greatness, kindness and bounty for His servants, will remain and will never perish.

㉘ Which of Allah's numerous favours to you, O group of Jinn and men, do you deny?

㉙ The angels in the heavens and the jinn and men on earth ask Him for their needs. Every day he brings about a matter from the affairs of His servants such as giving life, death, provision etc.

㉚ Which of Allah's numerous favours to you, O group of Jinn and men, do you deny?

㉛ I will attend to your reckoning, O men and jinn. and I will recompense each one with the reward or punishment he deserves.

㉜ Which of Allah's numerous favours to you, O group of Jinn and men, do you deny?

㉝ Allah will say on the Day of Judgment, when He gathers jinn and men: O group of jinn and men, if you are able to find for yourselves an exit from one part of the heavens and earth then do so. You will never be able to do so except with power and evidence, and where do you have that?

㉞ Which of Allah's numerous favours to you, O group of Jinn and men, do you deny?

㉟ A flame of smokeless fire will be sent on you, O men and jinn, and smoke without a flame, and you will not be able to protect yourselves.

㊱ Which of Allah's numerous favours to you, O group of Jinn and men, do you deny?

㊲ When the sky will split open for the angels to descend from it and it will be red like molten lead or the like due to the terror of the day of judgment.

㊳ Which of Allah's numerous favours to you, O group of Jinn and men, do you deny?

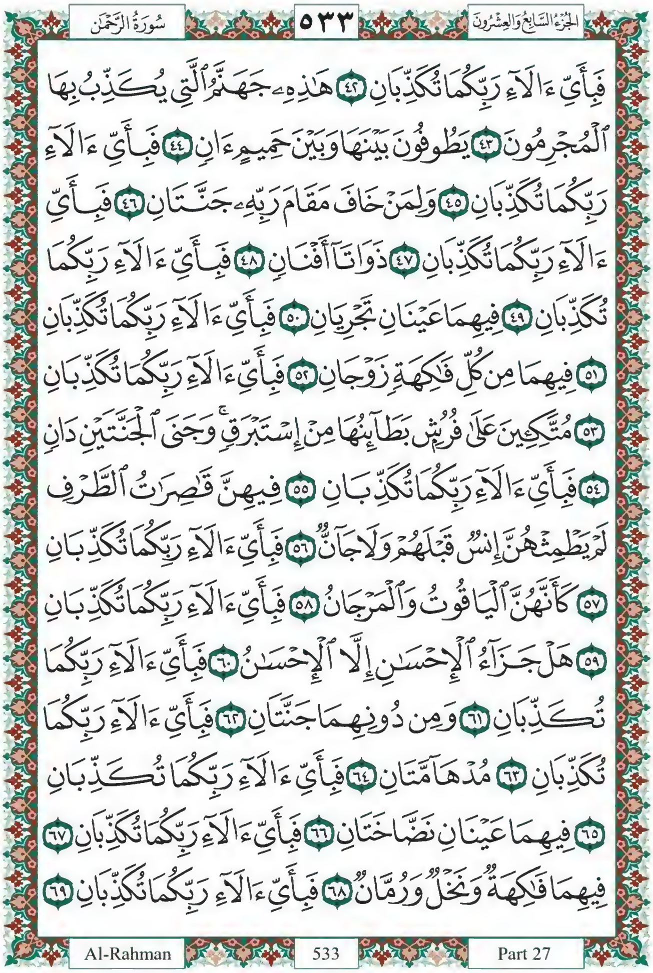
㊴ On that great day no man or jinn will be asked about their sins, because Allah knows their deeds.

㊵ Which of Allah's numerous favours to you, O group of Jinn and men, do you deny?

㊶ The guilty ones will be recognised on that day by their mark, which is the blackness of their faces and the blueness of their eyes. Their forelocks will be tied to their feet and they will be thrown into Hell.

Beneficial Points:

1. The meeting of the salty and sweet sea without mixing is one of the manifestations of Allah's power.
2. The proof that all created things will perish and showing that permanence is only for Allah.
3. Establishing the attribute of wajh for Allah in the meaning that is appropriate for Him without any resemblance or likeliness.



فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾ هَٰذِهِۦ جَهَنَّمُ ٱلَّتِي يُكَذِّبُ بِهَا
ٱلۡمُجۡرِمُونَ ﴿٤٣﴾ يَطُوفُونَ بَيۡنَهَا وَبَيۡنَ حَمِيمٍ ءَانٖ ﴿٤٤﴾ فَبِأَيِّ ءَالَآءِ
رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾ وَلِمَنۡ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ﴿٤٦﴾ فَبِأَيِّ
ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾ ذَوَاتَآ أَفۡنَانٖ ﴿٤٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٤٩﴾ فِيهِمَا عَيۡنَانِ تَجۡرِيَانِ ﴿٥٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
﴿٥١﴾ فِيهِمَا مِن كُلِّ فَٰكِهَةٖ زَوۡجَانِ ﴿٥٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
﴿٥٣﴾ مُتَّكِـِٔينَ عَلَىٰ فُرُشِۭ بَطَآئِنُهَا مِنۡ إِسۡتَبۡرَقٖۚ وَجَنَى ٱلۡجَنَّتَيۡنِ دَانٖ
﴿٥٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾ فِيهِنَّ قَٰصِرَٰتُ ٱلطَّرۡفِ
لَمۡ يَطۡمِثۡهُنَّ إِنسٞ قَبۡلَهُمۡ وَلَا جَآنّٞ ﴿٥٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
﴿٥٧﴾ كَأَنَّهُنَّ ٱلۡيَاقُوتُ وَٱلۡمَرۡجَانُ ﴿٥٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
﴿٥٩﴾ هَلۡ جَزَآءُ ٱلۡإِحۡسَٰنِ إِلَّا ٱلۡإِحۡسَٰنُ ﴿٦٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٦١﴾ وَمِن دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٦٣﴾ مُدۡهَآمَّتَانِ ﴿٦٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
﴿٦٥﴾ فِيهِمَا عَيۡنَانِ نَضَّاخَتَانِ ﴿٦٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾
فِيهِمَا فَٰكِهَةٞ وَنَخۡلٞ وَرُمَّانٞ ﴿٦٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾

㊷ Which of Allah’s numerous favours to you, O group of Jinn and men, do you deny?

㊸ It will be said to them in rebuke: This is the Hell that the guilty ones used to reject in the world, which is before their eyes and which they are unable to deny.

㊹ They will go between it and water that is extremely hot.

㊺ Which of Allah’s numerous favours to you, O group of Jinn and men, do you deny?

㊻ Those who fear to stand before their Lord in the Hereafter, and therefore have faith and do righteous deeds, will have two gardens.

㊼ Which of Allah’s numerous favours to you, O group of Jinn and men, do you deny?

㊽ These two gardens will have huge fresh branches producing fruit.

㊾ Which of Allah’s numerous favours to you, O group of Jinn and men, do you deny?

㊿ In the two gardens there will be two springs flowing between them with water.

(51) Which of Allah’s numerous favours to you, O group of Jinn and men, do you deny?

(52) In them there will be two types of every fruit to enjoy.

(53) Which of Allah’s numerous favours to you, O group of Jinn and men, do you deny?

(54) Reclining on spreads, whose inner lining will be of coarse silk, and the fruits that they will reap from the two gardens will be close and within reach of a person standing, sitting or reclining.

(55) Which of Allah’s numerous favours to you, O group of Jinn and men, do you deny?

(56) In them there will be women who will restrict their gaze to their husbands, whose virginity was not broken by any man or jinn before their husbands.

(57) Which of Allah’s numerous favours to you, O group of Jinn and men, do you deny?

(58) As though they are rubies and coral in their beauty and purity.

(59) Which of Allah’s numerous favours to you, O group of Jinn and men, do you deny?

(60) The reward of those who properly followed their Lord is only that Allah will give them a proper recompense.

(61) Which of Allah’s numerous favours to you, O group of Jinn and men, do you deny?

(62) Below those two mentioned gardens are another two gardens.

(63) Which of Allah’s numerous favours to you, O group of Jinn and men, do you deny?

(64) Both of the deepest green.

(65) Which of Allah’s numerous favours to you, O group of Jinn and men, do you deny?

(66) In these two gardens there are springs that forcefully gush forth with water. The gushing of their water does not stop.

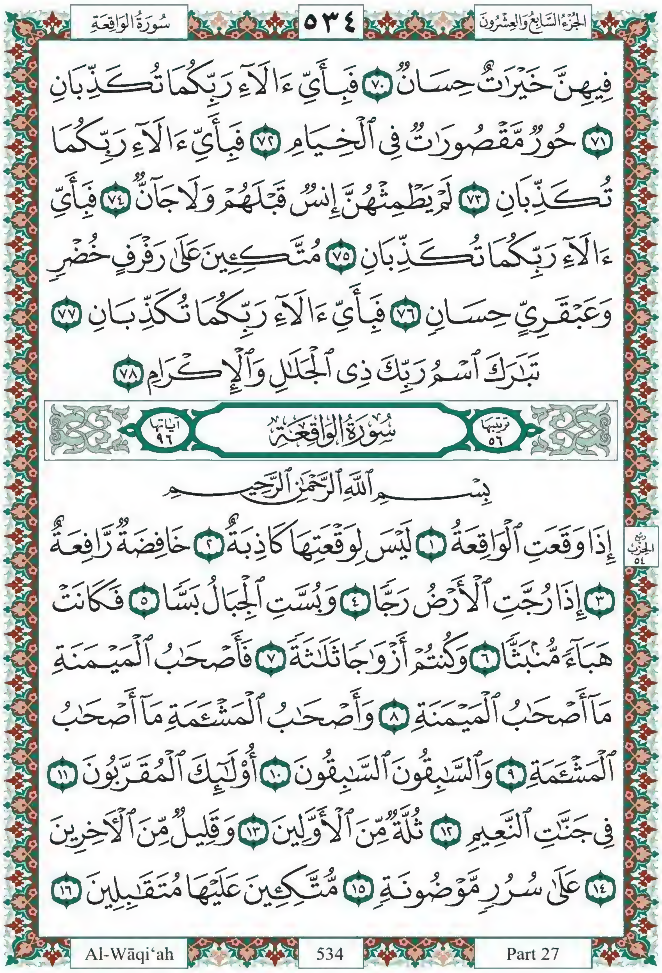
(67) Which of Allah’s numerous favours to you, O group of Jinn and men, do you deny?

(68) In these two gardens there are abundant fruit, huge date-palms and pomegranates.

(69) Which of Allah’s numerous favours to you, O group of Jinn and men, do you deny?

Beneficial Points:

1. The diversification of punishment of the disbelievers.
2. The importance of the fear of Allah and thinking of the awe of standing before Him.
3. The recompense is according to the deed.



الجُزۡءُ السَّابِعُ وَالعِشۡرُونَ ٥٣٤ سُورَةُ الوَاقِعَةِ

فِيهِنَّ خَيۡرَٰتٌ حِسَانٞ ٧٠ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
٧١ حُورٞ مَّقۡصُورَٰتٞ فِي ٱلۡخِيَامِ ٧٢ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ٧٣ لَمۡ يَطۡمِثۡهُنَّ إِنسٞ قَبۡلَهُمۡ وَلَا جَآنّٞ ٧٤ فَبِأَيِّ
ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٧٥ مُتَّكِـِٔينَ عَلَىٰ رَفۡرَفٍ خُضۡرٖ
وَعَبۡقَرِيٍّ حِسَانٖ ٧٦ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٧٧
تَبَٰرَكَ ٱسۡمُ رَبِّكَ ذِي ٱلۡجَلَٰلِ وَٱلۡإِكۡرَامِ ٧٨

ترتيبها ٥٦ سُورَةُ الوَاقِعَةِ آياتها ٩٦

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ربع الحزب ٥٤

إِذَا وَقَعَتِ ٱلۡوَاقِعَةُ ١ لَيۡسَ لِوَقۡعَتِهَا كَاذِبَةٌ ٢ خَافِضَةٞ رَّافِعَةٌ
٣ إِذَا رُجَّتِ ٱلۡأَرۡضُ رَجّٗا ٤ وَبُسَّتِ ٱلۡجِبَالُ بَسّٗا ٥ فَكَانَتۡ
هَبَآءٗ مُّنۢبَثّٗا ٦ وَكُنتُمۡ أَزۡوَٰجٗا ثَلَٰثَةٗ ٧ فَأَصۡحَٰبُ ٱلۡمَيۡمَنَةِ
مَآ أَصۡحَٰبُ ٱلۡمَيۡمَنَةِ ٨ وَأَصۡحَٰبُ ٱلۡمَشۡـَٔمَةِ مَآ أَصۡحَٰبُ
ٱلۡمَشۡـَٔمَةِ ٩ وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ١٠ أُوْلَٰٓئِكَ ٱلۡمُقَرَّبُونَ ١١
فِي جَنَّٰتِ ٱلنَّعِيمِ ١٢ ثُلَّةٞ مِّنَ ٱلۡأَوَّلِينَ ١٣ وَقَلِيلٞ مِّنَ ٱلۡأٓخِرِينَ
١٤ عَلَىٰ سُرُرٖ مَّوۡضُونَةٖ ١٥ مُّتَّكِـِٔينَ عَلَيۡهَا مُتَقَٰبِلِينَ ١٦

Al-Wāqi'ah 534 Part 27

(70) In these four gardens there are women with good characters and beautiful faces.
(71) Which of Allah's numerous favours to you, O group of Jinn and men, do you deny?
(72) Houris covered in tents as protection for them.
(73) Which of Allah's numerous favours to you, O group of Jinn and men, do you deny?
(74) Before their husbands no man or jinn has come close to them.
(75) Which of Allah's numerous favours to you, O group of Jinn and men, do you deny?
(76) Reclining on cushions covered with green covers, and beautiful carpets.
(77) Which of Allah's numerous favours to you, O group of Jinn and men, do you deny?
(78) The name of your Lord, the Possessor of majesty, favour and bounty over His servants, is great and full of goodness.

The Event (Sūrah Al-Wāqi'ah)

Themes of the Sūrah:

It focusses on reminding about the Day of Judgment, its definite occurrence and the states of the people on that day.

Explanation:

① When the inevitable rising will occur.
② There will be no soul that denies it like how it used to deny in the world.
③ It will bring the sinful disbelievers low by entering them into the Fire, and it will raise the mindful believers high by entering them into Paradise.
④ When the earth is shaken violently.
⑤ And the mountains are completely crushed.
⑥ Due to this crushing they will become scattered dust.
⑦ You will be in three categories on that day.
⑧ The people of the right hand, who will receive their books in their right hands. How high and great will be their rank!
⑨ The people of the left hand, who will receive their books in their left hands. How despicable and wretched will be their ranks.
⑩ Those who were foremost in doing good deeds in the world they will be foremost in the afterlife to enter Paradise.
⑪ They are the ones who will be brought close to Allah.
⑫ In gardens of delight, they will enjoy different types of delight.
⑬ A group from this nation and from previous nation.
⑭ A few people at the end of time will be the foremost ones that are brought close.
⑮ On couches woven with gold.
⑯ Reclining on these couches facing one another and no one will look at the back of another.

Beneficial Points:

1. The denial of the disbelievers will end when they see the scenes of resurrection.
2. The magnitude of the incidents that will accompany the resurrection.
3. The different levels of the people of Paradise is in accordance to their differing deeds.

يَطُوفُ عَلَيۡهِمۡ وِلۡدَٰنٞ مُّخَلَّدُونَ ١٧ بِأَكۡوَابٖ وَأَبَارِيقَ وَكَأۡسٖ مِّن مَّعِينٖ
١٨ لَّا يُصَدَّعُونَ عَنۡهَا وَلَا يُنزِفُونَ ١٩ وَفَٰكِهَةٖ مِّمَّا يَتَخَيَّرُونَ
٢٠ وَلَحۡمِ طَيۡرٖ مِّمَّا يَشۡتَهُونَ ٢١ وَحُورٌ عِينٞ ٢٢ كَأَمۡثَٰلِ ٱللُّؤۡلُوِ
ٱلۡمَكۡنُونِ ٢٣ جَزَآءَۢ بِمَا كَانُواْ يَعۡمَلُونَ ٢٤ لَا يَسۡمَعُونَ فِيهَا لَغۡوٗا
وَلَا تَأۡثِيمًا ٢٥ إِلَّا قِيلٗا سَلَٰمٗا سَلَٰمٗا ٢٦ وَأَصۡحَٰبُ ٱلۡيَمِينِ مَآ أَصۡحَٰبُ
ٱلۡيَمِينِ ٢٧ فِي سِدۡرٖ مَّخۡضُودٖ ٢٨ وَطَلۡحٖ مَّنضُودٖ ٢٩ وَظِلّٖ مَّمۡدُودٖ
٣٠ وَمَآءٖ مَّسۡكُوبٖ ٣١ وَفَٰكِهَةٖ كَثِيرَةٖ ٣٢ لَّا مَقۡطُوعَةٖ وَلَا مَمۡنُوعَةٖ
٣٣ وَفُرُشٖ مَّرۡفُوعَةٍ ٣٤ إِنَّآ أَنشَأۡنَٰهُنَّ إِنشَآءٗ ٣٥ فَجَعَلۡنَٰهُنَّ أَبۡكَارًا
٣٦ عُرُبًا أَتۡرَابٗا ٣٧ لِّأَصۡحَٰبِ ٱلۡيَمِينِ ٣٨ ثُلَّةٞ مِّنَ ٱلۡأَوَّلِينَ ٣٩
وَثُلَّةٞ مِّنَ ٱلۡأٓخِرِينَ ٤٠ وَأَصۡحَٰبُ ٱلشِّمَالِ مَآ أَصۡحَٰبُ ٱلشِّمَالِ
٤١ فِي سَمُومٖ وَحَمِيمٖ ٤٢ وَظِلّٖ مِّن يَحۡمُومٖ ٤٣ لَّا بَارِدٖ
وَلَا كَرِيمٍ ٤٤ إِنَّهُمۡ كَانُواْ قَبۡلَ ذَٰلِكَ مُتۡرَفِينَ ٤٥ وَكَانُواْ
يُصِرُّونَ عَلَى ٱلۡحِنثِ ٱلۡعَظِيمِ ٤٦ وَكَانُواْ يَقُولُونَ أَئِذَا مِتۡنَا وَكُنَّا
تُرَابٗا وَعِظَٰمًا أَءِنَّا لَمَبۡعُوثُونَ ٤٧ أَوَ ءَابَآؤُنَا ٱلۡأَوَّلُونَ ٤٨ قُلۡ إِنَّ
ٱلۡأَوَّلِينَ وَٱلۡأٓخِرِينَ ٤٩ لَمَجۡمُوعُونَ إِلَىٰ مِيقَٰتِ يَوۡمٖ مَّعۡلُومٖ ٥٠

⑰ Children who will never face old age or extinction will roam around them, to serve them.

⑱ They will roam around them holding handle-less jugs, jugs with handles, and glasses of unlimited wine that flows in Paradise.

⑲ It is not like the wine of the world; it's drinkers will not get headaches nor suffer intoxication.

⑳ These children will also roam around them with fruits, from which they may choose.

㉑ They will also roam around with the meat of birds their hearts desire.

㉒ They will also have beautiful, wide-eyed women in Paradise.

㉓ Like pearls protected within their shells.

㉔ As a reward for the good actions they used to do in the world.

㉕ They will not hear any foul language in Paradise, nor any language that incurs sin.

㉖ They will only hear the angels greeting them, and the greetings of one another.

㉗ And the People of the Right: who are the People of the Right? Their rank and status with Allah is indeed, great!

㉘ They will be among harmless, thornless lote trees.

㉙ And bananas, neatly arranged in rows with one another.

㉚ And lengthened, continuous, unmoving shadows.

㉛ And flowing water which never stops.

㉜ And many fruits that cannot be counted.

㉝ They will never finish, because they are not seasonal, nor will there be anything that comes in between their desire for them at any time.

㉞ And raised spreads, spread on the couches.

㉟ Indeed, I created the aforementioned wide-eyed women in an extraordinary way.

㊱ I made them virgins, previously untouched.

㊲ They are very loving to their husbands, and equal to them in age.

㊳ I created them for the People of the Right: those who will be taken towards the right as a sign of their excellence.

㊴ They are a group from the nations of the previous Prophets.

㊵ And a group from the nation of Muhammad (peace be upon him), which is the last of all nations.

㊶ As for the People of the Left: who are the People of the Left? Their state and outcome is indeed, very bad.

㊷ They will be among severely hot winds and extremely hot water.

㊸ And in the shadow of black smoke.

㊹ Neither will it be pleasant, nor will it be a good sight.

㊺ Indeed, before they came to the punishment, they were enjoying the luxuries in the world, caring only for their desires.

㊻ They used to persist on disbelief in Allah and the worship of idols instead of Him.

㊼ They also used to reject the resurrection, and they would say regarding it, mocking it and thinking it to be far-fetched: "What, when we die and become dust and decayed and decomposed bones, shall we be resurrected after that?"

㊽ "Will our ancient forefathers who died before us also be resurrected?"

㊾ O Messenger! Say to these deniers of the resurrection: "Indeed, the earlier generations of people and the later ones from them...

㊿ "...will soon be inevitably gathered on the Day of Judgement to be taken to account and requited."

Beneficial Points:

1. Good deeds are a means to acquiring blessings in the Afterlife.
2. The people will be requited differently on the Day of Judgement according to their deeds.
3. Persisting on sins is dangerous.

ثُمَّ إِنَّكُمۡ أَيُّهَا ٱلضَّآلُّونَ ٱلۡمُكَذِّبُونَ (٥١) لَأٓكِلُونَ مِن شَجَرٖ مِّن زَقُّومٖ (٥٢)
فَمَالِـُٔونَ مِنۡهَا ٱلۡبُطُونَ (٥٣) فَشَٰرِبُونَ عَلَيۡهِ مِنَ ٱلۡحَمِيمِ (٥٤) فَشَٰرِبُونَ
شُرۡبَ ٱلۡهِيمِ (٥٥) هَٰذَا نُزُلُهُمۡ يَوۡمَ ٱلدِّينِ (٥٦) نَحۡنُ خَلَقۡنَٰكُمۡ فَلَوۡلَا
تُصَدِّقُونَ (٥٧) أَفَرَءَيۡتُم مَّا تُمۡنُونَ (٥٨) ءَأَنتُمۡ تَخۡلُقُونَهُۥٓ أَمۡ نَحۡنُ
ٱلۡخَٰلِقُونَ (٥٩) نَحۡنُ قَدَّرۡنَا بَيۡنَكُمُ ٱلۡمَوۡتَ وَمَا نَحۡنُ بِمَسۡبُوقِينَ (٦٠)
عَلَىٰٓ أَن نُّبَدِّلَ أَمۡثَٰلَكُمۡ وَنُنشِئَكُمۡ فِي مَا لَا تَعۡلَمُونَ (٦١) وَلَقَدۡ
عَلِمۡتُمُ ٱلنَّشۡأَةَ ٱلۡأُولَىٰ فَلَوۡلَا تَذَكَّرُونَ (٦٢) أَفَرَءَيۡتُم مَّا تَحۡرُثُونَ
(٦٣) ءَأَنتُمۡ تَزۡرَعُونَهُۥٓ أَمۡ نَحۡنُ ٱلزَّٰرِعُونَ (٦٤) لَوۡ نَشَآءُ لَجَعَلۡنَٰهُ
حُطَٰمٗا فَظَلۡتُمۡ تَفَكَّهُونَ (٦٥) إِنَّا لَمُغۡرَمُونَ (٦٦) بَلۡ نَحۡنُ
مَحۡرُومُونَ (٦٧) أَفَرَءَيۡتُمُ ٱلۡمَآءَ ٱلَّذِي تَشۡرَبُونَ (٦٨) ءَأَنتُمۡ أَنزَلۡتُمُوهُ
مِنَ ٱلۡمُزۡنِ أَمۡ نَحۡنُ ٱلۡمُنزِلُونَ (٦٩) لَوۡ نَشَآءُ جَعَلۡنَٰهُ أُجَاجٗا فَلَوۡلَا
تَشۡكُرُونَ (٧٠) أَفَرَءَيۡتُمُ ٱلنَّارَ ٱلَّتِي تُورُونَ (٧١) ءَأَنتُمۡ أَنشَأۡتُمۡ
شَجَرَتَهَآ أَمۡ نَحۡنُ ٱلۡمُنشِـُٔونَ (٧٢) نَحۡنُ جَعَلۡنَٰهَا تَذۡكِرَةٗ وَمَتَٰعٗا
لِّلۡمُقۡوِينَ (٧٣) فَسَبِّحۡ بِٱسۡمِ رَبِّكَ ٱلۡعَظِيمِ (٧٤) ۞ فَلَآ أُقۡسِمُ نصف الحزب ٥٤
بِمَوَٰقِعِ ٱلنُّجُومِ (٧٥) وَإِنَّهُۥ لَقَسَمٞ لَّوۡ تَعۡلَمُونَ عَظِيمٌ (٧٦)

(51) Then, O you rejectors of the resurrection and deviants from the straight path!

(52) You shall, on the Day of Judgement, eat from the fruits of the tree of Al-Zaqqūm, which are the worst and most disgusting of fruits.

(53) You will fill your hungry bellied with the fruits of that bitter tree.

(54) Then you will drink extremely hot water on top of that.

(55) You will drink so much of it, just like a camel suffering from a burning thirst drinks.

(56) The aforementioned bitter fruit and extremely hot water is your hospitality you will be received with on the Day of Requital.

(57) O rejectors! I created you from non-existence, so why do you not believe I will resurrect you after you have died?

(58) O people! Do you not see the semen you ejaculate into the wombs of your wives?

(59) Is it you that creates that semen, or am I the one who creates it?

(60) I determine death between you; each one of you has a fixed amount of time which he neither goes beyond nor falls short of. I am not incapable...

(61) ...of changing the form and appearance that you currently hold, and recreating you into a form and appearance that you do not know of.

(62) Verily, you know how I created you initially, so do you not take heed and realise that the being who created you in the first place, is capable of resurrecting you after you die?

(63) Do you see the seeds you plant in the earth?

(64) Are you the ones who make that seed grow, or am I the one that makes it grow?

(65) If I wish to ruin that crop, I can do so after bringing it close to ripening and harvest. You would then be left shocked at what affected it.

(66) You would say, “Indeed, we lost everything we spent, and we have been punished.”

(67) “Rather, we have been deprived of sustenance.”

(68) Do you see the water you drink when you are thirsty?

(69) Are you the ones who cause it to fall from the clouds in the sky, or am I the one who sends it down?

(70) If I wanted to make that water extremely bitter, such that it would be of no use for drinking nor for irrigation, I would have done so. Will you then not be grateful to Me for sending it down as palatable and a mercy for you?

(71) Do you see the fire that you ignite for your interests?

(72) Are you the ones who make the trees you ignite it with, grow, or am I the one who causes it to grow, being kind to you?

(73) I am the one who made this fire for you as a reminder to you of the fire of the Afterlife, and I made it a means of benefit for the travellers among you.

(74) O Messenger! So glorify your great Lord, of everything that in unbefitting of Him.

(75) Allah takes an oath on the positions of the stars and their orbits.

(76) And indeed, taking an oath of these orbits is a great thing - if only you were to understand its greatness-, because there are uncountable signs and lessons in it.

Beneficial Points:

1. The initial creation is a proof of the obvious ease of resurrection.
2. Sending down rain, causing the earth to grow and fire from which people benefit, are all blessings that require people to be grateful for, because Allah is capable of taking them away whenever He wishes.

إِنَّهُۥ لَقُرۡءَانٞ كَرِيمٞ ٧٧ فِي كِتَٰبٖ مَّكۡنُونٖ ٧٨ لَّا يَمَسُّهُۥٓ إِلَّا
ٱلۡمُطَهَّرُونَ ٧٩ تَنزِيلٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ٨٠ أَفَبِهَٰذَا ٱلۡحَدِيثِ
أَنتُم مُّدۡهِنُونَ ٨١ وَتَجۡعَلُونَ رِزۡقَكُمۡ أَنَّكُمۡ تُكَذِّبُونَ ٨٢ فَلَوۡلَآ
إِذَا بَلَغَتِ ٱلۡحُلۡقُومَ ٨٣ وَأَنتُمۡ حِينَئِذٖ تَنظُرُونَ ٨٤ وَنَحۡنُ أَقۡرَبُ
إِلَيۡهِ مِنكُمۡ وَلَٰكِن لَّا تُبۡصِرُونَ ٨٥ فَلَوۡلَآ إِن كُنتُمۡ غَيۡرَ مَدِينِينَ
٨٦ تَرۡجِعُونَهَآ إِن كُنتُمۡ صَٰدِقِينَ ٨٧ فَأَمَّآ إِن كَانَ مِنَ ٱلۡمُقَرَّبِينَ
٨٨ فَرَوۡحٞ وَرَيۡحَانٞ وَجَنَّتُ نَعِيمٖ ٨٩ وَأَمَّآ إِن كَانَ مِنۡ أَصۡحَٰبِ
ٱلۡيَمِينِ ٩٠ فَسَلَٰمٞ لَّكَ مِنۡ أَصۡحَٰبِ ٱلۡيَمِينِ ٩١ وَأَمَّآ إِن كَانَ مِنَ
ٱلۡمُكَذِّبِينَ ٱلضَّآلِّينَ ٩٢ فَنُزُلٞ مِّنۡ حَمِيمٖ ٩٣ وَتَصۡلِيَةُ جَحِيمٍ
٩٤ إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلۡيَقِينِ ٩٥ فَسَبِّحۡ بِٱسۡمِ رَبِّكَ ٱلۡعَظِيمِ ٩٦

ترتيبها ٥٧ سُورَةُ الحَدِيدِ آياتها ٢٩

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ١ لَهُۥ مُلۡكُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ يُحۡيِۦ وَيُمِيتُۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ٢ هُوَ
ٱلۡأَوَّلُ وَٱلۡأٓخِرُ وَٱلظَّٰهِرُ وَٱلۡبَاطِنُۖ وَهُوَ بِكُلِّ شَيۡءٍ عَلِيمٌ ٣

(77) O people! Indeed, the Qur’ān that is recited to you is a noble Qur’ān, because of the great benefits that it contains.
(78) It is in a record preserved from the eyes of people, i.e. the Preserved Tablet.
(79) Only the angels, pure of sin and defects can touch it.
(80) It is a revelation from the Lord of the creations, on His Prophet Muhammad (peace be upon him).
(81) O idolaters! Do you then reject this speech, and not believe in it?
(82) And do you show your gratitude to Allah for the blessings He has provided you with, by rejecting Him and attributing the rain to the setting of stars, by saying, “It rained upon us due to the setting of so and so star”.
(83) Why not, when the soul reaches the throat...
(84) ...and at that time, you see the dying person in front of you...
(85) ...whilst My angels are closer to the dying person than you are, but you do not see them...
(86) Why then, if you are not going to be resurrected - as you claim - for requital...
(87) ...return this soul that is leaving your dead, if you are truthful? You cannot do it.
(88) As for if the dying person is one of those who hasten towards good...
(89) ...he will be in such comfort after which there will be no tiring, good sustenance and mercy. He will have a Paradise in which he will live in luxury, enjoying whatever his soul desires.
(90) And if the dying person is from the people of the right.
(91) Do not worry about their condition, because they will be in peace and security.
(92) And if the dying person is from the rejectors of what the Messenger (peace be upon him) brought: the deviators from the straight path...
(93) ...then he will have some hospitality presented to him, which will be extremely hot water.
(94) And he will have to burn in the fire of hell.
(95) O Messenger! Indeed, the stories I have narrated to you are convincingly true, in which there is no doubt.
(96) So glorify the great name of your Lord, and proclaim His purity from all defects.

The Iron (Sūrah Al-Ḥadīd)

Themes of the Sūrah:

Emphasis on building material and spiritual strengths which assist in calling to Allah and striving in His path, whilst liberating the souls from obstacles. That is why the mention of charity and faith is repeated in this Sūrah.

Explanation:

① Every creation of His in the heavens and the earth proclaims the glory and purification of Allah. He is the almighty whom no one can overpower; the Wise in His creation and His measure. ② To Him alone belongs the kingdom of the heavens and the earth. He gives life to whoever He wishes to give life to, and causes death to whoever He wishes to cause death to. He is capable of everything; nothing is outside His ability. ③ He is the First; nothing existed before Him. He is the Last; nothing will exist after Him. He is the Apparent; there is nothing above Him. He is the Intimate; there is nothing without Him, and He knows everything, He does not miss anything.

Beneficial Points:

1. Belief that celestial bodies have an effect in rainfall is an act of disbelief and one of the habits of the times of ignorance.
2. The principle is that humans cannot see the angels except if Allah wishes due to some wisdom.
3. The ranks of the believers differ according to their deeds.

هُوَ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ فِي سِتَّةِ أَيَّامٖ ثُمَّ ٱسۡتَوَىٰ
عَلَى ٱلۡعَرۡشِۖ يَعۡلَمُ مَا يَلِجُ فِي ٱلۡأَرۡضِ وَمَا يَخۡرُجُ مِنۡهَا وَمَا يَنزِلُ مِنَ
ٱلسَّمَآءِ وَمَا يَعۡرُجُ فِيهَاۖ وَهُوَ مَعَكُمۡ أَيۡنَ مَا كُنتُمۡۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ
بَصِيرٞ ٤ لَّهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَإِلَى ٱللَّهِ تُرۡجَعُ ٱلۡأُمُورُ
٥ يُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِۚ وَهُوَ عَلِيمُۢ بِذَاتِ
ٱلصُّدُورِ ٦ ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَأَنفِقُواْ مِمَّا جَعَلَكُم
مُّسۡتَخۡلَفِينَ فِيهِۖ فَٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَأَنفَقُواْ لَهُمۡ أَجۡرٞ كَبِيرٞ ٧
وَمَا لَكُمۡ لَا تُؤۡمِنُونَ بِٱللَّهِ وَٱلرَّسُولُ يَدۡعُوكُمۡ لِتُؤۡمِنُواْ بِرَبِّكُمۡ وَقَدۡ
أَخَذَ مِيثَٰقَكُمۡ إِن كُنتُم مُّؤۡمِنِينَ ٨ هُوَ ٱلَّذِي يُنَزِّلُ عَلَىٰ عَبۡدِهِۦٓ
ءَايَٰتِۢ بَيِّنَٰتٖ لِّيُخۡرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِۚ وَإِنَّ ٱللَّهَ بِكُمۡ
لَرَءُوفٞ رَّحِيمٞ ٩ وَمَا لَكُمۡ أَلَّا تُنفِقُواْ فِي سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ لَا يَسۡتَوِي مِنكُم مَّنۡ أَنفَقَ مِن قَبۡلِ ٱلۡفَتۡحِ
وَقَٰتَلَۚ أُوْلَٰٓئِكَ أَعۡظَمُ دَرَجَةٗ مِّنَ ٱلَّذِينَ أَنفَقُواْ مِنۢ بَعۡدُ وَقَٰتَلُواْۚ
وَكُلّٗا وَعَدَ ٱللَّهُ ٱلۡحُسۡنَىٰۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ١٠ مَّن ذَا
ٱلَّذِي يُقۡرِضُ ٱللَّهَ قَرۡضًا حَسَنٗا فَيُضَٰعِفَهُۥ لَهُۥ وَلَهُۥٓ أَجۡرٞ كَرِيمٞ ١١

④ He is the one who created the heavens and the earth in six days, starting from Sunday and finishing on Friday, yet He is capable of having created them in less than the duration of the blinking of an eye. He then rose over His Throne as befits Him (may He be glorified). He knows everything that enters the earth, i.e. every drop of rain and every seed etc.; He knows everything that emerges from it, i.e. every shoot, mineral etc.; He knows everything that descends from the sky i.e. rain, revelation etc., and He knows everything that ascends to it i.e. angels, souls and deeds of the servants etc. And He is with you wherever you are O people, in terms of His knowledge: nothing is hidden from Him and He sees everything you do. None of your actions are hidden from Him, and He will requite you for them.

⑤ To Him alone belongs the kingdom of the heavens and the earth, and to Him alone return all affairs. He will then take the creations to account on the Day of Judgement and requite them for their deeds.

⑥ He enters the night into the day and so the darkness arrives and people sleep; He enters the day into the night and so the light arrives and people go about their business. He is aware of everything that the hearts of His servants contain; none of it is hidden from Him.

⑦ Bring faith in Allah and bring faith in His Messenger, and spend from the wealth that Allah has made you deputies in, using it according to what Allah has legislated for you. As for those of you who have faith in Allah and spend their wealth in His path, for them is a great reward with Him, which is Paradise.

⑧ And what stops you from bringing faith in Allah, when the Messenger is calling you towards Allah hoping that you bring faith in your Lord (may He be glorified), and Allah has taken a covenant from you that will believe in Him when He took you out from the loins of your fathers? If you believe in that, then believe!

⑨ He is the one who sends down clear verses upon His servant Muhammad (peace be upon him), to take you out of the darkness of disbelief and ignorance, into the light of faith and knowledge. And indeed, Allah is kind and merciful to you that He sent His Prophet to you as a guide and a bearer of glad tidings.

⑩ And what is stopping you from spending in the path of Allah, when the treasures of the heavens and the earth belong to Allah? O believers! Those of you who spent their wealth in the path of Allah seeking His pleasure before the conquest of Makkah and fought the disbelievers in aid of Islam, are greater in rank according to Allah and higher in status than those who spent their wealth in His path and fought the disbelievers after the conquest of Makkah. However, Allah has promised both groups Paradise, and He is aware of your actions; none of them are hidden from Him and He will soon requite you for them.

⑪ Who is there that will spend his wealth for the pleasure of Allah happy at heart, so that Allah may grant him a multitude of reward for the wealth he has spent, on top of the noble reward of Paradise he will receive on the Day of Judgement?

Beneficial Points:

1. Wealth belongs to Allah. Humans have only been made as caretakers of it.
2. The believers differ in rank according to precedence in faith and acts of piety.
3. Spending in the path of Allah is a means of attaining blessings and increase in wealth.

يَوۡمَ تَرَى ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ يَسۡعَىٰ نُورُهُم بَيۡنَ أَيۡدِيهِمۡ
وَبِأَيۡمَٰنِهِم بُشۡرَىٰكُمُ ٱلۡيَوۡمَ جَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ
فِيهَاۚ ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴿١٢﴾ يَوۡمَ يَقُولُ ٱلۡمُنَٰفِقُونَ وَٱلۡمُنَٰفِقَٰتُ
لِلَّذِينَ ءَامَنُواْ ٱنظُرُونَا نَقۡتَبِسۡ مِن نُّورِكُمۡ قِيلَ ٱرۡجِعُواْ وَرَآءَكُمۡ
فَٱلۡتَمِسُواْ نُورٗاۖ فَضُرِبَ بَيۡنَهُم بِسُورٖ لَّهُۥ بَابُۢ بَاطِنُهُۥ فِيهِ ٱلرَّحۡمَةُ
وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلۡعَذَابُ ﴿١٣﴾ يُنَادُونَهُمۡ أَلَمۡ نَكُن مَّعَكُمۡۖ قَالُواْ بَلَىٰ
وَلَٰكِنَّكُمۡ فَتَنتُمۡ أَنفُسَكُمۡ وَتَرَبَّصۡتُمۡ وَٱرۡتَبۡتُمۡ وَغَرَّتۡكُمُ ٱلۡأَمَانِيُّ
حَتَّىٰ جَآءَ أَمۡرُ ٱللَّهِ وَغَرَّكُم بِٱللَّهِ ٱلۡغَرُورُ ﴿١٤﴾ فَٱلۡيَوۡمَ لَا يُؤۡخَذُ مِنكُمۡ
فِدۡيَةٞ وَلَا مِنَ ٱلَّذِينَ كَفَرُواْۚ مَأۡوَىٰكُمُ ٱلنَّارُۖ هِيَ مَوۡلَىٰكُمۡۖ
وَبِئۡسَ ٱلۡمَصِيرُ ﴿١٥﴾ ۞ أَلَمۡ يَأۡنِ لِلَّذِينَ ءَامَنُوٓاْ أَن تَخۡشَعَ
قُلُوبُهُمۡ لِذِكۡرِ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلۡحَقِّ وَلَا يَكُونُواْ كَٱلَّذِينَ
أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلُ فَطَالَ عَلَيۡهِمُ ٱلۡأَمَدُ فَقَسَتۡ قُلُوبُهُمۡۖ وَكَثِيرٞ
مِّنۡهُمۡ فَٰسِقُونَ ﴿١٦﴾ ٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يُحۡيِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَاۚ قَدۡ بَيَّنَّا
لَكُمُ ٱلۡأٓيَٰتِ لَعَلَّكُمۡ تَعۡقِلُونَ ﴿١٧﴾ إِنَّ ٱلۡمُصَّدِّقِينَ وَٱلۡمُصَّدِّقَٰتِ
وَأَقۡرَضُواْ ٱللَّهَ قَرۡضًا حَسَنٗا يُضَٰعَفُ لَهُمۡ وَلَهُمۡ أَجۡرٞ كَرِيمٞ ﴿١٨﴾

ثلاثة أرباع الحزب ٥٤

⑫ On the day when you will see the believing men and women, with their light ahead of them and to their right. It will be said to them on that day, “Your glad tidings today are of gardens under the palaces and trees of which rivers flow, and in which you will live forever. That reward is the great success, that cannot be equalled by any other.”

After Allah mentioned the state of the believers on that day, He mentions the state of the hypocrites, saying:

⑬ On the day when the hypocrite males and females will say to those who brought faith in Allah and His Messenger: “O believing men and women! Wait for us; perhaps we can take a flare of your light that will help us cross the Bridge?” It will be said to the hypocrites, mocking them: “Turn back and find the light which you can use for yourselves!” A wall will then be placed between them which will have a door; the inner side on which the believers are will have mercy in it, while the outer side on which the hypocrites are will have the punishment.

⑭ The hypocrites will call out to the believers, saying: “Were we not with you upon Islam and obedience?” The Muslims will reply: “No, you were with us, but you deceived your souls with hypocrisy and doomed them, and you anticipated that the believers are defeated so you can then announce your disbelief. You also doubted in the help of Allah coming for the believers and in the resurrection after death. False ambitions also deceived you, until death came to you whilst you were chasing them, and Satan also deceived you about Allah.”

⑮ O hypocrites! Today no ransom will be accepted from you from the punishment of Allah, nor from those who disbelieved in Allah openly, and your outcome and the outcome of the disbelievers is the hellfire. It is most deserving of you, and you are most deserving of it; how bad an outcome it is!

⑯ Has not the time come for those who have faith in Allah and His Messenger that their hearts soften and become tranquil through the remembrance of Allah (may He be glorified), and through the promises and warnings that have been revealed in the Qur’ān? Has the time not come that they do not become like the Jews who were given the Torah and the Christians who were given the Gospel, in terms of their hearts hardening? This was due to the period prolonging between them and the era of their Prophets. The majority of them left the obedience of Allah, going into His disobedience.

⑰ Know that indeed, Allah revives the earth by causing it to grow after it has dried up. O people! Verily Allah has clearly explained the proof and evidence of His capability and oneness, so that perhaps you may understand them and know that the one who revives the earth after its death is also capable of resurrecting you after your deaths, and is capable of making your hearts soft after they have become hard.

⑱ Indeed, those men who spend some of their wealth, and those women who spend some of their wealth, spending it with happiness of heart and without recounting favours or causing harm, their reward will be multiplied for them. Each good deed will be multiplied by ten of its like, up until seven hundred times or more. Together with that, they will receive a generous reward from Allah: Paradise.

Beneficial Points:

1. Allah recounts His favours upon the believers by telling them that He will grant them a light that will shine in front of them and from their right sides.
2. There will be no light on the Day of Judgement for the hypocrites.
3. Wishing misfortune upon the believers and doubting in the resurrection, together with being deceived by false hopes and Satan are some of the traits of the hypocrites.
4. The severity of heedless from Allah, in that it causes hardnening of the heart.

وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦٓ أُو۟لَـٰٓئِكَ هُمُ ٱلصِّدِّيقُونَ ۖ وَٱلشُّهَدَآءُ
عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟
بِـَٔايَـٰتِنَآ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلْجَحِيمِ ﴿١٩﴾ ٱعْلَمُوٓا۟ أَنَّمَا ٱلْحَيَوٰةُ
ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِى ٱلْأَمْوَٰلِ
وَٱلْأَوْلَـٰدِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ ٱلْكُفَّارَ نَبَاتُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ
مُصْفَرًّا ثُمَّ يَكُونُ حُطَـٰمًا ۖ وَفِى ٱلْـَٔاخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ
مِّنَ ٱللَّهِ وَرِضْوَٰنٌ ۚ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَـٰعُ ٱلْغُرُورِ ﴿٢٠﴾
سَابِقُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ ٱلسَّمَآءِ
وَٱلْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ ذَٰلِكَ فَضْلُ
ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢١﴾ مَآ أَصَابَ
مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَـٰبٍ مِّن
قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾ لِّكَيْلَا
تَأْسَوْا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا۟ بِمَآ ءَاتَىٰكُمْ ۗ وَٱللَّهُ
لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ
ٱلنَّاسَ بِٱلْبُخْلِ ۗ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٢٤﴾

⑲ Those who have faith in Allah and in His messengers without differentiating between them are the ones who are the truthful ones. The martyrs have their generous reward prepared for them with Allah, and they will also have a light which shines in front of them and on their right sides on the Day of Judgement. As for those who disbelieved in Allah and His messengers and rejected My verses that were revealed to My Messenger, they are the people of hell which they will enter on the Day of Judgement and live within forever, never to come out of it.

⑳ Know that the life of the world is only a pastime that the bodies play with; futility that the hearts engage in; beauty that you adorn yourselves with; boasting with one another over possessions and power, and taking pride in abundance of wealth and offspring. It is just like rainfall that pleases the farmers with the growth it brings, but the green growth does not last long before it begins to dry. Then, O onlooker, you see it after its greenery having turned yellow. Allah then turns it into broken bits falling apart. And in the Afterlife there will be a severe punishment for the disbelievers and the hypocrites, and a special forgiveness from Allah for the sins of His believing servants.

㉑ O people! Hasten towards good deeds i.e. repentance and other actions, through which you will achieve forgiveness for your sins. You will also acquire through them a Paradise the width of which is the width of the heavens and the earth; Allah has prepared this Paradise for those who bring faith in Him and His messengers. That reward is a favour of Allah that He grants whichever of His servants He wishes; He (may He be glorified) is the bestower of great favours to His believing servants.

㉒ No calamity afflicts the people on earth i.e. a drought etc., nor a personal calamity, except that it has been recorded in the Preserved Tablet before I created the creations. Indeed, that is easy for Me.

㉓ O people! That is so that you do not grieve over anything you miss out on, and so that you do not show happiness that leads to arrogance over every blessing Allah has given you. Indeed, Allah does not love anyone who is arrogant and boastful over what Allah has granted him.

㉔ Those who are miserly in spending whatever is obligatory on them to spend and instruct others to be miserly, are losers. Whoever turns away from the obedience of Allah will never harm Allah; he only harms himself. Indeed, Allah is the Self-sufficient; He is in no need of the obedience of His servants, and He is praiseworthy in every state.

Beneficial Points:

1. Abstinence from the world and the desires attached to it, together with an eagerness in the Afterlife and the everlasting blessings within it, both help in treading the straight path.
2. It is necessary to believe in predestination.
3. One of the benefits of believing in predestination is not grieving over missing out on any shares of the world.
4. Stinginess and commanding it are blameworthy traits which a believer should not have.

لَقَدۡ أَرۡسَلۡنَا رُسُلَنَا بِٱلۡبَيِّنَٰتِ وَأَنزَلۡنَا مَعَهُمُ ٱلۡكِتَٰبَ
وَٱلۡمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلۡقِسۡطِۖ وَأَنزَلۡنَا ٱلۡحَدِيدَ فِيهِ
بَأۡسٞ شَدِيدٞ وَمَنَٰفِعُ لِلنَّاسِ وَلِيَعۡلَمَ ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ
بِٱلۡغَيۡبِۚ إِنَّ ٱللَّهَ قَوِيٌّ عَزِيزٞ ٢٥ وَلَقَدۡ أَرۡسَلۡنَا نُوحٗا وَإِبۡرَٰهِيمَ
وَجَعَلۡنَا فِي ذُرِّيَّتِهِمَا ٱلنُّبُوَّةَ وَٱلۡكِتَٰبَۖ فَمِنۡهُم مُّهۡتَدٖۖ
وَكَثِيرٞ مِّنۡهُمۡ فَٰسِقُونَ ٢٦ ثُمَّ قَفَّيۡنَا عَلَىٰٓ ءَاثَٰرِهِم
بِرُسُلِنَا وَقَفَّيۡنَا بِعِيسَى ٱبۡنِ مَرۡيَمَ وَءَاتَيۡنَٰهُ ٱلۡإِنجِيلَۖ وَجَعَلۡنَا
فِي قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأۡفَةٗ وَرَحۡمَةٗۚ وَرَهۡبَانِيَّةً
ٱبۡتَدَعُوهَا مَا كَتَبۡنَٰهَا عَلَيۡهِمۡ إِلَّا ٱبۡتِغَآءَ رِضۡوَٰنِ ٱللَّهِ
فَمَا رَعَوۡهَا حَقَّ رِعَايَتِهَاۖ فَـَٔاتَيۡنَا ٱلَّذِينَ ءَامَنُواْ مِنۡهُمۡ أَجۡرَهُمۡۖ
وَكَثِيرٞ مِّنۡهُمۡ فَٰسِقُونَ ٢٧ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ
وَءَامِنُواْ بِرَسُولِهِۦ يُؤۡتِكُمۡ كِفۡلَيۡنِ مِن رَّحۡمَتِهِۦ وَيَجۡعَل لَّكُمۡ نُورٗا
تَمۡشُونَ بِهِۦ وَيَغۡفِرۡ لَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٢٨ لِّئَلَّا يَعۡلَمَ
أَهۡلُ ٱلۡكِتَٰبِ أَلَّا يَقۡدِرُونَ عَلَىٰ شَيۡءٖ مِّن فَضۡلِ ٱللَّهِ وَأَنَّ
ٱلۡفَضۡلَ بِيَدِ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ٢٩

㉕ Verily I sent My messengers with clear evidence and manifest proof, and sent down books with them and the balance, so that people would uphold justice. I also sent down iron in which there is great strength; armour is made from it, together with it having many other benefits for the people in their manufacturing and handicrafts. And also because Allah can make it obvious to the people who it is that supports Him and His messengers in secret. Indeed, Allah is Strong and Almighty; nothing can overcome His decree nor is He incapable of doing anything.

㉖ And verily I sent Noah and Abraham peace be upon him as messengers, and placed messengership in their offspring; I did not send any Prophet except from their progeny, giving them the revealed books; I only revealed books to a messenger from their progeny. So from their progenies are those who were rightly guided to the straight path and are successful, but the majority of them left the obedience of Allah.

㉗ Then followed them up with my messengers and I sent them one after the other to their nations. I sent after them Jesus the son of Mary and gave him the Gospel, placing gentleness and mercy in the hearts of those who brought faith in him. They were affectionate and merciful to one another, but innovated extremism into their religion and left aside marriage and comforts which I had made permissible for them. I did not seek that from them; they made it necessary upon themselves and in doing so innovating in the religion. I only sought that they follow the My pleasure which they did not do, and so I granted those who believed from them their reward. However, the majority of them left My obedience by rejecting what My Messenger Muhammad (peace be upon him) brought to them.

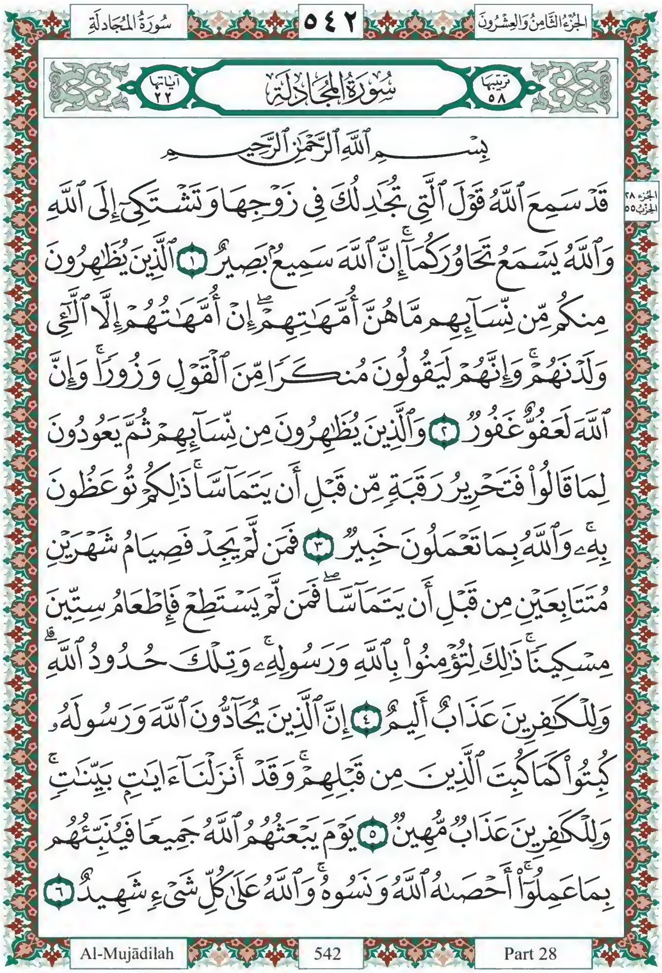
㉘ O those who have faith in Allah and act upon whatever He has legislated for them! Be mindful of Allah by fulfilling His commands and refraining from the things He has not allowed; He will give you double the reward for your bringing faith in Muhammad (peace be upon him) and in the previous messengers. He will also create for you a light through which you will be guided in your worldly life and which you shall use on the Bridge on the Day of Judgement. He will also forgive your sins and not take you to account for them. And Allah is the bestower of great favours to His servants; no limiter can limit His favour, nor can anyone count it.

㉙ O believers! Verily I have clearly explained My great favour I have prepared for you in the multitude of rewards, so that the people of the previous Book i.e. the Jews and Christians know that they cannot access any of the favour of Allah in terms of being able to give it to whomsoever they wish, and so that they also know that true favour is in Allah's Hands (may He be glorified); He grants it to whomsoever He wishes. And Allah is the bestower of great favours, which He exclusively gives to whichever of His servants He wishes.

Beneficial Points:

1. The status of justice in the divine religions is mentioned.
2. Being related through blood to the people of faith and piety does not help a person at all, as long as he himself is not a believer.
3. The prohibition of innovation in religion is mentioned.

She That Disputes (Sūrah Al-Mujādilah)



ترتيبها ٥٨ سُورَةُ المُجَادلَةِ آياتها ٢٢

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الجزء ٢٨ الحزب ٥٥

قَدۡ سَمِعَ ٱللَّهُ قَوۡلَ ٱلَّتِي تُجَٰدِلُكَ فِي زَوۡجِهَا وَتَشۡتَكِيٓ إِلَى ٱللَّهِ
وَٱللَّهُ يَسۡمَعُ تَحَاوُرَكُمَآۚ إِنَّ ٱللَّهَ سَمِيعُۢ بَصِيرٌ ١ ٱلَّذِينَ يُظَٰهِرُونَ
مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَٰتِهِمۡۖ إِنۡ أُمَّهَٰتُهُمۡ إِلَّا ٱلَّٰٓـِٔي
وَلَدۡنَهُمۡۚ وَإِنَّهُمۡ لَيَقُولُونَ مُنكَرٗا مِّنَ ٱلۡقَوۡلِ وَزُورٗاۚ وَإِنَّ
ٱللَّهَ لَعَفُوٌّ غَفُورٞ ٢ وَٱلَّذِينَ يُظَٰهِرُونَ مِن نِّسَآئِهِمۡ ثُمَّ يَعُودُونَ
لِمَا قَالُواْ فَتَحۡرِيرُ رَقَبَةٖ مِّن قَبۡلِ أَن يَتَمَآسَّاۚ ذَٰلِكُمۡ تُوعَظُونَ
بِهِۦۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ٣ فَمَن لَّمۡ يَجِدۡ فَصِيَامُ شَهۡرَيۡنِ
مُتَتَابِعَيۡنِ مِن قَبۡلِ أَن يَتَمَآسَّاۖ فَمَن لَّمۡ يَسۡتَطِعۡ فَإِطۡعَامُ سِتِّينَ
مِسۡكِينٗاۚ ذَٰلِكَ لِتُؤۡمِنُواْ بِٱللَّهِ وَرَسُولِهِۦۚ وَتِلۡكَ حُدُودُ ٱللَّهِۗ
وَلِلۡكَٰفِرِينَ عَذَابٌ أَلِيمٌ ٤ إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥ
كُبِتُواْ كَمَا كُبِتَ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ وَقَدۡ أَنزَلۡنَآ ءَايَٰتِۭ بَيِّنَٰتٖۚ
وَلِلۡكَٰفِرِينَ عَذَابٞ مُّهِينٞ ٥ يَوۡمَ يَبۡعَثُهُمُ ٱللَّهُ جَمِيعٗا فَيُنَبِّئُهُم
بِمَا عَمِلُوٓاْۚ أَحۡصَىٰهُ ٱللَّهُ وَنَسُوهُۚ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ ٦

Topic of the Sūrah:

Emphasis on making the all-encompassing, deep knowledge of Allah clear, with the aim of developing His consciousness and warning against His disobedience.

Explanation:

① O Messenger! Verily Allah has heard the words of the woman (She was Khawlah bint Tha‘labah) who was discussing the issue of her husband with you (who was Aws ibn Al-Ṣāmit) after he had done Ẓihār to her. She was complaining to Allah about what her husband had done to her, and Allah was listening to your exchange of words; nothing is hidden from Him, indeed, He is The Hearing of the speech of His servants and The Seeing of their actions; none of them are hidden from Him.

② Those who do Ẓihār to their wives, by saying to them: “You are for me like the back of my mother”, have lied in this statement of theirs. Their wives are not their mothers; their mothers are only those women who gave birth to them, and when they make such statements they are uttering a disgusting, false statement. But indeed, Allah is overlooking and forgiving: He has legislated an atonement for you to free you of the sin.

③ It is necessary upon those who utter this disgusting statement and then intend to have sexual intercourse with the wife they did Ẓihār to, that they make amends by freeing a slave before they have intercourse. This aforementioned ruling you have been commanded to carry out is a reprimand for you for the Ẓihār. And Allah is aware of your actions; none of your actions are hidden from Him.

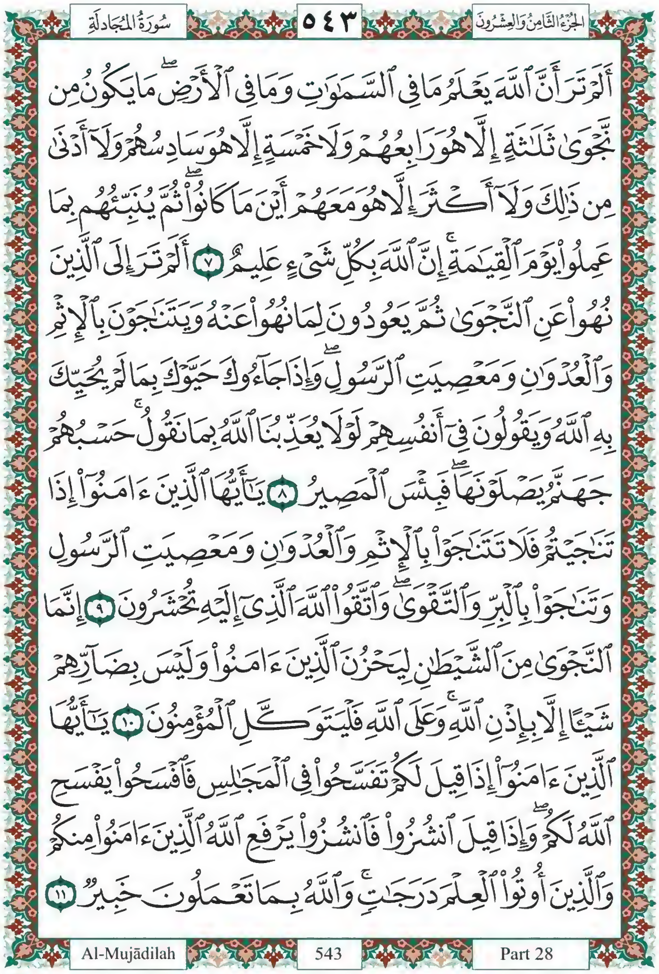
④ So whoever cannot find a slave to free, it is necessary upon him to fast for two months consecutively before he has sexual intercourse with the wife he did Ẓihār to. Then, whoever is incapable of fasting for two months consecutively, should feed sixty poor people. This command I have given is so that you believe that Allah is the one who has commanded you with it and so you carry it out. These rulings that I legislate for you are My limits I have set for My servants, so do not trespass them. As for those who disbelieve in the commands of Allah and the limits He has set, they will face a painful punishment.

⑤ Indeed, those who regard Allah and His Messenger to be their enemies will be humiliated and exiled, just as the people of the past who regarded them as enemies were humiliated and exiled. Verily I have revealed clear verses, and those who disbelieve in Allah, His Messenger and His verses will face a humiliating punishment.

⑥ On the day when Allah will resurrect them all, not leaving any of them out. He will then inform them of their shameful actions in the world which He recorded against them. He misses none of their actions, yet they themselves will forget them but find them having been recorded in their books of deeds, which leave no small or big deed unrecorded. And Allah is aware of everything; none of their actions remain hidden from Him.

Beneficial Points:

1. Allah is kind to the weak among His servants, because He helps them and lessens the obligation of worship on them.
2. The supplication of an oppressed person will be accepted, even though it may be after a while.
3. Ẓihār is one of the major sins, because it is effectively prohibiting that which Allah has made permissible.



أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ مَا يَكُونُ مِن
نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ
مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟ ۖ ثُمَّ يُنَبِّئُهُم بِمَا
عَمِلُوا۟ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ٧ أَلَمْ تَرَ إِلَى ٱلَّذِينَ
نُهُوا۟ عَنِ ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا۟ عَنْهُ وَيَتَنَٰجَوْنَ بِٱلْإِثْمِ
وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ ۖ وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ
بِهِ ٱللَّهُ وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ ۚ حَسْبُهُمْ
جَهَنَّمُ يَصْلَوْنَهَا ۖ فَبِئْسَ ٱلْمَصِيرُ ٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا
تَنَٰجَيْتُمْ فَلَا تَتَنَٰجَوْا۟ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ
وَتَنَٰجَوْا۟ بِٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ٩ إِنَّمَا
ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطَٰنِ لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا۟ وَلَيْسَ بِضَآرِّهِمْ
شَيْـًٔا إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ١٠ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قِيلَ لَكُمْ تَفَسَّحُوا۟ فِى ٱلْمَجَٰلِسِ فَٱفْسَحُوا۟ يَفْسَحِ
ٱللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ ٱنشُزُوا۟ فَٱنشُزُوا۟ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ
وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ١١

⑦ O Messenger! Do you not see that Allah knows everything that is in the heavens and everything on Earth; nothing within them is hidden from Him? No three people talk among themselves except that Allah (may He be glorified) is the fourth among them through His knowledge; nor do five people talk among themselves except that He may He be glorified is the sixth among them through His knowledge; nor any less or any more than these numbers, except that Allah is with them through His knowledge wherever they may be. No speech of theirs remains hidden from Him; He will then inform them of their actions on the Day of Judgement. Indeed, He knows everything; nothing is hidden from Him.

⑧ O Messenger! Do you not see the Jews who used to secretly whisper when they would see a believer, then Allah prohibited them from such whispering, but they would return to committing exactly that which Allah prohibited them from: secretly discussing sin among themselves i.e. backbiting the believers, inciting people against them, and disobedience to the Messenger. O Messenger! When they come to they greet you with a greeting Allah has not taught you to greet with, i.e. by saying: ‘As-sāmu ‘alayk’ meaning ‘death be upon you’, and they say, rejecting the Prophet (peace be upon him): “Why does Allah not punish us for what we say? Because if he was truthful in his claim that he is a Prophet, Allah would have punished us for what we say about him!” Hell is enough of a punishment for them for what they say; they will definitely suffer its heat. What an evil outcome they will face!

⑨ O those who have faith in Allah and act upon what He has legislated for them! Do not secretly discuss things that incur sin, incite enmity against, or disobedience to the Messenger, in case you become like the Jews. Rather, discuss things that lead to obedience to Allah and refraining from His disobedience. And be mindful of Allah by fulfilling His commands and refraining from the things He has not allowed, because He alone is the one towards whom you will be gathered on the Day of Judgement for accountability and requital.

⑩ Secret discussions that contain sin, inciting enmity and disobedience to the Messenger are only the result of Satan adorning and whispering to his associates, so that he can cause grief to the believers that they are being plotted against. However, neither Satan nor his beautification of things will harm the believers in any way, except if Allah wills and intends it. So it is upon Allah that the believers should rely in all their affairs.

⑪ After Allah mentioned the etiquette of speech, He mentions the etiquette of gatherings, and says: O those who have faith in Allah and act upon what Allah has legislated for them! When you are told: “Make space in gatherings”, then make space; Allah will create ease for you in your worldly lives and in the afterlife. And when you are told: “Leave from so and so gathering so that people of virtue may take part in them”, leave those gatherings; Allah (may He be glorified) will raise in great stature those who have faith among you and those blessed with knowledge. And Allah is the knower of whatever you do; none of your actions are hidden from Him, and He will requite you for them.

Beneficial Points:

1. Allah’s, may He be glorified, knowledge is vast.
2. Three people should not have a private conversation leaving one person out, because that could cause him grief by thinking they are talking about him.
3. Satan invites towards evil and discord between the hearts of people.
4. From the etiquettes of a gathering is that you create space for others in them.
5. requital is of the same nature as the deed: whoever wishes for a good requital should do good deeds.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَٰجَيۡتُمُ ٱلرَّسُولَ فَقَدِّمُواْ بَيۡنَ يَدَيۡ نَجۡوَىٰكُمۡ
صَدَقَةٗۚ ذَٰلِكَ خَيۡرٞ لَّكُمۡ وَأَطۡهَرُۚ فَإِن لَّمۡ تَجِدُواْ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ
(١٢) ءَأَشۡفَقۡتُمۡ أَن تُقَدِّمُواْ بَيۡنَ يَدَيۡ نَجۡوَىٰكُمۡ صَدَقَٰتٖۚ فَإِذۡ لَمۡ تَفۡعَلُواْ
وَتَابَ ٱللَّهُ عَلَيۡكُمۡ فَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَأَطِيعُواْ ٱللَّهَ
وَرَسُولَهُۥۚ وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ (١٣) ۞ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوۡاْ
قَوۡمًا غَضِبَ ٱللَّهُ عَلَيۡهِم مَّا هُم مِّنكُمۡ وَلَا مِنۡهُمۡ وَيَحۡلِفُونَ عَلَى ٱلۡكَذِبِ
وَهُمۡ يَعۡلَمُونَ (١٤) أَعَدَّ ٱللَّهُ لَهُمۡ عَذَابٗا شَدِيدًاۖ إِنَّهُمۡ سَآءَ مَا كَانُواْ
يَعۡمَلُونَ (١٥) ٱتَّخَذُوٓاْ أَيۡمَٰنَهُمۡ جُنَّةٗ فَصَدُّواْ عَن سَبِيلِ ٱللَّهِ فَلَهُمۡ
عَذَابٞ مُّهِينٞ (١٦) لَّن تُغۡنِيَ عَنۡهُمۡ أَمۡوَٰلُهُمۡ وَلَآ أَوۡلَٰدُهُم مِّنَ ٱللَّهِ
شَيۡـًٔاۚ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ (١٧) يَوۡمَ يَبۡعَثُهُمُ
ٱللَّهُ جَمِيعٗا فَيَحۡلِفُونَ لَهُۥ كَمَا يَحۡلِفُونَ لَكُمۡ وَيَحۡسَبُونَ أَنَّهُمۡ
عَلَىٰ شَيۡءٍۚ أَلَآ إِنَّهُمۡ هُمُ ٱلۡكَٰذِبُونَ (١٨) ٱسۡتَحۡوَذَ عَلَيۡهِمُ ٱلشَّيۡطَٰنُ
فَأَنسَىٰهُمۡ ذِكۡرَ ٱللَّهِۚ أُوْلَٰٓئِكَ حِزۡبُ ٱلشَّيۡطَٰنِۚ أَلَآ إِنَّ حِزۡبَ ٱلشَّيۡطَٰنِ
هُمُ ٱلۡخَٰسِرُونَ (١٩) إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ أُوْلَٰٓئِكَ فِي ٱلۡأَذَلِّينَ
(٢٠) كَتَبَ ٱللَّهُ لَأَغۡلِبَنَّ أَنَا۠ وَرُسُلِيٓۚ إِنَّ ٱللَّهَ قَوِيٌّ عَزِيزٞ (٢١)

الحزب ٥٥

⑫ O those who have faith in Allah and act upon what He has legislated for them! When you intend to talk privately with the Messenger, give some charity before you talk in private with him. That giving in charity will be better and purer for you because of being an act of obedience to Allah that purifies the hearts. But if you do not find anything you can give in charity, there is no harm in you talking in private with him, because Allah Forgiving of the sins of His servants and He is merciful towards them by not burdening them except with what they are capable of.

⑬ Do you fear poverty by presenting charity before talking privately with the Messenger? So when you do not do that which Allah commanded you to do, and Allah forgave you by allowing you not to give in charity, now perform prayer to perfection, give Zakat on your wealth, and obey Allah and His Messenger. Allah is aware of your actions; nothing is hidden from Him and He will soon requite you for them.

⑭ O Messenger! Do you not see the hypocrites who befriend the Jews whom Allah is angry with due to their disbelief and sins? These hypocrites are neither from the believers nor from the Jews; rather, they are uncertain between the two: neither are they on one side nor the other. Yet they will swear that they are Muslims and that they did not relate information about the Muslims to the Jews, but they are liars despite their oaths.

⑮ Allah has prepared a severe punishment for them in the afterlife, where He will enter them into the lowest depths of the hellfire. Indeed, the acts of disbelief they commit in the world are shameful.

⑯ They take the oaths they swear as protection against being killed due to disbelief, by outwardly showing Islam to protect their lives and wealth. So they turn the people away from the truth by belittling and hindering the Muslims. Therefore, they will face a humiliating punishment which will humiliate and shame them.

⑰ Their wealth and their offspring will not benefit them in the slightest. They are the people of the hellfire who will enter it and reside in it for ever, the punishment never stopping on them.

⑱ Remember the day when Allah will resurrect them all for requital, not leaving any of them out. They will swear in front of Allah that they were not upon disbelief nor hypocrisy; rather they were only believers who acted in accordance to the pleasure of Allah. They will take oaths in front of Him in the afterlife just as they would take oaths in front of you, O believers, in the world that they were believers. They will think that by taking these oaths in front of Allah they will be in a position to bring some benefit to themselves or prevent some harm falling upon themselves. Know well that indeed, they are true liars in their oaths in the world and in the afterlife.

⑲ Satan has taken control over them and through his whispers, has made them forget the remembrance of Allah, so they do not act to earn His pleasure, but only do those things that incur His wrath. They are the party of Iblīs and his followers. Know well that indeed, the party of Iblīs and his followers are the losers in the world and the afterlife, because they have sold guidance in exchange for deviance, and Paradise for the hellfire.

⑳ Indeed, those who regard Allah and His Messenger as enemies are some of the ones whom Allah will humiliate in the world and the afterlife, and the ones who are the most dishonourable from the disbelieving nations.

㉑ Allah has decreed in His prevailing knowledge that He and His messengers will definitely be victorious over His enemies with strength and evidence. Indeed, Allah has the power to help His messengers, and is the Almighty who can take retribution from His enemies.

Beneficial Points:

1. Uncertainty and not being able to stand firm on one position is one of the traits of the hypocrites. 2. Swearing an oath to something that is a lie is a gravely reprehensible. 3. From the divine customs of Allah is that He will grant victory to those of Faith, a custom which never changes, however delayed it may seem.

لَّا تَجِدُ قَوۡمٗا يُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ يُوَآدُّونَ مَنۡ حَآدَّ
ٱللَّهَ وَرَسُولَهُۥ وَلَوۡ كَانُوٓاْ ءَابَآءَهُمۡ أَوۡ أَبۡنَآءَهُمۡ أَوۡ إِخۡوَٰنَهُمۡ
أَوۡ عَشِيرَتَهُمۡۚ أُوْلَٰٓئِكَ كَتَبَ فِي قُلُوبِهِمُ ٱلۡإِيمَٰنَ وَأَيَّدَهُم
بِرُوحٖ مِّنۡهُۖ وَيُدۡخِلُهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ
خَٰلِدِينَ فِيهَاۚ رَضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُۚ أُوْلَٰٓئِكَ حِزۡبُ
ٱللَّهِۚ أَلَآ إِنَّ حِزۡبَ ٱللَّهِ هُمُ ٱلۡمُفۡلِحُونَ ٢٢

سُورَةُ الحَشۡرِ

ترتيبها ٥٩ — آياتها ٢٤

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ
١ هُوَ ٱلَّذِيٓ أَخۡرَجَ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ مِن دِيَٰرِهِمۡ
لِأَوَّلِ ٱلۡحَشۡرِۚ مَا ظَنَنتُمۡ أَن يَخۡرُجُواْۖ وَظَنُّوٓاْ أَنَّهُم مَّانِعَتُهُمۡ
حُصُونُهُم مِّنَ ٱللَّهِ فَأَتَىٰهُمُ ٱللَّهُ مِنۡ حَيۡثُ لَمۡ يَحۡتَسِبُواْۖ وَقَذَفَ
فِي قُلُوبِهِمُ ٱلرُّعۡبَۚ يُخۡرِبُونَ بُيُوتَهُم بِأَيۡدِيهِمۡ وَأَيۡدِي ٱلۡمُؤۡمِنِينَ
فَٱعۡتَبِرُواْ يَٰٓأُوْلِي ٱلۡأَبۡصَٰرِ ٢ وَلَوۡلَآ أَن كَتَبَ ٱللَّهُ عَلَيۡهِمُ
ٱلۡجَلَآءَ لَعَذَّبَهُمۡ فِي ٱلدُّنۡيَاۖ وَلَهُمۡ فِي ٱلۡأٓخِرَةِ عَذَابُ ٱلنَّارِ ٣

㉒ O Messenger! You will not find a people believing in Allah and in the Day of Judgement, who love and befriend those who regard Allah and His Messenger as enemies, even though these enemies of Allah and His messengers happen to be their fathers, sons, brothers, or tribe members they affiliate themselves to. This is because faith prevents them from befriending the enemies of Allah and His Messenger, and because the connection of faith is greater than all connections, so it is to be given priority at times of conflict. Those who do not befriend the enemies of Allah and His Messenger - even if they are their own relatives - are the ones in whose hearts Allah has established faith such that they do not waver, and has strengthened with His proof and light. He will also enter them on the Day of Judgement into everlasting gardens, under the palaces and trees of which rivers flow, and in which they shall live forever, without its luxuries ever finishing or them ever becoming extinct. Allah is pleased with them to a degree that He will never be displeased with them afterwards, and they are also pleased with Him because of Him having given them favours which will never finish, one of which is the ability to see Him may He be glorified. They are the party of Allah that fulfils whatever He commands and refrain from the things He does not allow. Know well that indeed, the party of Allah are the ones who will succeed by achieving their objective and remaining safe from their fears in the world and the afterlife.

The Gathering (Sūrah Al-Ḥashr)

Themes of the Sūrah:

This Sūrah depicts the absolute power and might of Allah in rewarding those with Faith with mutual harmony amongst themselves, in constrast to those who reject Faith.

Explanation:

① Every creation in the heavens and the earth proclaims the purity and sanctity of Allah from everything that does not befit Him. He is the Almighty whom no one can overcome, the Wise in His creation, legislation and decree.

② He is the one who exiled the Banū an-Naḍīr who had disbelieved in Allah and rejected His Messenger Muhammad (peace be upon him), from their houses in Al-Madīnah the first time towards the Levant region. They were from the Jews: the people of the Torah. After they had broken their treaty and sided with the idolaters against the Messenger, He exiled them towards the Levant. O believers! You did not think they would leave their homes because of the might and strength they possessed, and they themselves thought that their fortresses they had fortified would protect them from the might of Allah and His punishment. Then, the might of Allah came upon them in a manner they did not anticipate, when He commanded His Messenger to fight them and exile them from their homes. Allah also put extreme fear into their hearts, and they began demolishing their homes with their own hands from the inside so that the believers could not take advantage of them, while the Muslims demolished them from the outside. O people of insight! So take heed of what befell them due to their disbelief and do not be like them, in case you get the same requital as they did, and face the same punishment they faced.

③ Had it not been that Allah had decreed exile for them, He would have punished them in the world with execution and captivity, like He did with their brothers from the Banū Quraydah. And for them in the afterlife is the punishment of the hellfire that awaits them, wherein they shall live forever.

Beneficial Points:

1. Faith in Allah contradicts befriending His enemies.
2. The connection of faith is the strongest of connections between the people of faith.
3. Faith in Allah is the cause of success in the world and the afterlife.

ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۖ وَمَن يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ٤ مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ
أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ٥ وَمَا أَفَاءَ اللَّهُ
عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ
وَلَٰكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَن يَشَاءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ٦ مَّا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ
وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ
دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ
وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ
٧ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ وَأَمْوَالِهِمْ
يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ ۚ
أُولَٰئِكَ هُمُ الصَّادِقُونَ ٨ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِن
قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ
حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ
وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ٩

④ Whatever happened to them happened because they took Allah and His Messenger as enemies through their disbelief and breaking of the treaties. And whoever takes Allah as his enemy, Allah is severe in punishment, so he will soon suffer His sever punishment.

⑤ O believers! Whatever date palm you cut down to infuriate the enemies of Allah in the battle of the Banū an-Naḍīr, or you left it standing with its trunk to make use of it, was done with the command of Allah; it was not done to cause destruction on earth like they claimed. It was also done so that Allah could humiliate through it those who left the obedience of Allah from the Jews: those that broke the treaties and chose the path of treason over the path of loyalty.

⑥ And whatever wealth of the Banū an-Naḍīr Allah returned to His Messenger, you did not haste in seeking it through riding on horses or camels, nor did you face any difficulty in acquiring it. Rather, Allah gives power to His Messenger over whatever He wishes, and He has given power to His Messenger over the Banū an-Naḍīr such that he conquered their communities without any fighting. And Allah is capable of everything, Nothing is outside His ability.

⑦ Whatever wealth of the people of the villages Allah favoured His Messenger with without a fight, is for Allah: He can give it to whoever He wishes; it is also for the Messenger to own; for his relatives from the Banū Hāshim and the Banū Al-Muṭṭalib in compensation for the charity they have been prevented from accepting; for the orphans; the needy and the foreigner whose ration has run out. This distribution is so that the wealth is not only confined to the rich rather than the poor. O believers! Whatever wealth of the Fay' the Messenger gives you, take it, and whatever he does not allow you to take, then refrain from it. And be mindful of Allah by fulfilling His commands and refraining from the things He has not allowed. Indeed, Allah is severe in punishment, so fear His punishment.

⑧ A part of this wealth will be spent on the needy who migrated in the path of Allah and were forced to leave their wealth and offspring, hoping that Allah will confer His grace upon them by providing for them in the world and by becoming pleased with them in the afterlife. They also help Allah and His Messenger by striving in the path of Allah. they are the ones who are truly firmly grounded in faith.

⑨ After Allah mentioned the migrants and praised them, He mentions the Helpers and praises them also, saying may He be glorified: And those Helpers who inhabited Al-Madīnah before the Migrants and chose to bring faith in Allah and His Messenger, they love those who migrated to them from Makkah and do not feel any anger or jealousy towards those who migrated in the path of Allah when they are given any of the Fay' whilst not being given anything themselves. They give priority to the Migrants over themselves in worldly shares, even though they themselves are needy and poor. Whoever Allah saves from the greed of his own self for wealth, and he spends it in His path, they are the ones who are successful by achieving whatever they hope for and gaining salvation from whatever they fear.

Beneficial Points:

1. Treating Allah and His Messenger as enemies is a direct cause of incurring loss in the world and the afterlife.
2. Fay' has been legislated and its avenues of expenditure stipulated.
3. The Migrant companions and the Helpers are both virtuous.
4. Giving preference to others is a great trait from the traits of Islam, which manifested itself in the Helpers most beautifully.

وَٱلَّذِينَ جَآءُو مِنۢ بَعۡدِهِمۡ يَقُولُونَ رَبَّنَا ٱغۡفِرۡ لَنَا وَلِإِخۡوَٰنِنَا
ٱلَّذِينَ سَبَقُونَا بِٱلۡإِيمَٰنِ وَلَا تَجۡعَلۡ فِي قُلُوبِنَا غِلّٗا لِّلَّذِينَ
ءَامَنُواْ رَبَّنَآ إِنَّكَ رَءُوفٞ رَّحِيمٌ ١٠ ۞ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ نصف الحزب ٥٥
نَافَقُواْ يَقُولُونَ لِإِخۡوَٰنِهِمُ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ
لَئِنۡ أُخۡرِجۡتُمۡ لَنَخۡرُجَنَّ مَعَكُمۡ وَلَا نُطِيعُ فِيكُمۡ أَحَدًا أَبَدٗا
وَإِن قُوتِلۡتُمۡ لَنَنصُرَنَّكُمۡ وَٱللَّهُ يَشۡهَدُ إِنَّهُمۡ لَكَٰذِبُونَ
١١ لَئِنۡ أُخۡرِجُواْ لَا يَخۡرُجُونَ مَعَهُمۡ وَلَئِن قُوتِلُواْ لَا يَنصُرُونَهُمۡ
وَلَئِن نَّصَرُوهُمۡ لَيُوَلُّنَّ ٱلۡأَدۡبَٰرَ ثُمَّ لَا يُنصَرُونَ ١٢ لَأَنتُمۡ
أَشَدُّ رَهۡبَةٗ فِي صُدُورِهِم مِّنَ ٱللَّهِۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ
لَّا يَفۡقَهُونَ ١٣ لَا يُقَٰتِلُونَكُمۡ جَمِيعًا إِلَّا فِي قُرٗى مُّحَصَّنَةٍ
أَوۡ مِن وَرَآءِ جُدُرِۭۚ بَأۡسُهُم بَيۡنَهُمۡ شَدِيدٞۚ تَحۡسَبُهُمۡ جَمِيعٗا
وَقُلُوبُهُمۡ شَتَّىٰۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ لَّا يَعۡقِلُونَ ١٤ كَمَثَلِ
ٱلَّذِينَ مِن قَبۡلِهِمۡ قَرِيبٗاۖ ذَاقُواْ وَبَالَ أَمۡرِهِمۡ وَلَهُمۡ عَذَابٌ
أَلِيمٞ ١٥ كَمَثَلِ ٱلشَّيۡطَٰنِ إِذۡ قَالَ لِلۡإِنسَٰنِ ٱكۡفُرۡ فَلَمَّا
كَفَرَ قَالَ إِنِّي بَرِيٓءٞ مِّنكَ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ ١٦

⑩ And those who came after these people and followed them with righteousness until the Day of Judgement, say: “O our Lord forgive us and our brothers in religion who preceded us in bringing faith in Allah and His Messenger, and do not place any grudge or resentment in our hearts for any of the believers. Our Lord! Indeed, You are kind to Your servants and merciful towards them.”

⑪ O Messenger! Do you not see those that have concealed disbelief and outwardly shown faith, saying to their brothers in disbelief from the Jews: the followers of the distorted Torah: “Remain in your homes because we will never abandon you and never give you up. If the Muslims exile you from your homes, we will also leave in solidarity with you, and we will never obey anyone who prevents us from leaving with you. And if they were to fight you, we will definitely help you against them.” Allah testifies that indeed, the hypocrites are liars in their claims that they will leave with the Jews if they were to be exiled, and that they would fight with them if they were fought against.

⑫ If the Muslims exile the Jews, they will not leave with them, and if they fight them, they will neither support nor help them. Even if they go to help or support them against the Muslims, they will flee from the battlefield, after which the hypocrites will never be helped; rather, Allah will humiliate and shame them.

⑬ O believers! You are more fearful within the hearts of the Jews and hypocrites than Allah. Their extreme fear of you and feeble fear of Allah is because they are a people who have no understanding. If they had understanding, they would know that Allah is more deserving of being feared, because He is the one who gave you power over them.

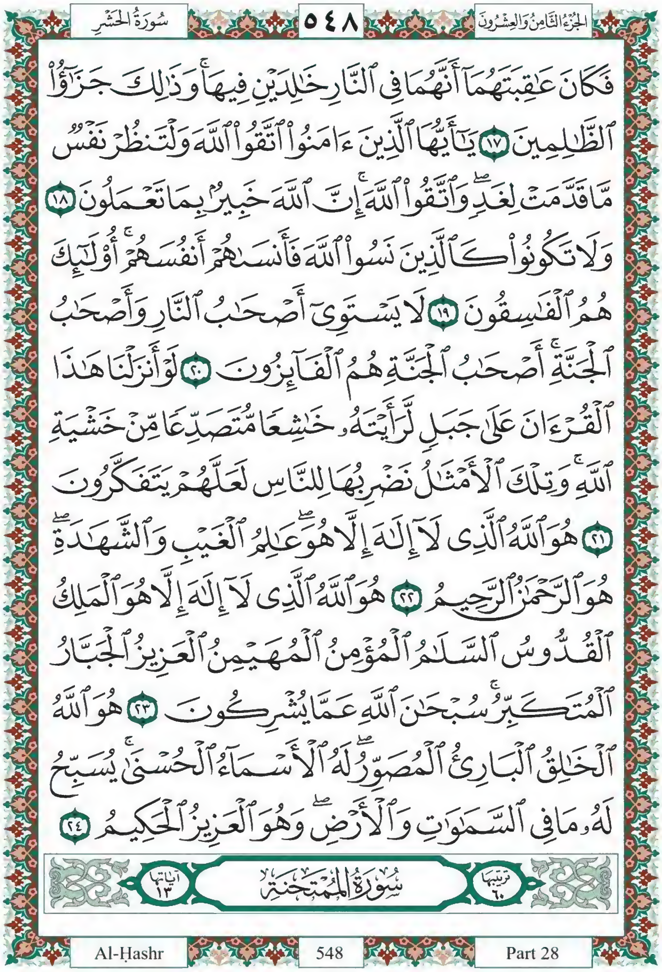
⑭ O believers! The Jews will not fight you united except in dwellings fortified with walls, or from behind walls, because they cannot face you due to their cowardice. Their internal might is severe due to their enmity to one another. You think of them to be one force and that their pedestal is one, but the reality is that their hearts are divided and conflicting. This conflict and enmity is because they do not understand; if they were to understand they would recognise the truth and follow it, not dispute in it.

⑮ The analogy of these Jews in their disbelief and the punishment that afflicted them, is like that of the idolaters of Makkah not so long before them. They tasted the evil consequences of their disbelief, and on the day of Badr many were killed and others taken captive. They will also face a painful punishment in the afterlife.

⑯ Their analogy in their listening to the hypocrites is like that of Satan when he beautifies disbelief for the human, then, when he disbelieves because of his beautification of it, he says: “I have nothing to do with you after you have disbelieved; I fear Allah the Lord of the creations.”

Beneficial Points:

1. The connection of faith is not affected by the prolonging of time or the changing of place.
2. The friendship of the hypocrites is a delusive friendship which disappears at times of difficulty.



فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِي ٱلنَّارِ خَٰلِدَيۡنِ فِيهَاۚ وَذَٰلِكَ جَزَٰٓؤُاْ
ٱلظَّٰلِمِينَ ١٧ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ نَفۡسٞ
مَّا قَدَّمَتۡ لِغَدٖۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ ١٨
وَلَا تَكُونُواْ كَٱلَّذِينَ نَسُواْ ٱللَّهَ فَأَنسَىٰهُمۡ أَنفُسَهُمۡۚ أُوْلَٰٓئِكَ
هُمُ ٱلۡفَٰسِقُونَ ١٩ لَا يَسۡتَوِيٓ أَصۡحَٰبُ ٱلنَّارِ وَأَصۡحَٰبُ
ٱلۡجَنَّةِۚ أَصۡحَٰبُ ٱلۡجَنَّةِ هُمُ ٱلۡفَآئِزُونَ ٢٠ لَوۡ أَنزَلۡنَا هَٰذَا
ٱلۡقُرۡءَانَ عَلَىٰ جَبَلٖ لَّرَأَيۡتَهُۥ خَٰشِعٗا مُّتَصَدِّعٗا مِّنۡ خَشۡيَةِ
ٱللَّهِۚ وَتِلۡكَ ٱلۡأَمۡثَٰلُ نَضۡرِبُهَا لِلنَّاسِ لَعَلَّهُمۡ يَتَفَكَّرُونَ
٢١ هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَۖ عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِۖ
هُوَ ٱلرَّحۡمَٰنُ ٱلرَّحِيمُ ٢٢ هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡمَلِكُ
ٱلۡقُدُّوسُ ٱلسَّلَٰمُ ٱلۡمُؤۡمِنُ ٱلۡمُهَيۡمِنُ ٱلۡعَزِيزُ ٱلۡجَبَّارُ
ٱلۡمُتَكَبِّرُۚ سُبۡحَٰنَ ٱللَّهِ عَمَّا يُشۡرِكُونَ ٢٣ هُوَ ٱللَّهُ
ٱلۡخَٰلِقُ ٱلۡبَارِئُ ٱلۡمُصَوِّرُۖ لَهُ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰۚ يُسَبِّحُ
لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٢٤

آيَاتُهَا ١٣ سُورَةُ المُمۡتَحَنَةِ تَرۡتِيبُهَا ٦٠

⑰ So the ultimate outcome of Satan and whoever followed him will be that they (meaning the followed Satan and the human followers of his) will be in the hellfire on the Day of Judgement, wherein they shall have to remain forever. That requital that awaits them is the requital of those who oppress themselves by trespassing the limits of Allah.

⑱ O those who have faith in Allah and act upon whatever He has legislated for them! Be mindful of Allah by fulfilling His commands and refraining from the things he has not allowed. Each soul should ponder over what good deeds it has send forth for the Day of Judgement. So be mindful of Allah; indeed, Allah is aware of your actions, none of them are hidden from Him, and He will soon requite you for them.

⑲ Do not become like those who forgot Allah by not fulfilling His commands nor refraining from the things He did not allow, so Allah made them forget themselves and they did not act upon that which would save them from the wrath and punishment of Allah. Those who forgot Allah and did not fulfil His commands or refrain from the things He did not allow are the ones who left the obedience of Allah.

⑳ The people of the hellfire and the people of Paradise are not equal. Rather, they are different in their requital just like they differed in their actions in the world. The people of Paradise are the ones who are successful by having achieved whatever they sought and gaining safety from whatever they feared.

㉑ If I had revealed this Qur'ān onto a mountain, you would have seen, O Messenger, that mountain, despite its solidity, humbled and fearful due to the extreme fear of Allah. This is because of the scolding admonitions and severe warnings it contains. These analogies that I draw for the people are so that perhaps they use their intelligence and take heed of the lessons and advices its verses contain.

㉒ He is Allah, the one whom there is no true deity except Him; He is the Knower of the absent and the present: nothing is hidden from Him; the Benevolent of the world and the afterlife and their Merciful: His mercy encompasses the worlds; the Master; the Pure and Sacred from every deficiency; the Faultless from every defect; The Corroborator of His messengers with manifest signs; the Observer of the actions of His servants; the Almighty whom no one can overpower; the Omnipotent who controls everything through His power, the Imperious. Pure and glorified is He from the idols and other things the idolaters ascribe to Him.

㉓ ㉔ He is the Creator who created everything; the Originator of things; the Fashioner of His creations according to His wishes. For Him may He be glorified are the most beautiful names which contain His lofty attributes. Everything in the heavens and on earth glorifies Him from every deficiency. He is the Almighty whom no one can overpower; the Wise in His creation, legislation and decree.

Beneficial Points:

1. It is obligatory to take account of one's soul in the world before it is taken to account on the Day of Judgement.
2. Requital on the Day of Judgement will be according to one's actions.
3. The Qur'ān has a great effect on the soul.
4. It is obligatory to envision the greatness of the lofty attributes of Allah and His most beautiful names.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّي وَعَدُوَّكُمۡ أَوۡلِيَآءَ تُلۡقُونَ
إِلَيۡهِم بِٱلۡمَوَدَّةِ وَقَدۡ كَفَرُواْ بِمَا جَآءَكُم مِّنَ ٱلۡحَقِّ يُخۡرِجُونَ ٱلرَّسُولَ
وَإِيَّاكُمۡ أَن تُؤۡمِنُواْ بِٱللَّهِ رَبِّكُمۡ إِن كُنتُمۡ خَرَجۡتُمۡ جِهَٰدٗا فِي سَبِيلِي
وَٱبۡتِغَآءَ مَرۡضَاتِيۚ تُسِرُّونَ إِلَيۡهِم بِٱلۡمَوَدَّةِ وَأَنَا۠ أَعۡلَمُ بِمَآ أَخۡفَيۡتُمۡ
وَمَآ أَعۡلَنتُمۡۚ وَمَن يَفۡعَلۡهُ مِنكُمۡ فَقَدۡ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ١ إِن
يَثۡقَفُوكُمۡ يَكُونُواْ لَكُمۡ أَعۡدَآءٗ وَيَبۡسُطُوٓاْ إِلَيۡكُمۡ أَيۡدِيَهُمۡ وَأَلۡسِنَتَهُم
بِٱلسُّوٓءِ وَوَدُّواْ لَوۡ تَكۡفُرُونَ ٢ لَن تَنفَعَكُمۡ أَرۡحَامُكُمۡ وَلَآ أَوۡلَٰدُكُمۡۚ
يَوۡمَ ٱلۡقِيَٰمَةِ يَفۡصِلُ بَيۡنَكُمۡۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ٣ قَدۡ كَانَتۡ
لَكُمۡ أُسۡوَةٌ حَسَنَةٞ فِيٓ إِبۡرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذۡ قَالُواْ لِقَوۡمِهِمۡ إِنَّا
بُرَءَٰٓؤُاْ مِنكُمۡ وَمِمَّا تَعۡبُدُونَ مِن دُونِ ٱللَّهِ كَفَرۡنَا بِكُمۡ وَبَدَا بَيۡنَنَا
وَبَيۡنَكُمُ ٱلۡعَدَٰوَةُ وَٱلۡبَغۡضَآءُ أَبَدًا حَتَّىٰ تُؤۡمِنُواْ بِٱللَّهِ وَحۡدَهُۥٓ إِلَّا قَوۡلَ
إِبۡرَٰهِيمَ لِأَبِيهِ لَأَسۡتَغۡفِرَنَّ لَكَ وَمَآ أَمۡلِكُ لَكَ مِنَ ٱللَّهِ مِن شَيۡءٖۖ
رَّبَّنَا عَلَيۡكَ تَوَكَّلۡنَا وَإِلَيۡكَ أَنَبۡنَا وَإِلَيۡكَ ٱلۡمَصِيرُ ٤ رَبَّنَا لَا تَجۡعَلۡنَا
فِتۡنَةٗ لِّلَّذِينَ كَفَرُواْ وَٱغۡفِرۡ لَنَا رَبَّنَآۖ إِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٥

She That is to be Examined
(Sūrah Al-Mumtahanah.)

Themes of the Sūrah:

Emphasis on purifying the hearts of the believers from affiliation and loyalty to other than the religion of Allah.

Explanation:

① O those who have faith in Allah and act upon what He has legislated for them! Do not take My enemies and your enemies as intimate friends who you befriend and love, when they have disbelieved in the religion that has come to you at the hands of your Messenger. They also drove the Messenger out of his home in Makkah, and drove you out of your homes in Makkah too. They do not consider the bonds of kinship nor blood in your regard; not due to anything except that you have brought faith in Allah who is your Lord. So if you have truly gone out to strive in My path and to seek My pleasure, do not befriend them while also secretly sending the information about the Muslims, out of your love for them. I know better of what you conceal in that regard, and what you disclose; nothing is hidden from me in any case. And whoever intimately befriends and loves the disbelievers has verily strayed from the middle path, deviated from the truth and avoided that which is right.

② If they get their chance, they will disclose the enmity they harbour in their hearts towards you and will stretch their hands out to you to harm and beat you, while swearing and abusing you with their tongues. They will also desire that you disbelieve in Allah and His Messenger so that you become just like them.

③ Your ties of kinship will never benefit you, nor your offspring, if you intimately befriend the disbelievers due to them. On the Day of Judgement, Allah will separate between you and enter the people of Paradise into Paradise and the people of the hellfire into the hellfire, so you will be of no use to one another. And Allah is watchful of your actions; none of them are hidden from Him (may He be glorified) and He will soon requite you for them.

④ O believers! You have a beautiful example to follow in Abraham (peace be upon him) and the believers who were with him, when they said to their disbelieving people: “We have nothing to do with you and the idols you worship instead of Allah. We have disbelieved in the religion you are upon; enmity and dislike has become apparent between us and you until you bring faith in Allah alone and do not ascribe anyone as partner to Him.” So it is necessary for you to proclaim innocence from your disbelieving nation just like they did, except for the statement Abraham (peace be upon him) made to his father: “I will definitely seek forgiveness on your behalf from Allah”: do not follow him in that because it was before Abraham lost hope in his father bringing faith. It is therefore not allowed for a believer to seek forgiveness on behalf of an idolater. Neither can you prevent any punishment of Allah coming upon yourself. O our Lord! Upon You we rely in all our affairs, to You we return in repentance, and to you is our return on the Day of Judgement.

⑤ O our Lord! Do not make us a trial for the disbelievers by giving them power over us, so they can say: “If they were on the truth we would not have been given power over them”, and O our Lord forgive our sins for us, because indeed, You are the Almighty who can never be overpowered; the Wise in your creation, legislation and decree.

Beneficial Points:

1. It is forbidden to intimately befriend the disbelievers.
2. The disclose confidential information about the people of Islam to their enemies is a major sin.
3. The enmity of the disbelievers is a deep-rooted enmity, in which intimately befriending them has no effect.
4. It is prohibited to seek forgiveness on behalf of those who have died in the state of disbelief.

لَقَدۡ كَانَ لَكُمۡ فِيهِمۡ أُسۡوَةٌ حَسَنَةٞ لِّمَن كَانَ يَرۡجُواْ ٱللَّهَ وَٱلۡيَوۡمَ ٱلۡأٓخِرَۚ
وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلۡغَنِيُّ ٱلۡحَمِيدُ ٦ ۞عَسَى ٱللَّهُ أَن يَجۡعَلَ بَيۡنَكُمۡ
وَبَيۡنَ ٱلَّذِينَ عَادَيۡتُم مِّنۡهُم مَّوَدَّةٗۚ وَٱللَّهُ قَدِيرٞۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ
٧ لَّا يَنۡهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمۡ يُقَٰتِلُوكُمۡ فِي ٱلدِّينِ وَلَمۡ يُخۡرِجُوكُم
مِّن دِيَٰرِكُمۡ أَن تَبَرُّوهُمۡ وَتُقۡسِطُوٓاْ إِلَيۡهِمۡۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ
٨ إِنَّمَا يَنۡهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمۡ فِي ٱلدِّينِ وَأَخۡرَجُوكُم مِّن
دِيَٰرِكُمۡ وَظَٰهَرُواْ عَلَىٰٓ إِخۡرَاجِكُمۡ أَن تَوَلَّوۡهُمۡۚ وَمَن يَتَوَلَّهُمۡ فَأُوْلَٰٓئِكَ
هُمُ ٱلظَّٰلِمُونَ ٩ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا جَآءَكُمُ ٱلۡمُؤۡمِنَٰتُ مُهَٰجِرَٰتٖ
فَٱمۡتَحِنُوهُنَّۖ ٱللَّهُ أَعۡلَمُ بِإِيمَٰنِهِنَّۖ فَإِنۡ عَلِمۡتُمُوهُنَّ مُؤۡمِنَٰتٖ فَلَا
تَرۡجِعُوهُنَّ إِلَى ٱلۡكُفَّارِۖ لَا هُنَّ حِلّٞ لَّهُمۡ وَلَا هُمۡ يَحِلُّونَ لَهُنَّۖ وَءَاتُوهُم
مَّآ أَنفَقُواْۚ وَلَا جُنَاحَ عَلَيۡكُمۡ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيۡتُمُوهُنَّ أُجُورَهُنَّۚ
وَلَا تُمۡسِكُواْ بِعِصَمِ ٱلۡكَوَافِرِ وَسۡـَٔلُواْ مَآ أَنفَقۡتُمۡ وَلۡيَسۡـَٔلُواْ مَآ أَنفَقُواْۚ
ذَٰلِكُمۡ حُكۡمُ ٱللَّهِ يَحۡكُمُ بَيۡنَكُمۡۖ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ١٠ وَإِن فَاتَكُمۡ
شَيۡءٞ مِّنۡ أَزۡوَٰجِكُمۡ إِلَى ٱلۡكُفَّارِ فَعَاقَبۡتُمۡ فَـَٔاتُواْ ٱلَّذِينَ ذَهَبَتۡ
أَزۡوَٰجُهُم مِّثۡلَ مَآ أَنفَقُواْۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِيٓ أَنتُم بِهِۦ مُؤۡمِنُونَ ١١

⑥ This good example is only followed by those who have hope for good from Allah in the world and afterlife. Those who turn away from this good example, then Allah is in no need of His servants. He does not require their obedience and He is worthy of praise in every state.

⑦ Perhaps Allah will bring about affection between you, O believers, and those disbelievers whom you oppose by guiding them to Islam and they will become your brothers in religion. Allah has power to turn their hearts to faith. Allah Forgiving towards those of His servants who repent and He is merciful towards them.

⑧ Allah does not prohibit you from those who have not fought you on account of your Islam, and who have not expelled you from your homes, that you be good and fair to them by giving them any right they have against you. An example of this is how Asma bint Abu Bakr Al-Siddiq behaved with her disbelieving mother when she came to visit her after she had taken permission from the Prophet (peace be upon him) for this and he instructed her to join family ties. Allah loves those who are just to themselves, their families and what they are in charge of.

⑨ Allah only prohibits you from those who fought you on account of your faith, expelled you from your homes and aided in your expulsion. He prohibits you from aligning yourselves with them. Those of you who align themselves with them, they are the ones who wrong themselves by bringing them to the point of destruction on account of their going against Allah's instruction.

⑩ O you who have faith in Allah, and who act on what He has ordained for you, when believing women come to you as emigrants from the land of disbelief to the land of Islam, then test them with respect to the sincerity of their faith. Allah knows best about their faith - nothing of what their hearts contain is hidden from Him. If you are sure of their being believers after such a test that makes their sincerity apparent to you, then do not send them back to their disbelieving husbands. It is not lawful for believing women to be married to disbelievers and it is not lawful for disbelievers to marry believing women. Give their husbands the dowry that they paid. There is no sin on you, O believers, if you marry them after their waiting period is over if you give them their dowry. The person whose wife is a disbeliever or who turned away from Islam, then he should not retain her, because their marriage has terminated by her disbelief. Ask the disbelievers for the dowry you paid to your renegade wives and let them ask for the dowry of their wives who accepted Islam. That - which has been mentioned about your and their returning the dowry - is Allah's judgment. He (may He be glorified) passes judgment amongst you as He wills. Allah knows the states and actions of His servants. Nothing of that is hidden from Him. He is Wise in what He ordains for His servants.

⑪ If it happens that some of your women leave you for the disbelievers as renegades and you demand your dowry from the disbelievers but they do not give it to you, and thereafter you acquire booty from the disbelievers, then give those husbands whose wives left as renegades the equivalent of the dowry they paid. Be mindful of Allah, in Whom you have faith, by fulfilling His instructions and avoiding His prohibitions.

Beneficial Points:

1. A Muslim must ask Allah for firmness, because hearts are between the two fingers of the Merciful and He turns them as He wishes, so that He turns them from disbelief to faith and from enmity to love.
2. The difference in the law with respect to disbelievers who are at war and those at peace with the Muslims.
3. The prohibition of marriage to a disbelieving woman, besides one from the people of the scripture, whether this is at the outset or during the course of the marriage. The prohibition of a Muslim woman being married to a disbelieving man whether this is at the outset or during the course of the marriage.

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ
شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ وَلَا يَأْتِينَ
بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى
مَعْرُوفٍ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
١٢ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ قَدْ
يَئِسُوا۟ مِنَ ٱلْـَٔاخِرَةِ كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَٰبِ ٱلْقُبُورِ ١٣

تَرْتِيبُهَا ٦١ سُورَةُ الصَّفِّ آيَاتُهَا ١٤

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
١ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ٢
كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ٣ إِنَّ
ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِى سَبِيلِهِۦ صَفًّا كَأَنَّهُم
بُنْيَٰنٌ مَّرْصُوصٌ ٤ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ لِمَ
تُؤْذُونَنِى وَقَد تَّعْلَمُونَ أَنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ ۖ فَلَمَّا زَاغُوٓا۟
أَزَاغَ ٱللَّهُ قُلُوبَهُمْ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ٥

⑫ O prophet, when believing women come to pledge allegiance to you - as occurred at the time of the conquest of Makkah - that they will not associate anything as partner to Allah, but they will worship Him alone, nor steal, nor commit adultery, nor kill their children in accordance with the custom of the people of ignorance, nor attribute to their husbands their children from adultery, no go against you in any righteous thing such as His prohibition from wailing, shaving off hair and tearing garments: - then accept their pledge of allegiance, and seek forgiveness for them from Allah for their sins after they pledge allegiance to you. Allah Forgiving to those servants of His who repent to him and He is merciful to them.

⑬ Since the Sūrah commenced with a warning against becoming allies with Allah's enemies, it ends with a warning against the same to reiterate what was said previously. Allah said: O you who have faith in Allah, and who act on what He has ordained for you, do not take as allies a people with whom Allah is angry. They do not have conviction in the afterlife. Instead they despair of it just like their despair of the return of their dead to them, because they reject resurrection.

The Column (Sūrah Al-Saff)

Themes of the Sūrah:

It focusses on motivating the believers to help the religion of Allah and to strive in His path.

Explanation:

① Whatever is in the heavens and whatever is on earth declares the transcendence and purity of Allah (may He be glorified) from everything that is not appropriate for Him. He is the Mighty whom none can overpower, Wise in His creating, decrees and laws.

② O you who have faith in Allah, why do you say: 'We did something,' when in reality you did not do it?! Like the statement of one of you: "I fought and struck with my sword,' whereas he did not fight and strike with his sword.

③ It is a most detested thing to Allah that you say what you do not do. It is only appropriate for a believer to be truthful with Allah, and for his actions to confirm his statements.

④ Allah loves the believers who fight in His path seeking His pleasure, in rows alongside one another as if they are a structure that it tightly compacted.

⑤ After Allah mentioned fighting and praised the believers who stand tightly together in fighting in His path, He mentioned the opposition that the people of Moses and Jesus displayed towards their messengers, as a warning to the believers against opposing their prophet, and He said: Remember, O Messenger, when Moses said to his people: O my people! Why do you hurt me by going against my instruction when you know that I am Allah's messenger to you?! When they moved away and deviated from the truth that he brought to them, Allah caused their hearts to move away from the truth and steadfastness. Allah does not guide to the truth a people who go against His obedience.

Beneficial Points:

1. The legitimacy of pledging allegiance to the person in charge to hear and obey and to be mindful of Allah.
2. Obedience to the person in charge is only in acceptable matters.
3. An evil end usually serves as a result of those whose actions betray their words.

وَإِذۡ قَالَ عِيسَى ٱبۡنُ مَرۡيَمَ يَٰبَنِيٓ إِسۡرَٰٓءِيلَ إِنِّي رَسُولُ ٱللَّهِ إِلَيۡكُم مُّصَدِّقٗا لِّمَا
بَيۡنَ يَدَيَّ مِنَ ٱلتَّوۡرَىٰةِ وَمُبَشِّرَۢا بِرَسُولٖ يَأۡتِي مِنۢ بَعۡدِي ٱسۡمُهُۥٓ أَحۡمَدُۖ فَلَمَّا
جَآءَهُم بِٱلۡبَيِّنَٰتِ قَالُواْ هَٰذَا سِحۡرٞ مُّبِينٞ ٦ وَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى
ٱللَّهِ ٱلۡكَذِبَ وَهُوَ يُدۡعَىٰٓ إِلَى ٱلۡإِسۡلَٰمِۚ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ
٧ يُرِيدُونَ لِيُطۡفِـُٔواْ نُورَ ٱللَّهِ بِأَفۡوَٰهِهِمۡ وَٱللَّهُ مُتِمُّ نُورِهِۦ وَلَوۡ كَرِهَ
ٱلۡكَٰفِرُونَ ٨ هُوَ ٱلَّذِيٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ
عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ ٩ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ هَلۡ أَدُلُّكُمۡ عَلَىٰ
تِجَٰرَةٖ تُنجِيكُم مِّنۡ عَذَابٍ أَلِيمٖ ١٠ تُؤۡمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ
فِي سَبِيلِ ٱللَّهِ بِأَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ١١
يَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡ وَيُدۡخِلۡكُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ وَمَسَٰكِنَ
طَيِّبَةٗ فِي جَنَّٰتِ عَدۡنٖۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ١٢ وَأُخۡرَىٰ تُحِبُّونَهَاۖ نَصۡرٞ
مِّنَ ٱللَّهِ وَفَتۡحٞ قَرِيبٞۗ وَبَشِّرِ ٱلۡمُؤۡمِنِينَ ١٣ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُوٓاْ
أَنصَارَ ٱللَّهِ كَمَا قَالَ عِيسَى ٱبۡنُ مَرۡيَمَ لِلۡحَوَارِيِّـۧنَ مَنۡ أَنصَارِيٓ إِلَى ٱللَّهِۖ
قَالَ ٱلۡحَوَارِيُّونَ نَحۡنُ أَنصَارُ ٱللَّهِۖ فَـَٔامَنَت طَّآئِفَةٞ مِّنۢ بَنِيٓ إِسۡرَٰٓءِيلَ
وَكَفَرَت طَّآئِفَةٞۖ فَأَيَّدۡنَا ٱلَّذِينَ ءَامَنُواْ عَلَىٰ عَدُوِّهِمۡ فَأَصۡبَحُواْ ظَٰهِرِينَ ١٤

⑥ Remember, O Messenger, when Jesus son of Mary (peace be upon him) said: O Israelites, I am Allah's messenger. He has sent me to you to confirm the Torah that was revealed before me. I am nothing new among the messengers. I have come to give the good news of a messenger who will come after me, whose name is Ahmad. When Jesus brought the evidence indicating his truthfulness to them, they said: 'This is clear magic, and we will never follow you.'

⑦ There is none who is more wrong than the one who makes up lies about Allah when he makes rivals for Him that he worships besides Him, whilst he is called to Islam, the religion of pure monotheism for Allah. Allah does not guide a people who wrong themselves by committing idolatry and sins to that in which lies their rectitude and righteousness.

⑧ These deniers want to extinguish Allah's light with the false statements and distortion of the truth that proceed from them. Allah will perfect His light despite them by making His religion triumph in the east and the west of the earth and by raising His word.

⑨ Allah is the One Who sent His messenger, Muhammad (peace be on him) with the religion of Islam, the religion of guidance and direction to good, the religion of beneficial knowledge and righteous action, so that He makes it prevail over all other religions despite the idolaters who hate for it to be established on earth.

⑩ O you who have faith in Allah, and act on what He has ordained for you, shall I show and guide you to a profitable trade, that will rescue you from a painful punishment.

⑪ This profitable trade is that you have faith in Allah and His messenger, and you strive in His path (may He be glorified) by spending your wealth and giving your lives to seek His pleasure. That action is better for you if you know, so rush towards it.

⑫ The profit of this trade is that Allah will forgive your sins and enter you into gardens under the palaces and trees of which rivers flow and He will enter you into pleasant homes in gardens of permanence from which you will not be transferred. That mentioned recompense is the supreme success to which no other success can come close.

⑬ Part of the profit of this trade is another feature that you love, which is immediate in this world, that Allah will assist you against your enemy, and He will give you an imminent victory which is the conquest of Makkah and other places. O Messengers, tell the believers about the victory that will please them in the world and the attainment of Paradise in the afterlife.

⑭ O you who have faith in Allah, and who act on what He has ordained for you, become Allah's helpers by helping His religion that was brought by your messenger, just as the disciples provided their help when Jesus (peace be upon him) told them: 'Who will be my helpers to Allah?' They replied to him at once: 'We are Allah's helpers.' So a group of the Israelites believed in Jesus (peace be upon him) and another group disbelieved. Then We supported those who believed in Jesus against those who rejected him and they became dominant.

Beneficial Points:

1. The previous messages brought the good news of our prophet (peace be upon him).
2. Empowering the religion is a divine practice.
3. Faith and striving in Allah's path are means to enter Paradise.
4. The believer's recompense from Allah, is sometimes quick and sometimes delayed.

سُورَةُ الجُمُعَةِ

ترتيبها ٦٢ آياتها ١١

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الحزب ٥٦

يُسَبِّحُ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ ٱلۡمَلِكِ ٱلۡقُدُّوسِ ٱلۡعَزِيزِ
ٱلۡحَكِيمِ ١ هُوَ ٱلَّذِي بَعَثَ فِي ٱلۡأُمِّيِّـۧنَ رَسُولٗا مِّنۡهُمۡ يَتۡلُواْ عَلَيۡهِمۡ
ءَايَٰتِهِۦ وَيُزَكِّيهِمۡ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَإِن كَانُواْ
مِن قَبۡلُ لَفِي ضَلَٰلٖ مُّبِينٖ ٢ وَءَاخَرِينَ مِنۡهُمۡ لَمَّا يَلۡحَقُواْ بِهِمۡۚ
وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٣ ذَٰلِكَ فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ
ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ٤ مَثَلُ ٱلَّذِينَ حُمِّلُواْ ٱلتَّوۡرَىٰةَ ثُمَّ لَمۡ
يَحۡمِلُوهَا كَمَثَلِ ٱلۡحِمَارِ يَحۡمِلُ أَسۡفَارَۢاۚ بِئۡسَ مَثَلُ ٱلۡقَوۡمِ
ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِ ٱللَّهِۚ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ
٥ قُلۡ يَٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓاْ إِن زَعَمۡتُمۡ أَنَّكُمۡ أَوۡلِيَآءُ لِلَّهِ مِن
دُونِ ٱلنَّاسِ فَتَمَنَّوُاْ ٱلۡمَوۡتَ إِن كُنتُمۡ صَٰدِقِينَ ٦ وَلَا يَتَمَنَّوۡنَهُۥٓ
أَبَدَۢا بِمَا قَدَّمَتۡ أَيۡدِيهِمۡۚ وَٱللَّهُ عَلِيمُۢ بِٱلظَّٰلِمِينَ ٧ قُلۡ
إِنَّ ٱلۡمَوۡتَ ٱلَّذِي تَفِرُّونَ مِنۡهُ فَإِنَّهُۥ مُلَٰقِيكُمۡۖ ثُمَّ تُرَدُّونَ
إِلَىٰ عَٰلِمِ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ٨

Themes of the Sūrah:

This Chapter focuses on making apparent Allah's favour on this nation by preferring it over others, guiding it with His Messenger after it was once misguided as well as containing a warning against resembling other than the people of Faith.

Explanation:

① All created things in the heavens and all created things on earth declare Allah's transcendence and purity from every attribute of deficiency that is not appropriate for Him. He is the Sovereign, Who is alone in His sovereignty, free from every deficiency, the Mighty Whom none can overpower, the Wise in His creating, decree and laws.

② He is the One Who sent amongst the Arabs, who could neither read nor write, a messenger from their own kind, reciting to them His verses, which He revealed to him, purifying them from disbelief and bad morals, teaching them the Qur'ān and teaching them the Sunnah. Prior to his being sent to them they were clearly misguided from the truth, as they used to worship idols, spill blood and sever family ties.

③ He sent this messenger to another people from the Arabs and others that have not come yet, but who are still to come. He is the Mighty Whom none can overpower, the Wise in His creating, laws and decree.

④ That which has been mentioned - about sending the messenger to the Arabs and to others - is Allah's grace that He gives to whoever He wishes. Allah possesses great favour and part of His great favour is the sending of the messenger of this nation to all of mankind.

⑤ After Allah mentioned His favour by sending the messenger and revealing the Qur'ān, He mentions the conduct of some of the followers of Moses (peace be upon him) who turned away from practicing on what was contained in the Torah, as a warning to this nation against following them, and He said: The example of the Jews who were charged with carrying out what was contained in the Torah and who left out what they were charged with, is like that of a donkey carrying huge books. It does not know what has been loaded onto it. Is it books or something else? How bad is the example of those who deny Allah's words. Allah does not guide people who do wrong to reach the truth.

⑥ Say, O Messenger: O you who have remained on Judaism after it was distorted, if you claim that you are Allah's friends, whom He has specifically chosen as friends to the exclusion of other people, then hope for death, so that He can quickly give you the honour He has chosen for you - according to your claim - if you are true in your claim that you are Allah's friends to the exclusion of other people.

⑦ They will never hope for death. Instead they will hope to remain forever in the world because of the disbelief, sins and wrong they did and the distortion and changes they made to the Torah. Allah knows those who do wrong. Nothing of their actions is hidden from Him and He will give them the recompense for that.

⑧ Say, O Messenger, to these Jews: The death from which you flee will inevitably catch up with you sooner or later. Then you will return on the Day of Resurrection to Allah, Who knows everything that is seen or unseen. Nothing is hidden from Him. He will then tell you about what you used to do in the world and give you the recompense for that.

Beneficial Points:

1. The state of the Arabs prior to Islam was in ignorance and loss.
2. The mission of our prophet (peace be upon him) included all men and jinn.
3. Refutation of the claim made by the Jews that they are Allah's friends, by challenging them to desire for death if they are true in their claim.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِيَ لِلصَّلَوٰةِ مِن يَوۡمِ ٱلۡجُمُعَةِ فَٱسۡعَوۡاْ
إِلَىٰ ذِكۡرِ ٱللَّهِ وَذَرُواْ ٱلۡبَيۡعَۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ
٩ فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِي ٱلۡأَرۡضِ وَٱبۡتَغُواْ
مِن فَضۡلِ ٱللَّهِ وَٱذۡكُرُواْ ٱللَّهَ كَثِيرٗا لَّعَلَّكُمۡ تُفۡلِحُونَ ١٠
وَإِذَا رَأَوۡاْ تِجَٰرَةً أَوۡ لَهۡوًا ٱنفَضُّوٓاْ إِلَيۡهَا وَتَرَكُوكَ قَآئِمٗاۚ قُلۡ مَا عِندَ
ٱللَّهِ خَيۡرٞ مِّنَ ٱللَّهۡوِ وَمِنَ ٱلتِّجَٰرَةِۚ وَٱللَّهُ خَيۡرُ ٱلرَّٰزِقِينَ ١١

سُورَةُ المُنَافِقُونَ

ترتيبها ٦٣ آياتها ١١

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِذَا جَآءَكَ ٱلۡمُنَٰفِقُونَ قَالُواْ نَشۡهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِۗ وَٱللَّهُ يَعۡلَمُ إِنَّكَ
لَرَسُولُهُۥ وَٱللَّهُ يَشۡهَدُ إِنَّ ٱلۡمُنَٰفِقِينَ لَكَٰذِبُونَ ١ ٱتَّخَذُوٓاْ
أَيۡمَٰنَهُمۡ جُنَّةٗ فَصَدُّواْ عَن سَبِيلِ ٱللَّهِۚ إِنَّهُمۡ سَآءَ مَا كَانُواْ
يَعۡمَلُونَ ٢ ذَٰلِكَ بِأَنَّهُمۡ ءَامَنُواْ ثُمَّ كَفَرُواْ فَطُبِعَ عَلَىٰ قُلُوبِهِمۡ فَهُمۡ
لَا يَفۡقَهُونَ ٣ ۞ وَإِذَا رَأَيۡتَهُمۡ تُعۡجِبُكَ أَجۡسَامُهُمۡۖ وَإِن يَقُولُواْ
تَسۡمَعۡ لِقَوۡلِهِمۡۖ كَأَنَّهُمۡ خُشُبٞ مُّسَنَّدَةٞۖ يَحۡسَبُونَ كُلَّ صَيۡحَةٍ
عَلَيۡهِمۡۚ هُمُ ٱلۡعَدُوُّ فَٱحۡذَرۡهُمۡۚ قَٰتَلَهُمُ ٱللَّهُۖ أَنَّىٰ يُؤۡفَكُونَ ٤

⑨ O you who have faith in Allah, and who act on what He has ordained for you, when the caller to prayer calls out on the day of Friday after the speaker ascends the pulpit, then hurry to the mosques to attend the speech and the prayer and leave trading, so that it does not distract you from obedience. That hurrying and leaving out trading after the call for the Friday prayer is better for you, O believers. If you know that, then fulfil what Allah has instructed you to do.

⑩ When you have completed the Friday prayer then spread out on earth searching for lawful earnings and the fulfilment of your needs, and seek of Allah's bounty by way of lawful earnings and lawful profit. Remember Allah abundantly during your search for provision and do not let your search for provision make you forget Allah's remembrance, in the hope that you will attain what you love and be saved from what you fear.

⑪ When some Muslims see a trade or entertainment they disperse, going out towards it and leave you, O Messenger, standing on the pulpit. Say, O Messenger-: The recompense for righteous action with Allah is better than the trade and entertainment that you go out towards. Allah is the best of providers.

The Hypocrites (Sūrah Al-Munafiqun)

Themes of the Sūrah:

It focusses on exposing the hypocrites and their attributes and showing their position on Islam and its followers, as a warning against them and resemblance to them.

Explanation:

① When the hypocrites, who outwardly profess Islam and inwardly conceal disbelief, come to your gathering, O Messenger, they say: 'We testify that you are truly the messenger of Allah.' Allah testifies that the hypocrites are lying in their claim that they testify from the depth of their hearts that you are His messenger.

② They have made the oaths that they swear on their claim of faith a cover and protection for them from being killed or imprisoned. They turned people away from faith by the doubts and rumours that they spread. Evil is the hypocrisy and false oaths that they perpetrate.

③ That is because they hypocritically professed faith, but faith did not reach their hearts, and then they secretly rejected Allah, so He put a seal on their hearts on account of their disbelief so that faith cannot enter it. Due to this seal they do not understand that in which lies their rectitude and righteousness.

④ When you see them, their appearance and form impresses you, because of the youthfulness and luxury they possess. If they speak, you listen to their speech because of its eloquence. As if they are propped-up timber in your gathering, O Messenger. They do not understand or pay heed to anything. They think that every sound is targeting them because of their cowardice. They are truly the enemy, so be careful, O Messenger, that they do not divulge a secret of yours or make a plot against you. May Allah curse them! How are they deluded from faith despite the clarity of its evidence and its glaring proof!

Beneficial Points:

1. The obligation of rushing to the Friday prayer after the call.
2. The prohibition of trading after the second call on the day of Friday.

وَإِذَا قِيلَ لَهُمۡ تَعَالَوۡاْ يَسۡتَغۡفِرۡ لَكُمۡ رَسُولُ ٱللَّهِ لَوَّوۡاْ رُءُوسَهُمۡ
وَرَأَيۡتَهُمۡ يَصُدُّونَ وَهُم مُّسۡتَكۡبِرُونَ ٥ سَوَآءٌ عَلَيۡهِمۡ
أَسۡتَغۡفَرۡتَ لَهُمۡ أَمۡ لَمۡ تَسۡتَغۡفِرۡ لَهُمۡ لَن يَغۡفِرَ ٱللَّهُ لَهُمۡۚ
إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ٦ هُمُ ٱلَّذِينَ يَقُولُونَ
لَا تُنفِقُواْ عَلَىٰ مَنۡ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّواْۗ وَلِلَّهِ
خَزَآئِنُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَلَٰكِنَّ ٱلۡمُنَٰفِقِينَ لَا يَفۡقَهُونَ
٧ يَقُولُونَ لَئِن رَّجَعۡنَآ إِلَى ٱلۡمَدِينَةِ لَيُخۡرِجَنَّ ٱلۡأَعَزُّ
مِنۡهَا ٱلۡأَذَلَّۚ وَلِلَّهِ ٱلۡعِزَّةُ وَلِرَسُولِهِۦ وَلِلۡمُؤۡمِنِينَ وَلَٰكِنَّ
ٱلۡمُنَٰفِقِينَ لَا يَعۡلَمُونَ ٨ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُلۡهِكُمۡ
أَمۡوَٰلُكُمۡ وَلَآ أَوۡلَٰدُكُمۡ عَن ذِكۡرِ ٱللَّهِۚ وَمَن يَفۡعَلۡ
ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ٩ وَأَنفِقُواْ مِن مَّا رَزَقۡنَٰكُم
مِّن قَبۡلِ أَن يَأۡتِيَ أَحَدَكُمُ ٱلۡمَوۡتُ فَيَقُولَ رَبِّ لَوۡلَآ أَخَّرۡتَنِيٓ
إِلَىٰٓ أَجَلٖ قَرِيبٖ فَأَصَّدَّقَ وَأَكُن مِّنَ ٱلصَّٰلِحِينَ ١٠ وَلَن
يُؤَخِّرَ ٱللَّهُ نَفۡسًا إِذَا جَآءَ أَجَلُهَاۚ وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ ١١

ترتيبها ٦٤ سُورَةُ التَّغَابُنِ آياتها ١٨

⑤ When these hypocrites are told: Come to the Messenger of Allah and apologize for what you've done, he will seek from Allah forgiveness for your sins, they turn their heads in mockery and jest, and you see them turning away from what they are instructed to do, whilst they are too proud to accept the truth and submit to it.

⑥ It is the same whether you, O Messenger, seek forgiveness for their sins or you do not seek forgiveness for them. Allah will never forgive their sins. Allah does not guide those who go against His obedience and who persist in disobeying Him.

⑦ They are the ones who say: "Do not spend your wealth on those poor people who are with the Messenger of Allah and the bedouins around Madina so that they disperse away from him."The treasures of the heavens and the earth belong to Allah alone. He grants them to whichever servants of His He wishes. But the hypocrites do not know that the treasures of provision are in His hand, may He be glorified.

⑧ Their leader, Abdullah bin Ubayy, says: If we return to Madina, the mighty - which is me and my people - will drive out the weak - which is Muhammad and his companions. To Allah alone belongs all might and to His Messenger and to the believers, and not to Abdullah bin Ubayy and his followers. But the hypocrites do not know that might belongs to Allah and to His Messenger and to the believers.

⑨ After Allah showed the keenness of the hypocrites on holding back from spending in order to prevent others from Allah's path, He warns the believers against doing the same and instructs them to spend in His path by saying: O you who have faith in Allah, and who act on what He has ordained for you, do not let your wealth nor your children distract you from the prayer or any of the other obligations of Islam. Those whose wealth and children distract them from the prayer and the other obligations that Allah has imposed on them, they are the true losers who will lose themselves and their families on the day of judgment.

⑩ Spend from the wealth that Allah has provided to you before death comes to one of you and he says to his Lord: Lord, if only You would reprieve me for a short while, I would give charity from my wealth in Allah's path and I would be one of Allah's righteous servants whose actions are righteous.

⑪ Allah(may He be glorified), will never reprieve a soul when its time comes and its life has ended. Allah is aware of what you do. Nothing of that is hidden from Him and He will recompense you for the same, if good then with good, and if evil then with bad.

Beneficial Points:

1. Turning away from advice and being arrogant are attributes of the hypocrites.
2. Honour is for Allah, His messenger and the believers and humiliation is for their enemies.
3. The danger of wealth and children is they preoccupy one from Allah's remembrance.
4. The obligation of rushing to do good deeds before death.

The Loss (Sūrah Al-Taghabun)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
يُسَبِّحُ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۖ لَهُ ٱلۡمُلۡكُ وَلَهُ ٱلۡحَمۡدُۖ
وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ١ هُوَ ٱلَّذِي خَلَقَكُمۡ فَمِنكُمۡ كَافِرٞ وَمِنكُم
مُّؤۡمِنٞۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٌ ٢ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ
بِٱلۡحَقِّ وَصَوَّرَكُمۡ فَأَحۡسَنَ صُوَرَكُمۡۖ وَإِلَيۡهِ ٱلۡمَصِيرُ ٣ يَعۡلَمُ
مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَيَعۡلَمُ مَا تُسِرُّونَ وَمَا تُعۡلِنُونَۚ وَٱللَّهُ
عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٤ أَلَمۡ يَأۡتِكُمۡ نَبَؤُاْ ٱلَّذِينَ كَفَرُواْ مِن قَبۡلُ
فَذَاقُواْ وَبَالَ أَمۡرِهِمۡ وَلَهُمۡ عَذَابٌ أَلِيمٞ ٥ ذَٰلِكَ بِأَنَّهُۥ كَانَت تَّأۡتِيهِمۡ
رُسُلُهُم بِٱلۡبَيِّنَٰتِ فَقَالُوٓاْ أَبَشَرٞ يَهۡدُونَنَا فَكَفَرُواْ وَتَوَلَّواْۖ وَّٱسۡتَغۡنَى
ٱللَّهُۚ وَٱللَّهُ غَنِيٌّ حَمِيدٞ ٦ زَعَمَ ٱلَّذِينَ كَفَرُوٓاْ أَن لَّن يُبۡعَثُواْۚ قُلۡ بَلَىٰ
وَرَبِّي لَتُبۡعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلۡتُمۡۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ ٧
فَـَٔامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِيٓ أَنزَلۡنَاۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ
٨ يَوۡمَ يَجۡمَعُكُمۡ لِيَوۡمِ ٱلۡجَمۡعِۖ ذَٰلِكَ يَوۡمُ ٱلتَّغَابُنِۗ وَمَن يُؤۡمِنۢ بِٱللَّهِ
وَيَعۡمَلۡ صَٰلِحٗا يُكَفِّرۡ عَنۡهُ سَيِّـَٔاتِهِۦ وَيُدۡخِلۡهُ جَنَّٰتٖ تَجۡرِي مِن
تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ٩

Themes of the Sūrah:

This Sūrah is invitation to the Faith and obedience (to Allah) and the teaching of good morals.

Explanation:

① All created things in the heavens and all created things on earth declare Allah's transcendence and purity from every attribute of deficiency that is not appropriate for Him. Sovereignty belongs to Him alone and there is no sovereign besides Him. Good praise is due to Him alone. He has power over all things. Nothing is outside His ability.

② He is the One Who created you, O people. Some of you reject Him, and their destination is the Fire, and some of you have faith in Him, and their destination is Paradise. Allah sees what you do. None of your actions are hidden from Him and He will give you the recompense for them.

③ He created the heavens and He created the earth with truth. He did not create them in vain. He formed you, O people - and made your forms beautiful as a favour and bounty from Him. If he wished, He could have made them ugly. To Him alone is the return on the Day of Judgement and He will give you the recompense of your actions, if good then with good, and if evil then with bad.

④ He knows whatever is in the heavens and He knows whatever is on earth. He knows the actions that you conceal and those that you reveal. Allah is the Knower of the good or bad that the hearts contain. Nothing of that is hidden from Him.

⑤ Has the news of the nations who denied before you not reached you, O idolaters - such as the people of Noah, the Ad, the Thamud and others. They tasted the punishment of the disbelief they had perpetrated in the world, and in the afterlife they will receive a painful punishment. Indeed, that has come to you. So take a lesson from their eventual outcome and repent to Allah before that which befell them befalls you.

⑥ That punishment which came on them, only came on them on account of the fact that their messengers used to bring clear evidence and glaring proof from Allah, but they said in denial of the fact that messengers could be from the human race: 'Are human beings going to guide us to the truth?!' So they disbelieved and turned away from having faith in them. But they did not harm Allah at all. Allah is in no need of their faith and obedience, because their obedience does not increase him in anything. Allah is Self-Sufficient and in no need of His servants. He is praiseworthy in His statements and actions.

⑦ Those who disbelieved in Allah claimed that Allah will not bring them back to life after their death. Say, O Messenger, to these people who deny resurrection: Indeed, by my Lord, you will be resurrected on the day of judgment. Then you will be told about what you used to do in the world. Resurrection is easy for Allah, for He had created you the first time. Thus, He is able to bring you back to life after your death for the reckoning and recompense.

⑧ So have faith, O people, in Allah and have faith in His Messenger. Have faith in the Qur'ān which I revealed to My messenger. Allah is aware of what you do. None of your actions are hidden from Him and He will give you the recompense for them. ⑨ Remember, O Messenger, the day when Allah will gather you on the Day of Judgement to give you the recompense for your actions. That is the day when the loss of the disbelievers will become clear, as the believers will inherit the homes of the people of the Fire in Paradise, and the people of the Fire will inherit the homes of the people of Paradise in the Fire. Those who have faith in Allah and do righteous deeds, Allah will remit their sins from them and enter them into gardens, under the palaces and trees of which rivers flow, to live in them forever and never to come out, the bliss of which will not end. That which they attained is the great success, which no other success can come close to.

Beneficial Points:

1. The division of people into the wretched and the fortunate.
2. Faith and good deeds are means to attaining success in the world and the afterlife.

وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِ
خَٰلِدِينَ فِيهَاۖ وَبِئۡسَ ٱلۡمَصِيرُ ١٠ مَآ أَصَابَ مِن مُّصِيبَةٍ
إِلَّا بِإِذۡنِ ٱللَّهِۗ وَمَن يُؤۡمِنۢ بِٱللَّهِ يَهۡدِ قَلۡبَهُۥۚ وَٱللَّهُ بِكُلِّ
شَيۡءٍ عَلِيمٞ ١١ وَأَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَۚ فَإِن
تَوَلَّيۡتُمۡ فَإِنَّمَا عَلَىٰ رَسُولِنَا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ١٢ ٱللَّهُ لَآ إِلَٰهَ
إِلَّا هُوَۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ١٣ يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ مِنۡ أَزۡوَٰجِكُمۡ وَأَوۡلَٰدِكُمۡ عَدُوّٗا
لَّكُمۡ فَٱحۡذَرُوهُمۡۚ وَإِن تَعۡفُواْ وَتَصۡفَحُواْ وَتَغۡفِرُواْ
فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ ١٤ إِنَّمَآ أَمۡوَٰلُكُمۡ وَأَوۡلَٰدُكُمۡ
فِتۡنَةٞۚ وَٱللَّهُ عِندَهُۥٓ أَجۡرٌ عَظِيمٞ ١٥ فَٱتَّقُواْ ٱللَّهَ مَا ٱسۡتَطَعۡتُمۡ
وَٱسۡمَعُواْ وَأَطِيعُواْ وَأَنفِقُواْ خَيۡرٗا لِّأَنفُسِكُمۡۗ وَمَن يُوقَ
شُحَّ نَفۡسِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ١٦ إِن تُقۡرِضُواْ
ٱللَّهَ قَرۡضًا حَسَنٗا يُضَٰعِفۡهُ لَكُمۡ وَيَغۡفِرۡ لَكُمۡۚ وَٱللَّهُ شَكُورٌ
حَلِيمٌ ١٧ عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ١٨

ترتيبها ٦٥ سُورَةُ الطَّلَاقِ آياتها ١٢

⑩ Those who disbelieved in Allah and reject My verses, which I revealed to My messenger, they are the people of the Fire who will remain there forever. What an evil destination is theirs!

⑪ No one is afflicted with any difficulty in himself, his wealth or his children except by Allah's decree and decision. Those who have faith in Allah and in His decree and decision, Allah guides their hearts to submit to his Command and to be pleased with His decree. Allah knows everything, nothing is hidden from Him.

⑫ Follow Allah and follow the Messenger. If you turn away from what the Messenger brought to you, then the sin of such turning away is to your detriment. The Messenger's duty is only to convey what I have instructed him to convey, and He has conveyed what he was instructed to convey.

⑬ Allah is the Being deserving of worship. There is no other being deserving of worship besides Him. Let the believers place their reliance in Allah alone in all their affairs.

⑭ O you who have faith in Allah, and who act on what He has ordained for you, among your wives and your children there is an enemy of yours, because they will distract you from the remembrance of Allah and striving in His path and they will discourage you. So be careful of their having an effect on you. If you overlook, ignore and cover up their mistakes, then Allah will forgive your sins and have mercy on you. The recompense will be of the same kind as the deed.

⑮ Your wealth and your children are a trial and test for you. They may entice you to earn the unlawful and leave out following Allah. Allah has with Him great reward for those who give preference to following Him over following their children and becoming occupied with wealth. This great recompense is Paradise.

⑯ So be mindful of Allah by fulfilling His instructions and avoiding His prohibitions as far as you can follow Him. Listen and follow Allah and His messenger. Spend your wealth, which Allah has provided to you, in avenues of good. Those whom Allah has protected from the greed of their souls, they are the ones who will attain what they desire and who will be saved from what they fear.

⑰ If you give Allah a good loan, by spending your wealth in His path, He will multiply the reward for you by making each good deed equal to ten of its like, up until seven hundred times or even more, and He will overlook your sins. Allah is Appreciative and gives huge reward for little action, and He is Forbearing and does not rush to punish.

⑱ Allah (may He be glorified) knows what is in the Ghaib and He knows what is present. Nothing of that is hidden from Him. He is the Mighty, Whom none can overpower, the Wise in His creating, decrees and laws.

Beneficial Points:

1. Belief in predestination is one of the pillars of faith.
2. The task of the messengers is to convey Allah's message. Guidance is in Allah's hands.
3. The need to be aware of the temptation of wealth and family.
4. Imposition of duties are within the limits of the capacity of the one on whom they are imposed.
5. The danger of innate greed.
6. Reward is multiplied for those who spend in Allah's path.

The Divorce (Sūrah Al-Ṭalāq)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا طَلَّقۡتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحۡصُواْ ٱلۡعِدَّةَۖ الحزب ٥٦
وَٱتَّقُواْ ٱللَّهَ رَبَّكُمۡۖ لَا تُخۡرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ وَلَا يَخۡرُجۡنَ إِلَّآ أَن
يَأۡتِينَ بِفَٰحِشَةٖ مُّبَيِّنَةٖۚ وَتِلۡكَ حُدُودُ ٱللَّهِۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ
فَقَدۡ ظَلَمَ نَفۡسَهُۥۚ لَا تَدۡرِي لَعَلَّ ٱللَّهَ يُحۡدِثُ بَعۡدَ ذَٰلِكَ أَمۡرٗا ١
فَإِذَا بَلَغۡنَ أَجَلَهُنَّ فَأَمۡسِكُوهُنَّ بِمَعۡرُوفٍ أَوۡ فَارِقُوهُنَّ بِمَعۡرُوفٖ
وَأَشۡهِدُواْ ذَوَيۡ عَدۡلٖ مِّنكُمۡ وَأَقِيمُواْ ٱلشَّهَٰدَةَ لِلَّهِۚ ذَٰلِكُمۡ يُوعَظُ
بِهِۦ مَن كَانَ يُؤۡمِنُ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ
مَخۡرَجٗا ٢ وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ وَمَن يَتَوَكَّلۡ عَلَى ٱللَّهِ
فَهُوَ حَسۡبُهُۥٓۚ إِنَّ ٱللَّهَ بَٰلِغُ أَمۡرِهِۦۚ قَدۡ جَعَلَ ٱللَّهُ لِكُلِّ شَيۡءٖ
قَدۡرٗا ٣ وَٱلَّٰٓـِٔي يَئِسۡنَ مِنَ ٱلۡمَحِيضِ مِن نِّسَآئِكُمۡ إِنِ
ٱرۡتَبۡتُمۡ فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشۡهُرٖ وَٱلَّٰٓـِٔي لَمۡ يَحِضۡنَۚ وَأُوْلَٰتُ
ٱلۡأَحۡمَالِ أَجَلُهُنَّ أَن يَضَعۡنَ حَمۡلَهُنَّۚ وَمَن يَتَّقِ ٱللَّهَ
يَجۡعَل لَّهُۥ مِنۡ أَمۡرِهِۦ يُسۡرٗا ٤ ذَٰلِكَ أَمۡرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيۡكُمۡۚ
وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرۡ عَنۡهُ سَيِّـَٔاتِهِۦ وَيُعۡظِمۡ لَهُۥٓ أَجۡرًا ٥

Topic of the Sūrah:

Emphasis on giving importance to the issue of divorce and its laws, whilst also mentioning the consequences of Allah-consciousness and trespassing the limits of Allah.

Explanation:

① O Prophet! If you or any of the men from your nation intend to divorce your wives, then he should issue a divorce to her considering her waiting period. That is that the divorce should be issued in a period of purity between two separate menses, in which he has not had sexual relations with her. Also, keep track of the waiting period, so that you are able to take your wives back within it if you intend to do so. And be mindful of Allah by fulfilling His commands and refraining from the things He has not allowed; do not force your divorced wives out of the homes they live in, until their waiting periods finish, except if they commit an obvious shameful act i.e. adultery. Those are the limits of Allah He has set for His servants; whoever trespasses the limits of Allah has indeed, oppressed himself by placing himself in a situation of doom, because of disobeying his Lord. O divorcée! You do not know, perhaps Allah may create a longing in the heart of the spouse, and he may take his wife back.

② So when they draw nearer to the end of their waiting periods, take them back if you long to do so, while maintaining the best of conduct, or do not take them back until their waiting periods finish and they gain control over their own affairs, after fulfilling for them their rights. And if you intend to either take them back or separate from them, make two honest people from among you witness it to dispel any dispute in future. O witnesses! Give testimony seeking the pleasure of Allah. These laws are mentioned to remind those that bring faith in Allah and in the Day of Judgement, because it is them who truly benefit from reminders and advice. And whoever is mindful of Allah by fulfilling His commands and refraining from the things He has not allowed, Allah will create an exit for him from every difficulty and worry.

③ And He will provide for him in ways he did not even imagine, nor had ever thought of. Whoever relies on Allah in his matters, He will be sufficient for him. Indeed, Allah will make His decision come to pass; nothing makes him incapable nor does He miss anything. He has appointed a fixed time for everything, so the severity and ease both have fixed times; they are never permanent on the human.

④ As for those divorcées who have no hope in menstruating due to old age, if you doubt in the manner of calculating their waiting period, then it is three months. Likewise, the waiting period of girls who have not reached the age of puberty and hence do not menstruate, their waiting period will also be three months. As for pregnant women, their waiting period after divorce or being widowed is when they give birth. Whoever is mindful of Allah by fulfilling His commands and refraining from the things He has not allowed, Allah will make his affairs easy for him and make easy every difficult matter.

⑤ O believers! The aforementioned laws of divorce, revocation and waiting periods are the laws of Allah which He has revealed upon you so that you may implement them. And whoever is mindful of Allah by fulfilling his commands and refraining from the things He has not allowed, Allah will erase the bad deeds that he committed from his record and grant him a great reward in the afterlife, i.e. Paradise and everlasting blessings.

Beneficial Points:

1. Address to the Prophet (peace be upon him) is an address to his nation also, as long as there is no exclusivity established. 2. It is obligatory to provide shelter and expenses to wife one have issued a revocable divorce to. 3. It is only possible to revoke a revocable divorce before the waiting period finishes. 4. It is advisable to appoint witnesses to prevent disputes. 5. The waiting period of a divorced woman with whom marriage has been consummated is three months is she does not menstruate due to old or young age. 6. The waiting period of a pregnant woman who has either been divorced or widowed, is until she gives birth. 7. There are numerous benefits of Allah-consciousness, and it is a great quality.

أَسۡكِنُوهُنَّ مِنۡ حَيۡثُ سَكَنتُم مِّن وُجۡدِكُمۡ وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُواْ
عَلَيۡهِنَّۚ وَإِن كُنَّ أُوْلَٰتِ حَمۡلٖ فَأَنفِقُواْ عَلَيۡهِنَّ حَتَّىٰ يَضَعۡنَ حَمۡلَهُنَّۚ فَإِنۡ
أَرۡضَعۡنَ لَكُمۡ فَـَٔاتُوهُنَّ أُجُورَهُنَّ وَأۡتَمِرُواْ بَيۡنَكُم بِمَعۡرُوفٖۖ وَإِن
تَعَاسَرۡتُمۡ فَسَتُرۡضِعُ لَهُۥٓ أُخۡرَىٰ ٦ لِيُنفِقۡ ذُو سَعَةٖ مِّن سَعَتِهِۦۖ وَمَن
قُدِرَ عَلَيۡهِ رِزۡقُهُۥ فَلۡيُنفِقۡ مِمَّآ ءَاتَىٰهُ ٱللَّهُۚ لَا يُكَلِّفُ ٱللَّهُ نَفۡسًا إِلَّا
مَآ ءَاتَىٰهَاۚ سَيَجۡعَلُ ٱللَّهُ بَعۡدَ عُسۡرٖ يُسۡرٗا ٧ وَكَأَيِّن مِّن قَرۡيَةٍ عَتَتۡ
عَنۡ أَمۡرِ رَبِّهَا وَرُسُلِهِۦ فَحَاسَبۡنَٰهَا حِسَابٗا شَدِيدٗا وَعَذَّبۡنَٰهَا عَذَابٗا
نُّكۡرٗا ٨ فَذَاقَتۡ وَبَالَ أَمۡرِهَا وَكَانَ عَٰقِبَةُ أَمۡرِهَا خُسۡرًا ٩ أَعَدَّ ٱللَّهُ
لَهُمۡ عَذَابٗا شَدِيدٗاۖ فَٱتَّقُواْ ٱللَّهَ يَٰٓأُوْلِي ٱلۡأَلۡبَٰبِ ٱلَّذِينَ ءَامَنُواْۚ قَدۡ أَنزَلَ
ٱللَّهُ إِلَيۡكُمۡ ذِكۡرٗا ١٠ رَّسُولٗا يَتۡلُواْ عَلَيۡكُمۡ ءَايَٰتِ ٱللَّهِ مُبَيِّنَٰتٖ لِّيُخۡرِجَ
ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِۚ وَمَن يُؤۡمِنۢ
بِٱللَّهِ وَيَعۡمَلۡ صَٰلِحٗا يُدۡخِلۡهُ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ
فِيهَآ أَبَدٗاۖ قَدۡ أَحۡسَنَ ٱللَّهُ لَهُۥ رِزۡقًا ١١ ٱللَّهُ ٱلَّذِي خَلَقَ سَبۡعَ سَمَٰوَٰتٖ
وَمِنَ ٱلۡأَرۡضِ مِثۡلَهُنَّۖ يَتَنَزَّلُ ٱلۡأَمۡرُ بَيۡنَهُنَّ لِتَعۡلَمُوٓاْ أَنَّ ٱللَّهَ عَلَىٰ
كُلِّ شَيۡءٖ قَدِيرٞ وَأَنَّ ٱللَّهَ قَدۡ أَحَاطَ بِكُلِّ شَيۡءٍ عِلۡمَۢا ١٢

After Allah mentioned the laws of divorce and revocation, He then mentions the laws of providing expenses and shelter, saying:

⑥ After Allah mentioned the laws of divorce and revocation, He then mentions the laws of providing expenses and shelter, saying: O husbands! House them wherever you yourselves live, according to your means; Allah does not burden you with anything other than that. Do not put any restriction in expenses and shelter upon them, hoping to place them in difficulty. If the divorcée is pregnant, spend on her until she gives birth, and if she breastfeeds your child for you then give her the wage of her breastfeeding. Come to a mutual agreement over the matter of the wage with appropriate courtesy; if the husband shows miserliness in the wage the wife wants, or if she shows greed and is not content with anything except her demands, then the father of the child should hire a foster mother who breastfeeds his child for him.

⑦ Whoever has abundance in wealth should spend well on the wife he has divorced and upon his child; and whoever is financially restricted should spend according to what Allah has given him. Allah does not burden any soul except with what He has provided it with, never does He burden them with more than that or more than the strength it holds. Allah will soon create abundance and independence after his difficult state.

⑧ After Allah mentioned a set of commands, He then warns against turning away from them and mentions the evil outcome of doing so. He says: There are many communities whom I took to account severely for their evil deeds, after they had disobeyed the commands of their Lord may He be glorified and His Messengers (peace be upon them). I also punished them with a horrible punishment in the world and the afterlife.

⑨ So they tasted the outcome of their evil deeds, and their finale was losing out in the world and losing out in the afterlife.

⑩ Allah has prepared for them a strong punishment, so be mindful of Allah, O people of intelligence, who have faith in Allah and His Messenger - by fulfilling His commands and refraining from the things He has not allowed, so that the same punishment that afflicted them does not afflict you as well. Verily Allah has revealed a reminder that reminds you of the evil outcome of disobeying Him, and the good outcome of obeying him.

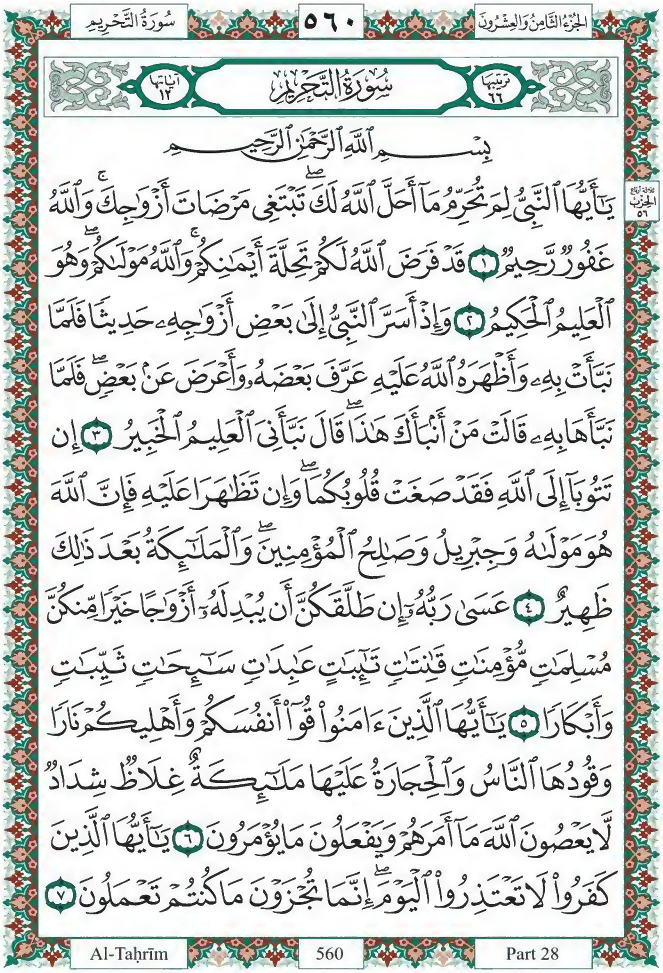
⑪ This reminder is a Messenger of His who recites His clear verses to you, wherein there is no ambiguity, in the hope that he removes those who have faith in Allah and believe in His Messenger and do good deeds, from the darkness of deviance into the light of guidance. And whoever has faith in Allah and does good deeds, Allah will enter them into gardens under the palaces and trees of which rivers flow, and wherein they will reside forever. Verily Allah will sustain them well by entering them into a Paradise, the bounties of which shall never finish.

⑫ Allah is the one who created the seven heavens. He also created seven earths just like He created seven heavens. His instructions related to matters of the universe and religion descend through the heavens. Perhaps this will make you realise that Allah is capable of everything, and that He be glorified has encompassed everything with His knowledge; nothing is hidden from Him in the heavens or the earth.

Beneficial Points:

1. It is obligatory to provide shelter and expenses for a woman issued a revocable divorce, as long as she remains in her waiting period. It is also obligatory for a pregnant divorcée.
2. There is no obligation upon a divorced woman who has given birth to breastfeed the child.
3. The burden of obligation is only issued according to one’s capability.
4. It is established that there are seven earths.

The Prohibition (Sūrah Al-Taḥrīm)



الجزء الثامن والعشرون ٥٦٠ سورة التحريم

سورة التحريم

ترتيبها ٦٦ آياتها ١٢

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

علامة أرباع الحزب ٥٦

يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَۖ تَبۡتَغِي مَرۡضَاتَ أَزۡوَٰجِكَۚ وَٱللَّهُ
غَفُورٞ رَّحِيمٞ ١ قَدۡ فَرَضَ ٱللَّهُ لَكُمۡ تَحِلَّةَ أَيۡمَٰنِكُمۡۚ وَٱللَّهُ مَوۡلَىٰكُمۡۖ وَهُوَ
ٱلۡعَلِيمُ ٱلۡحَكِيمُ ٢ وَإِذۡ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعۡضِ أَزۡوَٰجِهِۦ حَدِيثٗا فَلَمَّا
نَبَّأَتۡ بِهِۦ وَأَظۡهَرَهُ ٱللَّهُ عَلَيۡهِ عَرَّفَ بَعۡضَهُۥ وَأَعۡرَضَ عَنۢ بَعۡضٖۖ فَلَمَّا
نَبَّأَهَا بِهِۦ قَالَتۡ مَنۡ أَنۢبَأَكَ هَٰذَاۖ قَالَ نَبَّأَنِيَ ٱلۡعَلِيمُ ٱلۡخَبِيرُ ٣ إِن
تَتُوبَآ إِلَى ٱللَّهِ فَقَدۡ صَغَتۡ قُلُوبُكُمَاۖ وَإِن تَظَٰهَرَا عَلَيۡهِ فَإِنَّ ٱللَّهَ
هُوَ مَوۡلَىٰهُ وَجِبۡرِيلُ وَصَٰلِحُ ٱلۡمُؤۡمِنِينَۖ وَٱلۡمَلَٰٓئِكَةُ بَعۡدَ ذَٰلِكَ
ظَهِيرٌ ٤ عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبۡدِلَهُۥٓ أَزۡوَٰجًا خَيۡرٗا مِّنكُنَّ
مُسۡلِمَٰتٖ مُّؤۡمِنَٰتٖ قَٰنِتَٰتٖ تَٰٓئِبَٰتٍ عَٰبِدَٰتٖ سَٰٓئِحَٰتٖ ثَيِّبَٰتٖ
وَأَبۡكَارٗا ٥ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا
وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ عَلَيۡهَا مَلَٰٓئِكَةٌ غِلَاظٞ شِدَادٞ
لَّا يَعۡصُونَ ٱللَّهَ مَآ أَمَرَهُمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ ٦ يَٰٓأَيُّهَا ٱلَّذِينَ
كَفَرُواْ لَا تَعۡتَذِرُواْ ٱلۡيَوۡمَۖ إِنَّمَا تُجۡزَوۡنَ مَا كُنتُمۡ تَعۡمَلُونَ ٧

Al-Taḥrīm 560 Part 28

Topic of the Sūrah:

Emphasis on spiritually developing the Prophetic household, so that it becomes exemplary for a family and community.

Explanation:

① O Messenger! Why do you make impermissible that which Allah has made permissible for you, i.e. making use of your servant girl Mariah, wanting to please your wives in doing so after they expressed protective jealousy over her? Allah is Forgiving towards you and is Merciful to you.

② Verily, Allah has legislated for you to break your oaths by giving expiation if you find something better than the oaths your took or if you go against them. Allah is your helper and He is The Knower of your circumstances and what is best for you; He is The Wise in His legislation and decree.

③ And remember when the Prophet (peace be upon him) mentioned something only to Ḥafṣah, and that was that he will never again go close to his wife Mariah. So after Ḥafṣah informed ‘Ā’ishah of the information, and Allah informed His Messenger of his secret having been spread, he reprimanded Ḥafṣah and told her part of what she had said, not mentioning another. So she asked him, “Who informed you of this?” He replied, “The Knower of everything and The Aware of every hidden thing informed me of it.”

④ It is your duty that you both repent, because your hearts have inclined towards liking something the Messenger of Allah (peace be upon him) disliked, i.e. staying away from his servant girl and forbidding her upon himself. And if you insist upon joining forces against him, then know that Allah is his guardian and helper, and so is Gabriel and the best of believers. The angels are also his helpers and supporters after Allah against those who cause inconvenience to him.

⑤ It is very likely that if His Messenger was to divorce both of you, Allah may He be glorified will give him wives better than you, who are submissive to his instructions, believing in Allah and His Messenger, obedient to Allah, repenting of their sins, devoted to their Lord, fasting; previously married and virgins whom no one except the Messenger has touched. However, he did not divorce them.

⑥ O those who have faith in Allah and act according to what He has legislated for them! Put up a barrier for yourselves and your families against a huge fire which is stoked with people and stones. Appointed over this fire are tough angels who are harsh to whoever enters it. They do not disobey the command of Allah when He commands them, and they do whatever He commands them to do without hesitation or showing weakness.

⑦ The disbelievers will be told on the day of resurrection: O you who have disbelieved in Allah! Do not make excuses today for the disbelief and sins you used to commit, because your excuses will not be accepted. Today, you will be requited only for the disbelief in Allah and rejection of His Messengers you used to perpetrate in the world.

Beneficial Points:

1. Expiation for oaths has been legislated.
2. Allah mentions the status of the Prophet (peace be upon him) according to his Lord, and His defending him.
3. A believer is responsible for himself and his family.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ تُوبُوٓاْ إِلَى ٱللَّهِ تَوۡبَةٗ نَّصُوحًا عَسَىٰ رَبُّكُمۡ
أَن يُكَفِّرَ عَنكُمۡ سَيِّـَٔاتِكُمۡ وَيُدۡخِلَكُمۡ جَنَّٰتٖ تَجۡرِي
مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ يَوۡمَ لَا يُخۡزِي ٱللَّهُ ٱلنَّبِيَّ وَٱلَّذِينَ ءَامَنُواْ
مَعَهُۥۖ نُورُهُمۡ يَسۡعَىٰ بَيۡنَ أَيۡدِيهِمۡ وَبِأَيۡمَٰنِهِمۡ يَقُولُونَ رَبَّنَآ
أَتۡمِمۡ لَنَا نُورَنَا وَٱغۡفِرۡ لَنَآۖ إِنَّكَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٨
يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلۡكُفَّارَ وَٱلۡمُنَٰفِقِينَ وَٱغۡلُظۡ عَلَيۡهِمۡۚ
وَمَأۡوَىٰهُمۡ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمَصِيرُ ٩ ضَرَبَ ٱللَّهُ مَثَلٗا
لِّلَّذِينَ كَفَرُواْ ٱمۡرَأَتَ نُوحٖ وَٱمۡرَأَتَ لُوطٖۖ كَانَتَا تَحۡتَ
عَبۡدَيۡنِ مِنۡ عِبَادِنَا صَٰلِحَيۡنِ فَخَانَتَاهُمَا فَلَمۡ يُغۡنِيَا عَنۡهُمَا
مِنَ ٱللَّهِ شَيۡـٔٗا وَقِيلَ ٱدۡخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ١٠
وَضَرَبَ ٱللَّهُ مَثَلٗا لِّلَّذِينَ ءَامَنُواْ ٱمۡرَأَتَ فِرۡعَوۡنَ إِذۡ
قَالَتۡ رَبِّ ٱبۡنِ لِي عِندَكَ بَيۡتٗا فِي ٱلۡجَنَّةِ وَنَجِّنِي مِن فِرۡعَوۡنَ
وَعَمَلِهِۦ وَنَجِّنِي مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ١١ وَمَرۡيَمَ ٱبۡنَتَ
عِمۡرَٰنَ ٱلَّتِيٓ أَحۡصَنَتۡ فَرۡجَهَا فَنَفَخۡنَا فِيهِ مِن رُّوحِنَا
وَصَدَّقَتۡ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتۡ مِنَ ٱلۡقَٰنِتِينَ ١٢

⑧ O those who have faith in Allah and act according to what He has legislated for them! Repent to Allah sincerely for your sins; Allah will erase your sins from your records and enter you into gardens on the, under the palaces and trees of which rivers flow, on the Day of Judgement: a day on which Allah will not humiliate the Prophet nor those who had faith with him, by entering them into the hellfire. Rather, their light will shine in front of them and their right sides on the Bridge, and they will be saying: “O our Lord! Perfect for us our light so that we can enter Paradise and not be like the hypocrites whose light dies out at the Bridge; and forgive our sins for us, because You are indeed, capable of everything. You are not incapable of perfecting our light and forgiving our sins.”

⑨ O Messenger! Strive against the disbelievers with the sword, and against the hypocrites with your tongue and upholding the punishments. And be harsh against them so that they fear you. The abode they will end up in on the Day of Judgement is hell, and that abode is a very evil abode indeed.

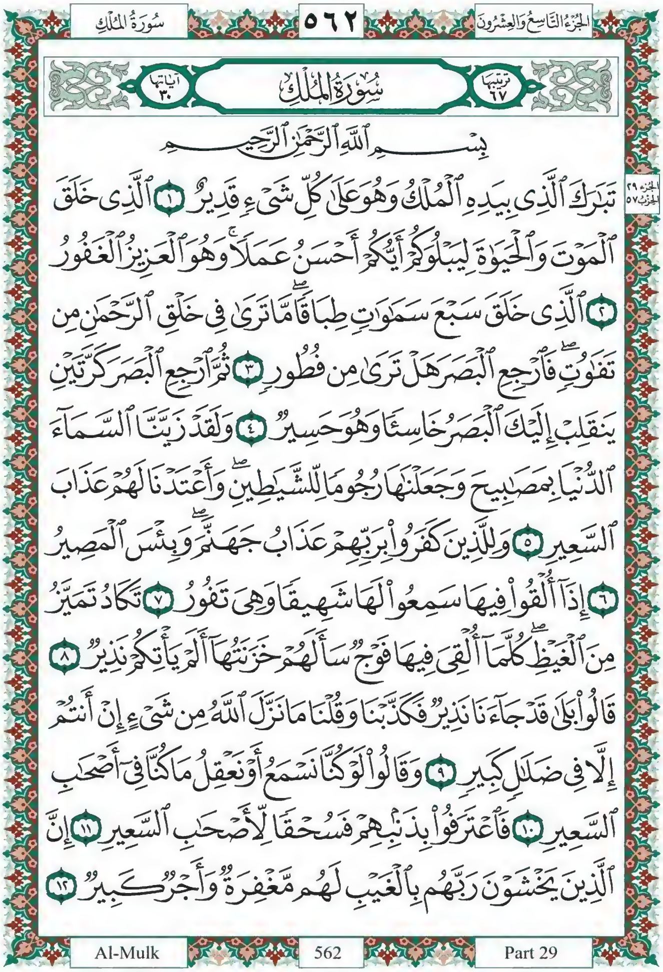
⑩ Allah gives an example of those who disbelieve in Allah and His Messenger that their relationship with the believers will not benefit them in any condition: the example of the two wives of two of the prophets of Allah: the wives of Noah and Lot. For verily they were wives to two pious servants, but they deceived their husbands by preventing from the path of Allah and helping the people of disbelief from their nations. Their being wives of these two pious servants did not help them, and it will be said to them: “Enter into the hellfire amongst the disbelievers and transgressors entering it.”

⑪ And Allah also mentions an example to those who have faith in Him and His Messengers, that their connections with the disbelievers will not harm them or affect them as long as they remain steadfast upon the truth: the example of the wife of Pharaoh when she said: “O my Lord! Build a house for me near You in Paradise, and save me from the tyranny of Pharaoh, his might and his evil deeds; and save me also from the people who wrong themselves by following him in his transgression and oppression.”

⑫ And Allah also mentions an example for those who have faith in Him and His Messengers, in the condition of Mary the daughter of ‘Imrān who safeguarded her private parts from fornication, so Allah commanded Gabriel to blow into her due to which she fell pregnant through the power of Allah with Jesus the son of Mary, without a father. She also believed in the religions of Allah and the books revealed to His Messengers, and she was obedient to Allah by fulfilling His commands and refraining from the things He did not allow.

Beneficial Points:

1. Sincere repentance is a means of every goodness.
2. Relationships through allegiance or blood will not benefit on the Day of Judgement if there is a difference in religion.
3. Chastity and keeping far away from suspicion are among the qualities of pious believing women.



سُورَةُ المُلْكِ
آيَاتُهَا ٣٠ ترتيبها ٦٧

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الجزء ٢٩ الحزب ٥٧

تَبَٰرَكَ ٱلَّذِي بِيَدِهِ ٱلۡمُلۡكُ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ١ ٱلَّذِي خَلَقَ
ٱلۡمَوۡتَ وَٱلۡحَيَوٰةَ لِيَبۡلُوَكُمۡ أَيُّكُمۡ أَحۡسَنُ عَمَلٗاۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡغَفُورُ
٢ ٱلَّذِي خَلَقَ سَبۡعَ سَمَٰوَٰتٖ طِبَاقٗاۖ مَّا تَرَىٰ فِي خَلۡقِ ٱلرَّحۡمَٰنِ مِن
تَفَٰوُتٖۖ فَٱرۡجِعِ ٱلۡبَصَرَ هَلۡ تَرَىٰ مِن فُطُورٖ ٣ ثُمَّ ٱرۡجِعِ ٱلۡبَصَرَ كَرَّتَيۡنِ
يَنقَلِبۡ إِلَيۡكَ ٱلۡبَصَرُ خَاسِئٗا وَهُوَ حَسِيرٞ ٤ وَلَقَدۡ زَيَّنَّا ٱلسَّمَآءَ
ٱلدُّنۡيَا بِمَصَٰبِيحَ وَجَعَلۡنَٰهَا رُجُومٗا لِّلشَّيَٰطِينِۖ وَأَعۡتَدۡنَا لَهُمۡ عَذَابَ
ٱلسَّعِيرِ ٥ وَلِلَّذِينَ كَفَرُواْ بِرَبِّهِمۡ عَذَابُ جَهَنَّمَۖ وَبِئۡسَ ٱلۡمَصِيرُ
٦ إِذَآ أُلۡقُواْ فِيهَا سَمِعُواْ لَهَا شَهِيقٗا وَهِيَ تَفُورُ ٧ تَكَادُ تَمَيَّزُ
مِنَ ٱلۡغَيۡظِۖ كُلَّمَآ أُلۡقِيَ فِيهَا فَوۡجٞ سَأَلَهُمۡ خَزَنَتُهَآ أَلَمۡ يَأۡتِكُمۡ نَذِيرٞ ٨
قَالُواْ بَلَىٰ قَدۡ جَآءَنَا نَذِيرٞ فَكَذَّبۡنَا وَقُلۡنَا مَا نَزَّلَ ٱللَّهُ مِن شَيۡءٍ إِنۡ أَنتُمۡ
إِلَّا فِي ضَلَٰلٖ كَبِيرٖ ٩ وَقَالُواْ لَوۡ كُنَّا نَسۡمَعُ أَوۡ نَعۡقِلُ مَا كُنَّا فِيٓ أَصۡحَٰبِ
ٱلسَّعِيرِ ١٠ فَٱعۡتَرَفُواْ بِذَنۢبِهِمۡ فَسُحۡقٗا لِّأَصۡحَٰبِ ٱلسَّعِيرِ ١١ إِنَّ
ٱلَّذِينَ يَخۡشَوۡنَ رَبَّهُم بِٱلۡغَيۡبِ لَهُم مَّغۡفِرَةٞ وَأَجۡرٞ كَبِيرٞ ١٢

Topic of the Sūrah:

Emphasis on making clear the perfection of the kingdom of Allah and His power, whilst encouraging fearing Him and warning against his punishment.

Explanation:

① The goodness of Allah who solely possesses the kingdom is great and abundant. He is capable of everything, Nothing is outside His ability.

② The one who created death and life to test you, O people, which one of you is better in terms of actions. He is the Almighty who no one can overpower; the Forgiving of the sins of whichever of His servants repents to him.

③ The one who created the seven heavens, each one layered above the one before it without touching it. O observer! You will not witness any discrepancy or misappropriation in the creation of Allah. So look again, do you see cracks or splits? You will never see them; you will only see a perfect, masterful creation.

④ Then, look again time after time; your eyesight will return humiliated without having found any defect or fault in the creation of the heaven; exhausted without being able to see.

⑤ And verily I adorned the nearest sky to the earth with shining stars, making them shoot and repelling with them the satans with them who try to eavesdrop. I have also prepared for them a blazing fire in the afterlife.

⑥ And for those who disbelieve in their Lord, on the Day of Judgement there is the punishment of a raging fire. Very evil is place they will return to.

⑦ When they will be thrown into the hellfire, they will hear an extremely evil sound: it will be bubbling like a boiling pot.

⑧ It almost bursts within itself and comes apart due to its extreme rage over those that are thrown into it. Each time a group is thrown into it from the disbelievers, the angels appointed over it will ask them scoldingly: “Did a Messenger not come to you in the world, warning you of the punishment of Allah?”

⑨ The disbelievers will say, “Indeed! A Messenger did come to us warning us of the punishment of Allah but we rejected him, and we said to him, “Allah did not reveal any revelation. O Messengers! You are in nothing but clear deviance from the truth.””

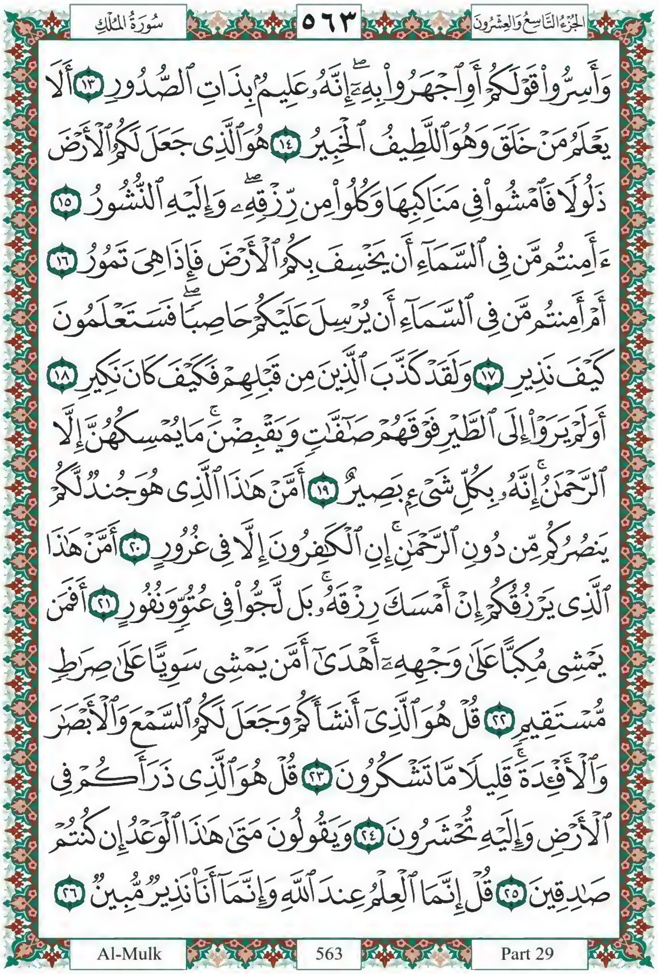
⑩ The disbelievers will say, “If we had listened attentively, or had thought clearly like the one who can differentiate the truth from falsehood, we would not have been amongst the people of the hellfire. Rather, we would have had faith in the Messengers and believed in whatever they brought, being from the people of Paradise.”

⑪ So they will confess against themselves to having disbelieved and rejected, thereby being worthy of the hellfire. So away with the people of the hellfire!

⑫ After Allah mentions the traits of the disbelievers and their requital, he follows it up with mentioning the qualities of the people of faith and their requital, saying: “Indeed, those who fear Allah in privacy, they will be forgiven for their sins and will get a great reward, i.e. Paradise.”

Beneficial Points:

1. Allah created death and life to test the actions of His servants.
2. Allah’s creation is free of any faults; it is perfect.
3. Hell will be furious with the disbelievers and angry, in protective jealousy for Allah may He be glorified.
4. Confession is a clear evidence against the confessor.



وَأَسِرُّواْ قَوۡلَكُمۡ أَوِ ٱجۡهَرُواْ بِهِۦٓۖ إِنَّهُۥ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ١٣ أَلَا
يَعۡلَمُ مَنۡ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلۡخَبِيرُ ١٤ هُوَ ٱلَّذِي جَعَلَ لَكُمُ ٱلۡأَرۡضَ
ذَلُولٗا فَٱمۡشُواْ فِي مَنَاكِبِهَا وَكُلُواْ مِن رِّزۡقِهِۦۖ وَإِلَيۡهِ ٱلنُّشُورُ ١٥
ءَأَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يَخۡسِفَ بِكُمُ ٱلۡأَرۡضَ فَإِذَا هِيَ تَمُورُ ١٦
أَمۡ أَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يُرۡسِلَ عَلَيۡكُمۡ حَاصِبٗاۖ فَسَتَعۡلَمُونَ
كَيۡفَ نَذِيرِ ١٧ وَلَقَدۡ كَذَّبَ ٱلَّذِينَ مِن قَبۡلِهِمۡ فَكَيۡفَ كَانَ نَكِيرِ ١٨
أَوَلَمۡ يَرَوۡاْ إِلَى ٱلطَّيۡرِ فَوۡقَهُمۡ صَٰٓفَّٰتٖ وَيَقۡبِضۡنَۚ مَا يُمۡسِكُهُنَّ إِلَّا
ٱلرَّحۡمَٰنُۚ إِنَّهُۥ بِكُلِّ شَيۡءِۭ بَصِيرٌ ١٩ أَمَّنۡ هَٰذَا ٱلَّذِي هُوَ جُندٞ لَّكُمۡ
يَنصُرُكُم مِّن دُونِ ٱلرَّحۡمَٰنِۚ إِنِ ٱلۡكَٰفِرُونَ إِلَّا فِي غُرُورٍ ٢٠ أَمَّنۡ هَٰذَا
ٱلَّذِي يَرۡزُقُكُمۡ إِنۡ أَمۡسَكَ رِزۡقَهُۥۚ بَل لَّجُّواْ فِي عُتُوّٖ وَنُفُورٍ ٢١ أَفَمَن
يَمۡشِي مُكِبًّا عَلَىٰ وَجۡهِهِۦٓ أَهۡدَىٰٓ أَمَّن يَمۡشِي سَوِيًّا عَلَىٰ صِرَٰطٖ
مُّسۡتَقِيمٖ ٢٢ قُلۡ هُوَ ٱلَّذِيٓ أَنشَأَكُمۡ وَجَعَلَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ
وَٱلۡأَفۡـِٔدَةَۚ قَلِيلٗا مَّا تَشۡكُرُونَ ٢٣ قُلۡ هُوَ ٱلَّذِي ذَرَأَكُمۡ فِي
ٱلۡأَرۡضِ وَإِلَيۡهِ تُحۡشَرُونَ ٢٤ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ
صَٰدِقِينَ ٢٥ قُلۡ إِنَّمَا ٱلۡعِلۡمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٞ مُّبِينٞ ٢٦

⑬ O people! Speak secretively or openly; Allah hears it anyway. Indeed, He may He be glorified is aware of whatever is in the hearts of His servants; nothing is hidden from Him in that regard.

⑭ Does the one who created all creation not know of the secret, and that which is more inconspicuous than the secret? He is The Kind to His servants; The Aware of their affairs. Nothing is hidden from Him in that regard.

⑮ He is the one who made the earth soft and easy for you to live on, so travel around to its edges and eat from the provision He has prepared for you within it. To Him alone you will be resurrected for accountability and requital.

⑯ Do you feel safe from the being in the heavens that He may cause the earth to split beneath you, just as He caused it to split beneath Korah, despite it having been soft and easy to live on? It could suddenly shake with you on it, after being firm and solid.

⑰ Or do you feel safe from the being in the heavens that He could rain down stones upon you just like He did upon the people of Lot? Then you will realise, when you see My punishment for yourselves, My warnings to you. But you will never be able to benefit from them after having witnessed the punishment.

⑱ Verily, the nations that came before these idolaters rejected, and so the punishment of Allah descended upon them after they insisted in their disbelief and rejection, so how was My disavowal of them? Verily, it was a severe disavowal.

⑲ Do these rejectors not see the birds above them flying in rows, side by side with one another? What stops them from falling to the ground, except Allah? Indeed, He is The Seeing of everything, nothing is hidden from Him.

⑳ O disbelievers! There is no army that can save you from the punishment of Allah if He decides to punish you. The disbelievers are in nothing but deception; Satan has deceived them and they have fallen into his deception.

㉑ And there is no one that can sustain you if Allah stops His provisions from reaching you. Rather, the crux is that the disbelievers have prolonged in transgression, arrogance and refusal of the truth.

㉒ So is the one who walks while falling on his face i.e. the idolater more guided, or the believer who walks upright on the straight path?

㉓ O Messenger! Say to these idolaters who reject: “Allah is the one who created you and made for you ears through which you hear, eyes with which you see, and hearts through which you think. Little do you show gratitude to Him for the blessings He has conferred upon you.

㉔ O Messenger! Say to these idolaters who reject: “Allah is the one who dispersed you on earth and made you spread upon it, not your idols which cannot create anything. To Him alone you will be gathered on the Day of Judgement for accountability and requital, not your idols. So fear Him and worship Him alone.

㉕ And the rejectors of the resurrection, thinking it to be far-fetched, say, “O Muhammad! When will this promise that you and your companions promise us with, happen, if you are truthful in your claim that it will occur?”

㉖ Say, O Messenger: “The knowledge of the Hour is with Allah; only He knows when it will occur. I am only a clear warner in my warning to you.”

Beneficial Points:

1. Allah is aware of what the hearts of His servants conceal.
2. Disbelief and sins are causes of the punishment of Allah in the world and the afterlife.
3. Disbelief in Allah is darkness and confusion, while faith in Him is light and guidance.
4. The knowledge of the hour is only with Allah alone.

فَلَمَّا رَأَوۡهُ زُلۡفَةٗ سِيٓـَٔتۡ وُجُوهُ ٱلَّذِينَ كَفَرُواْ وَقِيلَ هَٰذَا ٱلَّذِي كُنتُم
بِهِۦ تَدَّعُونَ ٢٧ قُلۡ أَرَءَيۡتُمۡ إِنۡ أَهۡلَكَنِيَ ٱللَّهُ وَمَن مَّعِيَ أَوۡ رَحِمَنَا
فَمَن يُجِيرُ ٱلۡكَٰفِرِينَ مِنۡ عَذَابٍ أَلِيمٖ ٢٨ قُلۡ هُوَ ٱلرَّحۡمَٰنُ
ءَامَنَّا بِهِۦ وَعَلَيۡهِ تَوَكَّلۡنَاۖ فَسَتَعۡلَمُونَ مَنۡ هُوَ فِي ضَلَٰلٖ مُّبِينٖ
٢٩ قُلۡ أَرَءَيۡتُمۡ إِنۡ أَصۡبَحَ مَآؤُكُمۡ غَوۡرٗا فَمَن يَأۡتِيكُم بِمَآءٖ مَّعِينِۭ ٣٠

ترتيبها ٦٨ سُورَةُ القَلَمِ آياتها ٥٢

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

نٓۚ وَٱلۡقَلَمِ وَمَا يَسۡطُرُونَ ١ مَآ أَنتَ بِنِعۡمَةِ رَبِّكَ بِمَجۡنُونٖ ٢ وَإِنَّ الحِزْبُ ٥٧
لَكَ لَأَجۡرًا غَيۡرَ مَمۡنُونٖ ٣ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٖ ٤ فَسَتُبۡصِرُ
وَيُبۡصِرُونَ ٥ بِأَييِّكُمُ ٱلۡمَفۡتُونُ ٦ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ
عَن سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ٧ فَلَا تُطِعِ ٱلۡمُكَذِّبِينَ
٨ وَدُّواْ لَوۡ تُدۡهِنُ فَيُدۡهِنُونَ ٩ وَلَا تُطِعۡ كُلَّ حَلَّافٖ مَّهِينٍ
١٠ هَمَّازٖ مَّشَّآءِۭ بِنَمِيمٖ ١١ مَّنَّاعٖ لِّلۡخَيۡرِ مُعۡتَدٍ أَثِيمٍ ١٢
عُتُلِّۭ بَعۡدَ ذَٰلِكَ زَنِيمٍ ١٣ أَن كَانَ ذَا مَالٖ وَبَنِينَ ١٤ إِذَا تُتۡلَىٰ عَلَيۡهِ
ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ١٥ سَنَسِمُهُۥ عَلَى ٱلۡخُرۡطُومِ ١٦

㉗ So when the promise will come upon them and they will see the punishment close to them on the Day of Judgement, the faces of those who disbelieved in Allah will change and become dark. And it will be said to them, "This is what you used to ask for and want hastily!"

㉘ O Messenger! Say to these rejecting idolaters, reprimanding them: "Tell me, if Allah was to case death to me and to those with me i.e. the believers, who will save the disbelievers from a painful punishment?" No one will ever save them from it.

㉙ O Messenger! Say to these idolaters: "He is The Merciful who invites you to worshipping Him alone. We have brought faith in Him, and upon Him alone we rely for our affairs. You will soon know, inevitably, who was in clear deviance and who was on the straight path."

㉚ O Messenger! Say to these idolaters: "Tell me, if the water you drink from was to seep away into the earth and you could not get to it, who then would bring you abundant, flowing water?" No one other than Allah could.

The Pen (Sūrah Al-Qalam)

Topic of the Sūrah:

Emphasis on making the knowledge of the Prophet (peace be upon him) and his creation clear, while supporting him after the idolaters attacking him.

Explanation:

① The discussion on similar letters has already passed in Sūrah Al-Baqarah. Allah takes an oath on the Pen and whatever the people write with their pens.

② O Messenger! You are not a madman, due to the messengership Allah has blessed you with. Rather, you are free of the insanity the idolaters accuse you with.

③ Indeed, there is definitely a great, everlasting reward for you for your conveying the message to the people, without there being a favour outstanding upon you for anyone.

④ And indeed, you are definitely on the greatest of character that the Qur'ān has brought; you are embodied with it to the most perfect degree.

⑤ So you will soon see, and these rejectors will also see.

⑥ When the truth is revealed, who from amongst you was actually a madman.

⑦ O Messenger! Indeed, your Lord knows of whoever deviates from His path, and He is best aware of those who are guided to it. Therefore, He knows that they are the ones who have deviated from it, and that you have been guided to it.

⑧ So, O Messenger, do not follow the rejectors in what you have brought.

⑨ They wish that you were soft and compromising towards them in matters of religion, so they can be soft and kind to you in return.

⑩ And do not follow anyone who frequently takes false oaths, and is vulgar.

⑪ Who frequently backbites the people, and bears tales between them to cause division between them.

⑫ Who often prevents goodness and oppresses the people in their wealth, their dignity and their lives; who is a habitual sinner and disobeyer. ⑬ Who is stubborn and rude, one residing among his people without being related to them. ⑭ Just because he is a person of wealth and many sons, he is too arrogant to have faith in Allah and in His Messenger. ⑮ When My verses are read to him, he says, "This are the tales written of the people of the past." ⑯ I will place a mark on his nose which will stick with him and disfigure him.

Beneficial Points:

1. The Messenger (peace be upon him) is an embodiment of the character of the Qur'ān.
2. The traits of the disbelievers are blameworthy traits. It is obligatory upon a believer to distance himself from them, and from following anyone with them.

إِنَّا بَلَوۡنَٰهُمۡ كَمَا بَلَوۡنَآ أَصۡحَٰبَ ٱلۡجَنَّةِ إِذۡ أَقۡسَمُواْ لَيَصۡرِمُنَّهَا مُصۡبِحِينَ ١٧ وَلَا
يَسۡتَثۡنُونَ ١٨ فَطَافَ عَلَيۡهَا طَآئِفٞ مِّن رَّبِّكَ وَهُمۡ نَآئِمُونَ ١٩ فَأَصۡبَحَتۡ
كَٱلصَّرِيمِ ٢٠ فَتَنَادَوۡاْ مُصۡبِحِينَ ٢١ أَنِ ٱغۡدُواْ عَلَىٰ حَرۡثِكُمۡ إِن كُنتُمۡ
صَٰرِمِينَ ٢٢ فَٱنطَلَقُواْ وَهُمۡ يَتَخَٰفَتُونَ ٢٣ أَن لَّا يَدۡخُلَنَّهَا ٱلۡيَوۡمَ عَلَيۡكُم
مِّسۡكِينٞ ٢٤ وَغَدَوۡاْ عَلَىٰ حَرۡدٖ قَٰدِرِينَ ٢٥ فَلَمَّا رَأَوۡهَا قَالُوٓاْ إِنَّا لَضَآلُّونَ
٢٦ بَلۡ نَحۡنُ مَحۡرُومُونَ ٢٧ قَالَ أَوۡسَطُهُمۡ أَلَمۡ أَقُل لَّكُمۡ لَوۡلَا تُسَبِّحُونَ
٢٨ قَالُواْ سُبۡحَٰنَ رَبِّنَآ إِنَّا كُنَّا ظَٰلِمِينَ ٢٩ فَأَقۡبَلَ بَعۡضُهُمۡ عَلَىٰ بَعۡضٖ
يَتَلَٰوَمُونَ ٣٠ قَالُواْ يَٰوَيۡلَنَآ إِنَّا كُنَّا طَٰغِينَ ٣١ عَسَىٰ رَبُّنَآ أَن يُبۡدِلَنَا
خَيۡرٗا مِّنۡهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ ٣٢ كَذَٰلِكَ ٱلۡعَذَابُۖ وَلَعَذَابُ ٱلۡأٓخِرَةِ
أَكۡبَرُۚ لَوۡ كَانُواْ يَعۡلَمُونَ ٣٣ إِنَّ لِلۡمُتَّقِينَ عِندَ رَبِّهِمۡ جَنَّٰتِ ٱلنَّعِيمِ ٣٤
أَفَنَجۡعَلُ ٱلۡمُسۡلِمِينَ كَٱلۡمُجۡرِمِينَ ٣٥ مَا لَكُمۡ كَيۡفَ تَحۡكُمُونَ ٣٦ أَمۡ لَكُمۡ
كِتَٰبٞ فِيهِ تَدۡرُسُونَ ٣٧ إِنَّ لَكُمۡ فِيهِ لَمَا تَخَيَّرُونَ ٣٨ أَمۡ لَكُمۡ أَيۡمَٰنٌ عَلَيۡنَا
بَٰلِغَةٌ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ إِنَّ لَكُمۡ لَمَا تَحۡكُمُونَ ٣٩ سَلۡهُمۡ أَيُّهُم بِذَٰلِكَ
زَعِيمٌ ٤٠ أَمۡ لَهُمۡ شُرَكَآءُ فَلۡيَأۡتُواْ بِشُرَكَآئِهِمۡ إِن كَانُواْ صَٰدِقِينَ ٤١ يَوۡمَ
يُكۡشَفُ عَن سَاقٖ وَيُدۡعَوۡنَ إِلَى ٱلسُّجُودِ فَلَا يَسۡتَطِيعُونَ ٤٢

⑰ Indeed, I have tested these idolaters with drought and hunger, just as I tested the people of the garden when they swore that they will quickly harvest its fruits in the morning, so that the poor cannot eat from them.
⑱ They did not attribute the matter to Allah among themselves, by saying: “If Allah wills”.
⑲ So I sent a fire to the garden which consumed it while its owners were asleep, unable to defend it.
⑳ It became black, like a dark night.
㉑ In the morning, its owners called on each other.
㉒ Saying, “Leave early towards your crop before the poor people arrive, if indeed, you wish to harvest your crops.”
㉓ So they made their way towards their crop quickly, talking among themselves in hushed tones.
㉔ They were saying to one another: “No poor person should come to you at the garden today.”
㉕ They left in the early morning, determined not to let anyone get to their crops.
㉖ Then, when they saw their crops having been burnt, they said to each other, “Surely, we have lost our way?!”
㉗ “Nay! We have been deprived of harvesting our crops because of us having been determined to prevent the poor from eating them.”
㉘ The most virtuous among them said, “Did I not tell you when you made up your mind to prevent the poor from your crops: “Why do you not glorify Allah and repent to Him?””
㉙ They said, “Glory be to our Lord; indeed, we wronged ourselves when we decided to prevent the poor from the crops of our garden.”
㉚ So they began to go back on their words out of regret.
㉛ They said, regretfully, “How much we have lost! Indeed, we transgressed the limits by depriving the poor of their rights.”
㉜ “It is hoped from our Lord that He gives us better than our garden in return. Indeed, we are desirous towards Him; we hope for forgiveness from Him and seek goodness from Him.”
㉝ I punish those who disobey Me just like I punished these people with the punishment of depravation. And indeed, the punishment of the afterlife is greater, if only they were to know its severity and permanence.
㉞ Indeed, those who are mindful of Allah by fulfilling His commands and refraining from the things He has not allowed, will have gardens of pleasure by their Lord, wherein they will live in permanent luxury.
㉟ Should I make the Muslims the same as the disbelievers in terms of requital, as the idolaters of Makkah claim?
㊱ O idolaters! What is wrong with you; how can you come to this oppressive, warped conclusion?
㊲ Do you have a book in which you read that there should be equality between the obedient and disobedient?
㊳ Indeed, in that book you would then have whatever you choose in the afterlife.
㊴ Or, do you have covenants with Me weighted with oaths, that you will get whatever you decide for yourselves?
㊵ O Messenger! Ask those making these statement: “Who is their guarantor for this?”
㊶ Or do they have associates other than Allah who make them equal in requital with the believers? If so, they should bring forth these associates of theirs if they are true in their claim that they have made them equal in requital with the believers.
㊷ On the Day of Judgement, the horror will become clear and our Lord will expose a part of His Shin. The people will be invited to prostrate, so the believers will prostrate, but the disbelievers and hypocrites will remain standing, unable to prostrate.

Beneficial Points:

1. Preventing the right of the poor is the cause of wealth being destroyed. 2. A believer and disbeliever are not equal in requital, just as they are not equal in their qualities.

خَٰشِعَةً أَبۡصَٰرُهُمۡ تَرۡهَقُهُمۡ ذِلَّةٞۖ وَقَدۡ كَانُواْ يُدۡعَوۡنَ إِلَى ٱلسُّجُودِ وَهُمۡ
سَٰلِمُونَ ٤٣ فَذَرۡنِي وَمَن يُكَذِّبُ بِهَٰذَا ٱلۡحَدِيثِۖ سَنَسۡتَدۡرِجُهُم
مِّنۡ حَيۡثُ لَا يَعۡلَمُونَ ٤٤ وَأُمۡلِي لَهُمۡۚ إِنَّ كَيۡدِي مَتِينٌ ٤٥ أَمۡ تَسۡـَٔلُهُمۡ
أَجۡرٗا فَهُم مِّن مَّغۡرَمٖ مُّثۡقَلُونَ ٤٦ أَمۡ عِندَهُمُ ٱلۡغَيۡبُ فَهُمۡ يَكۡتُبُونَ
٤٧ فَٱصۡبِرۡ لِحُكۡمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ ٱلۡحُوتِ إِذۡ نَادَىٰ
وَهُوَ مَكۡظُومٞ ٤٨ لَّوۡلَآ أَن تَدَٰرَكَهُۥ نِعۡمَةٞ مِّن رَّبِّهِۦ لَنُبِذَ بِٱلۡعَرَآءِ
وَهُوَ مَذۡمُومٞ ٤٩ فَٱجۡتَبَٰهُ رَبُّهُۥ فَجَعَلَهُۥ مِنَ ٱلصَّٰلِحِينَ
٥٠ وَإِن يَكَادُ ٱلَّذِينَ كَفَرُواْ لَيُزۡلِقُونَكَ بِأَبۡصَٰرِهِمۡ لَمَّا سَمِعُواْ
ٱلذِّكۡرَ وَيَقُولُونَ إِنَّهُۥ لَمَجۡنُونٞ ٥١ وَمَا هُوَ إِلَّا ذِكۡرٞ لِّلۡعَٰلَمِينَ ٥٢

سُورَةُ الحَاقَّةِ

ترتيبها ٦٩ آياتها ٥٢

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

نصف الحزب ٥٧

ٱلۡحَآقَّةُ ١ مَا ٱلۡحَآقَّةُ ٢ وَمَآ أَدۡرَىٰكَ مَا ٱلۡحَآقَّةُ ٣ كَذَّبَتۡ ثَمُودُ وَعَادُۢ
بِٱلۡقَارِعَةِ ٤ فَأَمَّا ثَمُودُ فَأُهۡلِكُواْ بِٱلطَّاغِيَةِ ٥ وَأَمَّا عَادٞ فَأُهۡلِكُواْ بِرِيحٖ
صَرۡصَرٍ عَاتِيَةٖ ٦ سَخَّرَهَا عَلَيۡهِمۡ سَبۡعَ لَيَالٖ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومٗاۖ فَتَرَى
ٱلۡقَوۡمَ فِيهَا صَرۡعَىٰ كَأَنَّهُمۡ أَعۡجَازُ نَخۡلٍ خَاوِيَةٖ ٧ فَهَلۡ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٖ ٨

㊸ Their eyesight will be humiliated; humiliation and regret will overcome them. Yet in the world, they were asked to prostrate to Allah while they were in safety from what they will be facing on that day.
㊹ O Messenger! Leave me to deal with whoever denies this Qur'ān that has been revealed to you. I will drive them to the punishment gradually, in a way they do not realise that it is a method of leading them gradually into destruction.
㊺ And I give them respite for a short while so that they go to extremes in their sin. Indeed, My plan regarding the people of disbelief and rejection is firm; they will not escape Me nor be safe from My punishment.
㊻ O Messenger! Do you seek a reward from them for what you invite them towards, due to which they are greatly burdened, being the cause of their turning away from you? The reality is the opposite: you do not seek any reward from them; so what stops them from following you?
㊼ Or do they have knowledge of the Ghaib from which they write whatever proof appeal to them, that they then use to argue against you?
㊽ O Messenger! So wait for the decision of your Lord to give them respite and gradually lead them into destruction. And do not be like the companion of the whale i.e. Jonah (peace be upon him) who became annoyed with his people, and then called out to his Lord while distressed in the darkness of the sea and the darkness of the stomach of the whale.
㊾ Had it not been for the mercy of Allah reaching him, the whale would have thrown him on a barren land, rebuked.
㊿ But his Lord chose him and made him one of His pious servants.
(51) And indeed, those who disbelieve in Allah and reject his Messengers could almost bring you to the ground with their eyes due to their extremely sharp glances towards you when they hear this Qur'ān that was revealed to you. While following their desires and turning away from the truth, they say, "Indeed, the Messenger who has brought it is a madman."
(52) Yet the Qur'ān that has been revealed to you is only a reminder and admonition for the humans and the Jinn.

The Inevitable (Sūrah Al-Ḥāq-qah)

Themes of the Sūrah:
Emphasis on the definitive nature of the occurrence of the Day of Judgement; on the truth of the Qur'ān; on promising the believers of ease and on warning the rejectors of ultimate distress.
Explanation:
① Allah mentions the hour or resurrection that will occur on everyone.
② Then He enhances its importance by asking this question: 'What is al-Ḥāq-qah?'
③ Has anyone taught you about this al-Ḥāq-qah? ④ The Thamūd, the people of Saleh, and the 'Ād, the people of Hud all denied the Day of Judgement that will strike the people with its severe horrors. ⑤ As for the Thamūd, Allah destroyed them with a scream that reached the height of severity and horror. ⑥ As for the 'Ād, Allah destroyed them with a severely cold, relentless wind that reached the height of harshness upon them. ⑦ Allah released it upon them for seven nights and eight days, destroying them all. You would have seen the people destroyed in their homes, thrown onto the ground by the wind; as if they were the decomposed trunks of date palms fallen to the ground. ⑧ Do you see anyone of them remaining, after the punishment that afflicted them?
Beneficial Points:
1. Patience is a praiseworthy quality, necessary for the callers towards Allah and others. 2. Allah sends different punishments upon the deserving disbelievers and sinners, showing His perfect justice and complete omnipotence.

وَجَآءَ فِرۡعَوۡنُ وَمَن قَبۡلَهُۥ وَٱلۡمُؤۡتَفِكَٰتُ بِٱلۡخَاطِئَةِ ٩ فَعَصَوۡاْ رَسُولَ
رَبِّهِمۡ فَأَخَذَهُمۡ أَخۡذَةٗ رَّابِيَةً ١٠ إِنَّا لَمَّا طَغَا ٱلۡمَآءُ حَمَلۡنَٰكُمۡ فِي ٱلۡجَارِيَةِ
١١ لِنَجۡعَلَهَا لَكُمۡ تَذۡكِرَةٗ وَتَعِيَهَآ أُذُنٞ وَٰعِيَةٞ ١٢ فَإِذَا نُفِخَ فِي ٱلصُّورِ
نَفۡخَةٞ وَٰحِدَةٞ ١٣ وَحُمِلَتِ ٱلۡأَرۡضُ وَٱلۡجِبَالُ فَدُكَّتَا دَكَّةٗ وَٰحِدَةٗ ١٤
فَيَوۡمَئِذٖ وَقَعَتِ ٱلۡوَاقِعَةُ ١٥ وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِيَ يَوۡمَئِذٖ وَاهِيَةٞ
١٦ وَٱلۡمَلَكُ عَلَىٰٓ أَرۡجَآئِهَاۚ وَيَحۡمِلُ عَرۡشَ رَبِّكَ فَوۡقَهُمۡ يَوۡمَئِذٖ ثَمَٰنِيَةٞ
١٧ يَوۡمَئِذٖ تُعۡرَضُونَ لَا تَخۡفَىٰ مِنكُمۡ خَافِيَةٞ ١٨ فَأَمَّا مَنۡ أُوتِيَ كِتَٰبَهُۥ
بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقۡرَءُواْ كِتَٰبِيَهۡ ١٩ إِنِّي ظَنَنتُ أَنِّي مُلَٰقٍ حِسَابِيَهۡ
٢٠ فَهُوَ فِي عِيشَةٖ رَّاضِيَةٖ ٢١ فِي جَنَّةٍ عَالِيَةٖ ٢٢ قُطُوفُهَا دَانِيَةٞ ٢٣
كُلُواْ وَٱشۡرَبُواْ هَنِيٓـَٔۢا بِمَآ أَسۡلَفۡتُمۡ فِي ٱلۡأَيَّامِ ٱلۡخَالِيَةِ ٢٤ وَأَمَّا مَنۡ أُوتِيَ
كِتَٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَٰلَيۡتَنِي لَمۡ أُوتَ كِتَٰبِيَهۡ ٢٥ وَلَمۡ أَدۡرِ مَا حِسَابِيَهۡ
٢٦ يَٰلَيۡتَهَا كَانَتِ ٱلۡقَاضِيَةَ ٢٧ مَآ أَغۡنَىٰ عَنِّي مَالِيَهۡۜ ٢٨ هَلَكَ عَنِّي سُلۡطَٰنِيَهۡ سكتة لطيفة في هاء ماليه
٢٩ خُذُوهُ فَغُلُّوهُ ٣٠ ثُمَّ ٱلۡجَحِيمَ صَلُّوهُ ٣١ ثُمَّ فِي سِلۡسِلَةٖ ذَرۡعُهَا
سَبۡعُونَ ذِرَاعٗا فَٱسۡلُكُوهُ ٣٢ إِنَّهُۥ كَانَ لَا يُؤۡمِنُ بِٱللَّهِ ٱلۡعَظِيمِ ٣٣
وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلۡمِسۡكِينِ ٣٤ فَلَيۡسَ لَهُ ٱلۡيَوۡمَ هَٰهُنَا حَمِيمٞ ٣٥

⑨ Pharaoh and the nations before him, and the communities that were punished by being turned upside down i.e. the people of Lot, all committed wrong acts in ascribing partners with Allah and sins.

⑩ Each of them disobeyed their Messengers who were sent to them and rejected them, so Allah seized them with a seizing that exceeded the force required to destroy them.

⑪ Indeed, when the water exceeded its limit in rising, I carried those of you who were in their backs on the ark that floated and which Noah (peace be upon him) built upon My command. So in effect, I carried you.

⑫ So that I could let the ark and its tale become a lesson through which proof of the destruction of the people of disbelief could be taken, together with the saving of the people of faith, and so attentive ears could take heed.

⑬ So when the appointed angel will blow into the trumpet once, being the second blowing.

⑭ And the earth and mountains are raised, then crushed with one severe blow, the earth and its mountains will turn to pieces.

⑮ On the day when all that happens, the Day of Judgement will occur.

⑯ And the sky will crack open on that day because of the angels descending from it. So on that day it will be weak, whereas it was once solid and unyielding.

⑰ The angels will be on its edges and corners. Eight elite angels will carry the throne of your Lord on that great day.

⑱ O people! On that Day, you will be exhibited for judgemen]; not hidden among you is anything concealed, rather Allah will be fully aware and watchful of it.

⑲ As for the one who is given his book of deeds in his right hand, he will say out of happiness and delight, “Take and read my book of deeds!”

⑳ “Indeed, I did good deeds in the world and was convinced of being resurrected and having to meet my reward.”

㉑ So he will be living in a contented manner because of seeing the everlasting favours.

㉒ In a Paradise elevated in position and rank.

㉓ The fruits of which will be near to those intending to consume them.

㉔ It will be said to them in hospitality, “Eat and drink carefree of any ill repercussions due to the good deeds you sent forth in the days passed in the world.”

㉕ As for the one who will be given his book of deeds in his left hand, he will say out of extreme regret, “If only I had not been given my book of deeds, because of the evil deeds deserving punishment within it.”

㉖ “And if only I did not know what the result of my giving account was.”

㉗ “If only the death I died, was the final one after which I was never resurrected.”

㉘ “My wealth did not protect me at all from the punishment of Allah.”

㉙ “My evidence has deserted me, as well as all the strength and dignity.”

㉚ And it will be said, “O angels! Grab him and gather his hands at his neck.”

㉛ .“Then enter him into the hellfire so that he sees its heat.”

㉜ “Then chain him up with a chain measuring seventy cubits in length.”

㉝ “Indeed, he would not believe in Allah the Great.” ㉞ “Neither would he encourage others to feed the poor.”

㉟ So on the Day of Judgement, he will have no relative to save him from the punishment.

Beneficial Points:

1. Taking the book of deeds in one’s right hand on the Day of Judgement is a sign of good fortune, while taking it in one’s left is a sign of misfortune. 2. It is important in Islam to feed the poor and encourage people to do so.

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ٣٦ لَّا يَأْكُلُهُۥٓ إِلَّا ٱلْخَٰطِـُٔونَ ٣٧ فَلَآ أُقْسِمُ
بِمَا تُبْصِرُونَ ٣٨ وَمَا لَا تُبْصِرُونَ ٣٩ إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ٤٠ وَمَا هُوَ
بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ ٤١ وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ
٤٢ تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ٤٣ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ ٤٤
لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ ٤٥ ثُمَّ لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ ٤٦ فَمَا مِنكُم
مِّنْ أَحَدٍ عَنْهُ حَٰجِزِينَ ٤٧ وَإِنَّهُۥ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ٤٨ وَإِنَّا
لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ٤٩ وَإِنَّهُۥ لَحَسْرَةٌ عَلَى ٱلْكَٰفِرِينَ
٥٠ وَإِنَّهُۥ لَحَقُّ ٱلْيَقِينِ ٥١ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ٥٢

ترتيبها ٧٠

سُورَةُ المَعَارِجِ

آياتها ٤٤

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ ١ لِّلْكَٰفِرِينَ لَيْسَ لَهُۥ دَافِعٌ ٢
مِّنَ ٱللَّهِ ذِى ٱلْمَعَارِجِ ٣ تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ
فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ ٤ فَٱصْبِرْ صَبْرًا جَمِيلًا
٥ إِنَّهُمْ يَرَوْنَهُۥ بَعِيدًا ٦ وَنَرَىٰهُ قَرِيبًا ٧ يَوْمَ تَكُونُ ٱلسَّمَآءُ
كَٱلْمُهْلِ ٨ وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٩ وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ١٠

㊱ Neither will he have any food to eat except the fluid flowing from the bodies of the people of the hellfire.
㊲ Only the sinners will eat from that food.
㊳ Allah takes an oath on whatever you see.
㊴ And He also takes an oath on whatever you cannot see.
㊵ That indeed, the Qur'ān is the speech of Allah, which His noble Messenger recites to the people.
㊶ It is not the speech of a poet because it is not on the pattern of a poem; little do you believe!
㊷ Neither is it the speech of a fortune teller because the speech of fortune tellers is different to that of this Qur'ān; little do you take heed!
㊸ Rather, it is a revelation from the Lord of all creation.
㊹ And if Muhammad was to fabricate lies and attribute them to Me, which I had not said.
㊺ I would definitely take forceful and due retribution from him.
㊻ Then I would cut the vein connected to his heart.
㊼ But none of you can protect him from Me, so it is far-fetched that he fabricates lies because of you.
㊽ And indeed, the Qur'ān is an admonition for those who are mindful of their Lord by fulfilling His commands and refraining from the things He has not allowed.
㊾ And I know that there are definitely people among you who reject this Qur'ān.
㊿ Indeed, rejection of this Qur'ān will be a means of great regret on the Day of Judgement.
(51) Indeed, the Qur'ān is the certain truth: there is no doubt and dispute that it is from Allah.
(52) O Messenger! So proclaim the purity of you Lord of whatever is not befitting of Him, and remember His great name.

The Ways of Ascent (Sūrah Al-Ma'ārij)

Themes of the Sūrah:

Emphasis is placed on the punishment that will descend upon the disbelievers and the favours and bouties extended to those that believe in the day of recompense.

Explanation:

① A caller from the idolaters called for the punishment upon himself and his people if this punishment was to actually come. It was a mockery on his part, but it will happen on the Day of Judgement.
② It will fall upon the disbelievers in Allah. There will be no one to avert this punishment.
③ From Allah the possessor of highness, ranks, virtues and favours.
④ The angels and Gabriel will ascend in them ranks on the Day of Judgement: it is a day of which the duration is fifty thousand years.
⑤ O Messenger! So be patient; a patience free of worry and complaint.
⑥ Indeed, they think of this punishment to be farfetched and impossible.
⑦ But I see it as being near and inevitably occurring.
⑧ On the day when the sky will be like molten copper, gold and other metals.
⑨ And the mountains will be light, like cotton.
⑩ No relative will ask another regarding his state, because each person will be preoccupied with his own self.

Beneficial Points:

1. The Qur'ān is free of poetry and fortune-telling.
2. Fabricating and attributing lies to Allah may He be glorified is dangerous.

يُبَصَّرُونَهُمۡۚ يَوَدُّ ٱلۡمُجۡرِمُ لَوۡ يَفۡتَدِي مِنۡ عَذَابِ يَوۡمِئِذِۭ بِبَنِيهِ ﴿١١﴾
وَصَٰحِبَتِهِۦ وَأَخِيهِ ﴿١٢﴾ وَفَصِيلَتِهِ ٱلَّتِي تُـٔۡوِيهِ ﴿١٣﴾ وَمَن فِي ٱلۡأَرۡضِ جَمِيعٗا
ثُمَّ يُنجِيهِ ﴿١٤﴾ كَلَّآۖ إِنَّهَا لَظَىٰ ﴿١٥﴾ نَزَّاعَةٗ لِّلشَّوَىٰ ﴿١٦﴾ تَدۡعُواْ مَنۡ أَدۡبَرَ
وَتَوَلَّىٰ ﴿١٧﴾ وَجَمَعَ فَأَوۡعَىٰٓ ﴿١٨﴾ ۞إِنَّ ٱلۡإِنسَٰنَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ ٱلشَّرُّ
جَزُوعٗا ﴿٢٠﴾ وَإِذَا مَسَّهُ ٱلۡخَيۡرُ مَنُوعًا ﴿٢١﴾ إِلَّا ٱلۡمُصَلِّينَ ﴿٢٢﴾ ٱلَّذِينَ هُمۡ
عَلَىٰ صَلَاتِهِمۡ دَآئِمُونَ ﴿٢٣﴾ وَٱلَّذِينَ فِيٓ أَمۡوَٰلِهِمۡ حَقّٞ مَّعۡلُومٞ ﴿٢٤﴾ لِّلسَّآئِلِ
وَٱلۡمَحۡرُومِ ﴿٢٥﴾ وَٱلَّذِينَ يُصَدِّقُونَ بِيَوۡمِ ٱلدِّينِ ﴿٢٦﴾ وَٱلَّذِينَ هُم مِّنۡ عَذَابِ
رَبِّهِم مُّشۡفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمۡ غَيۡرُ مَأۡمُونٖ ﴿٢٨﴾ وَٱلَّذِينَ هُمۡ
لِفُرُوجِهِمۡ حَٰفِظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰٓ أَزۡوَٰجِهِمۡ أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُهُمۡ
فَإِنَّهُمۡ غَيۡرُ مَلُومِينَ ﴿٣٠﴾ فَمَنِ ٱبۡتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلۡعَادُونَ ﴿٣١﴾
وَٱلَّذِينَ هُمۡ لِأَمَٰنَٰتِهِمۡ وَعَهۡدِهِمۡ رَٰعُونَ ﴿٣٢﴾ وَٱلَّذِينَ هُم بِشَهَٰدَٰتِهِمۡ قَآئِمُونَ
﴿٣٣﴾ وَٱلَّذِينَ هُمۡ عَلَىٰ صَلَاتِهِمۡ يُحَافِظُونَ ﴿٣٤﴾ أُوْلَٰٓئِكَ فِي جَنَّٰتٖ مُّكۡرَمُونَ ﴿٣٥﴾
فَمَالِ ٱلَّذِينَ كَفَرُواْ قِبَلَكَ مُهۡطِعِينَ ﴿٣٦﴾ عَنِ ٱلۡيَمِينِ وَعَنِ ٱلشِّمَالِ
عِزِينَ ﴿٣٧﴾ أَيَطۡمَعُ كُلُّ ٱمۡرِيٕٖ مِّنۡهُمۡ أَن يُدۡخَلَ جَنَّةَ نَعِيمٖ ﴿٣٨﴾ كَلَّآۖ إِنَّا خَلَقۡنَٰهُم
مِّمَّا يَعۡلَمُونَ ﴿٣٩﴾ فَلَآ أُقۡسِمُ بِرَبِّ ٱلۡمَشَٰرِقِ وَٱلۡمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ﴿٤٠﴾

ثلاثة أرباع الحزب ٥٧

⑪ Each human will see their relatives clearly, yet despite that no one will ask another due to the horror of the scenario. The one deserving of the hellfire will wish to present his children to the punishment instead of himself.
⑫ Or give his wife and brother in ransom.
⑬ Or his closest relatives who would stand with him in the face of difficulties.
⑭ And he will wish to give every human and Jinn on earth in ransom, wishing that it would save him from the punishment of the hellfire.
⑮ It will not be as this criminal will wish for. Indeed, it is the fire of the afterlife which blazes and flares up.
⑯ Due to its extreme heat and flares, the skin of the head will come clean apart.
⑰ It will call out to whoever turned away from the truth, distanced himself from it, did not bring faith in it nor acted upon it.
⑱ And whoever amassed wealth, withholding from spending it in the path of Allah.
⑲ Indeed, man has been created extremely greedy.
⑳ When a difficulty i.e. illness or poverty befalls him, he shows little patience.
㉑ And when something that makes him happy comes to him, i.e. fertility and wealth, he is very resistant in spending it in the path of Allah.
㉒ Except for those who perform prayer; they are safe from these blameworthy traits.
㉓ Those who are punctual with their prayers; they are not distracted from them and they perform them at their fixed times.
㉔ And those who have a set, determined amount of their wealth.
㉕ Which they give to whoever asks them or doesn't, but are deprived of sustenance for whatever reason.
㉖ And those who believe in the Day of Judgement: the day Allah will requite everyone with whatever they deserve.
㉗ And those who are fearful of the punishment of their Lord, despite having sent forth good deeds.
㉘ Indeed, no intelligent person feels safe from the punishment of his Lord.
㉙ And those who safeguard their private parts by concealing them and keeping them away from shameful acts.
㉚ Except from their wives or the servant girls they possess, because they are not blameworthy in enjoying them through sexual intercourse or anything less.
㉛ Whoever seeks pleasure in other than whatever has been mentioned i.e. wives and servant girls, they are the ones who have transgressed the limits of Allah.
㉜ And those who, when entrusted with wealth, secrets etc., or with agreements they enter into, they uphold them: neither betraying their trusts nor breaking their agreements.
㉝ And those who give their testimonies in the manner sought from them, without being affected by relationships or enmity. ㉞ And those who are punctual in their prayers by performing them at their appropriate times, with due purity and composure, whilst not being distracted from them by anything. ㉟ Those possessing the aforementioned qualities will be honoured in gardens, attaining everlasting favours and being able to see the blessed Face of Allah. ㊱ O Messenger! What is it that has led these idolaters around you to reject you so quickly? ㊲ Surrounding you from your right and left, in groups upon groups. ㊳ Do each of them hope that Allah will enter them into the garden of favours, wherein they shall live in luxury among the everlasting bounties, while they remain on their disbelief? ㊴ It is not as they imagine. Indeed, I created them from what they know: I created them from a contemptible fluid, and they are weak: they are incapable of bringing benefit or harm for themselves, so how could they be arrogant? ㊵ Allah takes an oath on the Lord of the rising places of the sun and the moon. Indeed, Allah is the Capable.

Beneficial Points:

1. The people of the hellfire will wish to save themselves from it using every possible method they know of from their worldly experiences, but there is no way it will ever happen.

عَلَىٰٓ أَن نُّبَدِّلَ خَيۡرٗا مِّنۡهُمۡ وَمَا نَحۡنُ بِمَسۡبُوقِينَ ٤١ فَذَرۡهُمۡ
يَخُوضُواْ وَيَلۡعَبُواْ حَتَّىٰ يُلَٰقُواْ يَوۡمَهُمُ ٱلَّذِي يُوعَدُونَ ٤٢ يَوۡمَ
يَخۡرُجُونَ مِنَ ٱلۡأَجۡدَاثِ سِرَاعٗا كَأَنَّهُمۡ إِلَىٰ نُصُبٖ يُوفِضُونَ ٤٣
خَٰشِعَةً أَبۡصَٰرُهُمۡ تَرۡهَقُهُمۡ ذِلَّةٞۚ ذَٰلِكَ ٱلۡيَوۡمُ ٱلَّذِي كَانُواْ يُوعَدُونَ ٤٤

ترتيبها ٧١ سُورَةُ نُوحٍ آياتها ٢٨

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦٓ أَنۡ أَنذِرۡ قَوۡمَكَ مِن قَبۡلِ أَن يَأۡتِيَهُمۡ
عَذَابٌ أَلِيمٞ ١ قَالَ يَٰقَوۡمِ إِنِّي لَكُمۡ نَذِيرٞ مُّبِينٌ ٢ أَنِ ٱعۡبُدُواْ
ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ٣ يَغۡفِرۡ لَكُم مِّن ذُنُوبِكُمۡ وَيُؤَخِّرۡكُمۡ
إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُۚ لَوۡ كُنتُمۡ تَعۡلَمُونَ ٤
قَالَ رَبِّ إِنِّي دَعَوۡتُ قَوۡمِي لَيۡلٗا وَنَهَارٗا ٥ فَلَمۡ يَزِدۡهُمۡ دُعَآءِيٓ إِلَّا
فِرَارٗا ٦ وَإِنِّي كُلَّمَا دَعَوۡتُهُمۡ لِتَغۡفِرَ لَهُمۡ جَعَلُوٓاْ أَصَٰبِعَهُمۡ فِيٓ
ءَاذَانِهِمۡ وَٱسۡتَغۡشَوۡاْ ثِيَابَهُمۡ وَأَصَرُّواْ وَٱسۡتَكۡبَرُواْ ٱسۡتِكۡبَارٗا
٧ ثُمَّ إِنِّي دَعَوۡتُهُمۡ جِهَارٗا ٨ ثُمَّ إِنِّيٓ أَعۡلَنتُ لَهُمۡ وَأَسۡرَرۡتُ
لَهُمۡ إِسۡرَارٗا ٩ فَقُلۡتُ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ إِنَّهُۥ كَانَ غَفَّارٗا ١٠

㊶ He is capable of destroying them and replacing them with others who obey Him; He is not incapable of doing so. Nor can He be overpowered when He intends to destroy them and replace them.

㊷ O Messenger! So leave them to dive into the falsehood and deviance they are already in, and to amuse themselves in their worldly lives, until they encounter the Day of Judgement that they have been promised in the Qur'ān.

㊸ On the day when they shall leave their graves in a hurry, as if they are racing towards a banner.

㊹ Their eyes will be humiliated, and humiliation will envelop them. That is the day they were promised in the world, but they did not care about it.

Sūrah Nūḥ (Noah)

Themes of the Sūrah:

Emphasis on the importance of patience for the callers to Allah, and their striving in that regard through the story of Noah. This is to give support to the believers and warning to the rejectors.

Explanation:

① Indeed, I sent Noah to his people, inviting them so that he may warn them before a painful punishment afflicts them due to their state of ascribing partners to Allah.

② Noah said to his people, "O my people! Indeed, I am a clear warner for you of the punishment of Allah that awaits you if you do not repent to Him."

③ "And the gist of my warning to you is: "Worship Allah alone and do not ascribe any partners to Him; be mindful of Him by fulfilling His commands and refraining from the things He has not allowed, and obey me in whatever I instruct you to do."

④ "Indeed, if you do that, Allah will forgive your sins for you in relation to other than violating the rights of the people. He will also prolong the lifespan of your nations until a time fixed according to His knowledge, wherein you shall populate the earth as long as you remain steadfast on it. Indeed, when death comes, it does not delay. If you truly knew, you would hasten to bringing faith in Allah and repenting to Him from your states of ascribing partners to Him and of deviance."

⑤ Noah said, "O my Lord! Indeed, I called my people to Your worship and oneness, continuously, day and night."

⑥ "But my calling them only increased them in alienation and distanced them from what I called them towards."

⑦ "And whenever I called them towards that which meant forgiveness for their sins, i.e. worshipping You alone, obedience to You and Your Messenger, they blocked their ears with their fingers so that they could not hear my call. They also covered their faces with their clothes so that they could not see me, and they continued in their ascribing partners to you, showing arrogance in not accepting my call to them or submitting to it."

⑧ "O my Lord! I then invited them publicly."

⑨ "I invited them raising my voice, and I also invited them privately in a hushed tone. I used different methods of calling them."

⑩ Then I said to them, "O my people! Seek the forgiveness of your Lord by turning to Him. Indeed, He, may He be glorified, is the oft-Forgiving of the sins of whichever of His servants repents to Him."

Beneficial Points:

1. Neglect of the afterlife is dangerous.
2. Worshipping Allah and being mindful of Him is a means of sins being forgiven.
3. It is necessary for the callers towards Allah to persist in their work, and use different methods of calling towards Him.

يُرۡسِلِ ٱلسَّمَآءَ عَلَيۡكُم مِّدۡرَارٗا ﴿١١﴾ وَيُمۡدِدۡكُم بِأَمۡوَٰلٖ وَبَنِينَ وَيَجۡعَل
لَّكُمۡ جَنَّٰتٖ وَيَجۡعَل لَّكُمۡ أَنۡهَٰرٗا ﴿١٢﴾ مَّا لَكُمۡ لَا تَرۡجُونَ لِلَّهِ وَقَارٗا ﴿١٣﴾
وَقَدۡ خَلَقَكُمۡ أَطۡوَارًا ﴿١٤﴾ أَلَمۡ تَرَوۡاْ كَيۡفَ خَلَقَ ٱللَّهُ سَبۡعَ سَمَٰوَٰتٖ
طِبَاقٗا ﴿١٥﴾ وَجَعَلَ ٱلۡقَمَرَ فِيهِنَّ نُورٗا وَجَعَلَ ٱلشَّمۡسَ سِرَاجٗا ﴿١٦﴾
وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلۡأَرۡضِ نَبَاتٗا ﴿١٧﴾ ثُمَّ يُعِيدُكُمۡ فِيهَا وَيُخۡرِجُكُمۡ
إِخۡرَاجٗا ﴿١٨﴾ وَٱللَّهُ جَعَلَ لَكُمُ ٱلۡأَرۡضَ بِسَاطٗا ﴿١٩﴾ لِّتَسۡلُكُواْ مِنۡهَا
سُبُلٗا فِجَاجٗا ﴿٢٠﴾ قَالَ نُوحٞ رَّبِّ إِنَّهُمۡ عَصَوۡنِي وَٱتَّبَعُواْ مَن لَّمۡ يَزِدۡهُ
مَالُهُۥ وَوَلَدُهُۥٓ إِلَّا خَسَارٗا ﴿٢١﴾ وَمَكَرُواْ مَكۡرٗا كُبَّارٗا ﴿٢٢﴾ وَقَالُواْ
لَا تَذَرُنَّ ءَالِهَتَكُمۡ وَلَا تَذَرُنَّ وَدّٗا وَلَا سُوَاعٗا وَلَا يَغُوثَ وَيَعُوقَ
وَنَسۡرٗا ﴿٢٣﴾ وَقَدۡ أَضَلُّواْ كَثِيرٗاۖ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا ضَلَٰلٗا ﴿٢٤﴾
مِّمَّا خَطِيٓـَٰٔتِهِمۡ أُغۡرِقُواْ فَأُدۡخِلُواْ نَارٗا فَلَمۡ يَجِدُواْ لَهُم مِّن دُونِ
ٱللَّهِ أَنصَارٗا ﴿٢٥﴾ وَقَالَ نُوحٞ رَّبِّ لَا تَذَرۡ عَلَى ٱلۡأَرۡضِ مِنَ ٱلۡكَٰفِرِينَ
دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن تَذَرۡهُمۡ يُضِلُّواْ عِبَادَكَ وَلَا يَلِدُوٓاْ إِلَّا فَاجِرٗا
كَفَّارٗا ﴿٢٧﴾ رَّبِّ ٱغۡفِرۡ لِي وَلِوَٰلِدَيَّ وَلِمَن دَخَلَ بَيۡتِيَ مُؤۡمِنٗا
وَلِلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِۖ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا تَبَارَۢا ﴿٢٨﴾

⑪ "Because if you do that, Allah will send down frequent rainfall for you, whenever you need it, so you will never face a drought."

⑫ "And He will grant you an abundance of wealth and offspring, make gardens grow for you from which you can consume fruits, and make rivers flow from which you can drink and irrigate your crops and livestock."

⑬ "O my people! What is wrong with you that you do not fear the greatness of Allah, such that you disobey Him without any care?!"

⑭ "While He created you in stages, one after the other: a drop of semen, then clotted blood, then a piece of flesh."

⑮ "Do you not see how Allah has created the seven heavens, one on top of the other?"

⑯ "And He made the moon a light for the people of the earth, in the nearest of the heavens, also making the sun illuminating."

⑰ "And Allah is the one who created you from the earth, by creating your father Adam from soil. Then, you are also nourished by whatever it grows for you."

⑱ "Allah will then return you to it after your death, and then take you out of it again for the resurrection."

⑲ "And Allah also spread the earth out for you, ready for you to live on."

⑳ "Perhaps you may create wide paths from it, striving to make permissible earnings."

㉑ Noah said, "O my Lord! Indeed, my people have disobeyed me in what I have instructed them to do i.e. accepting Your oneness and worshipping You alone. The lowly among them have followed the nobles, whom You have favoured with wealth and offspring. Your favouring them has only increased them in their deviance."

㉒ The elders among them hatched a great plot by inciting the lowly against Noah.

㉓ They said to their followers, "Do not leave the worship of your deities: do not leave the worship of your idols Wadd, Suwā', Yaghūth and Nasr."

㉔ "Verily, they have led the majority of people astray with these idols. O my Lord! Do not increase those who wrong themselves by persisting on disbelief and sins, except in further deviance from the truth."

㉕ Due to the sins they committed, they were drowned by a flood in the world, and they were made to enter the hellfire immediately after their death. They did not find any helpers to save them from drowning or the hellfire.

㉖ And when Allah informed him that no one will ever bring faith from his people, except those had already brought faith, Noah said, "O my Lord! Do not leave any disbeliever walking or moving on earth."

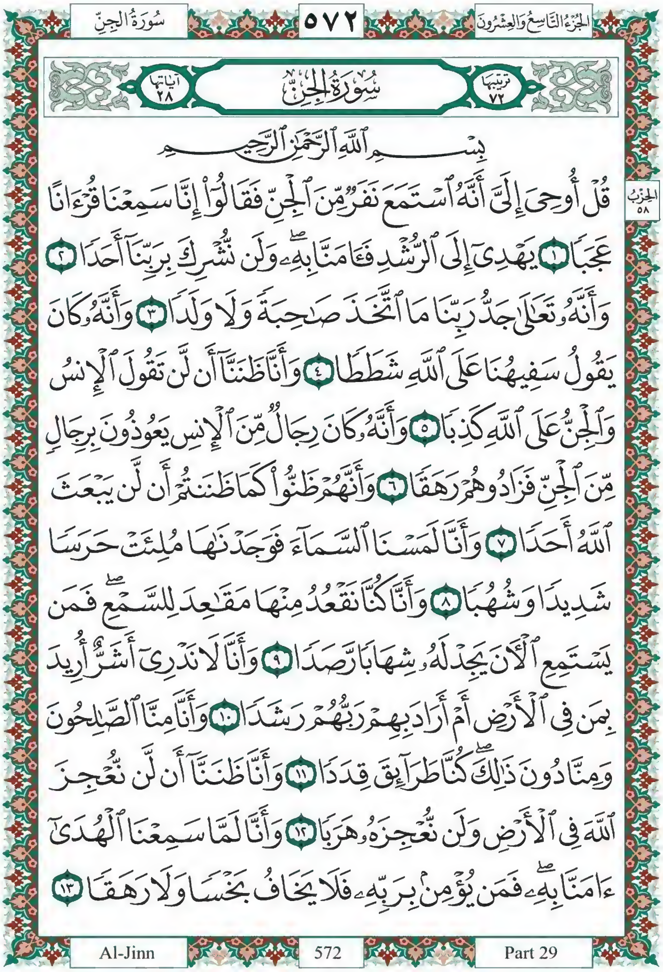
㉗ "O my Lord! If you leave them and give them respite, they will lead your believing servants astray and will only give birth to more transgressors who will not obey You, or extreme ungrateful ones who will not show gratitude for Your favours."

㉘ "O my Lord! Forgive my sins, forgive my parents, and forgive the one who enters my house as a believer. Also forgive the believing men and women, and do not increase those who wrong themselves by disbelief and sins except in destruction and loss."

Beneficial Points:

1. Seeking forgiveness is a means of rainfall and abundance in wealth and children.
2. The role of the elders in leading the juniors astray is clearly evident.
3. Sins are the cause of destruction in the world and facing a punishment in the afterlife.

The Jinn (Sūrah Al-Jinn)


الجزء التاسع والعشرون ٥٧٢ سورة الجن

سُورَةُ الجِنِّ
ترتيبها ٧٢ آياتها ٢٨

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

الحزب ٥٨

قُلۡ أُوحِيَ إِلَيَّ أَنَّهُ ٱسۡتَمَعَ نَفَرٞ مِّنَ ٱلۡجِنِّ فَقَالُوٓاْ إِنَّا سَمِعۡنَا قُرۡءَانًا
عَجَبٗا ١ يَهۡدِيٓ إِلَى ٱلرُّشۡدِ فَـَٔامَنَّا بِهِۦۖ وَلَن نُّشۡرِكَ بِرَبِّنَآ أَحَدٗا ٢
وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةٗ وَلَا وَلَدٗا ٣ وَأَنَّهُۥ كَانَ
يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ شَطَطٗا ٤ وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ ٱلۡإِنسُ
وَٱلۡجِنُّ عَلَى ٱللَّهِ كَذِبٗا ٥ وَأَنَّهُۥ كَانَ رِجَالٞ مِّنَ ٱلۡإِنسِ يَعُوذُونَ بِرِجَالٖ
مِّنَ ٱلۡجِنِّ فَزَادُوهُمۡ رَهَقٗا ٦ وَأَنَّهُمۡ ظَنُّواْ كَمَا ظَنَنتُمۡ أَن لَّن يَبۡعَثَ
ٱللَّهُ أَحَدٗا ٧ وَأَنَّا لَمَسۡنَا ٱلسَّمَآءَ فَوَجَدۡنَٰهَا مُلِئَتۡ حَرَسٗا
شَدِيدٗا وَشُهُبٗا ٨ وَأَنَّا كُنَّا نَقۡعُدُ مِنۡهَا مَقَٰعِدَ لِلسَّمۡعِۖ فَمَن
يَسۡتَمِعِ ٱلۡأٓنَ يَجِدۡ لَهُۥ شِهَابٗا رَّصَدٗا ٩ وَأَنَّا لَا نَدۡرِيٓ أَشَرٌّ أُرِيدَ
بِمَن فِي ٱلۡأَرۡضِ أَمۡ أَرَادَ بِهِمۡ رَبُّهُمۡ رَشَدٗا ١٠ وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ
وَمِنَّا دُونَ ذَٰلِكَۖ كُنَّا طَرَآئِقَ قِدَدٗا ١١ وَأَنَّا ظَنَنَّآ أَن لَّن نُّعۡجِزَ
ٱللَّهَ فِي ٱلۡأَرۡضِ وَلَن نُّعۡجِزَهُۥ هَرَبٗا ١٢ وَأَنَّا لَمَّا سَمِعۡنَا ٱلۡهُدَىٰٓ
ءَامَنَّا بِهِۦۖ فَمَن يُؤۡمِنۢ بِرَبِّهِۦ فَلَا يَخَافُ بَخۡسٗا وَلَا رَهَقٗا ١٣

Al-Jinn 572 Part 29

Themes of the Sūrah:

It focusses on confirming the revelation of the Qura by presenting the example of the faith of the Jinn, in order to refute the idolaters' claims regarding them.

Explanation:

① Say, O Messenger, to your nation: Allah revealed to me that a group of Jinn listened to my recitation of the Qur'ān in Batn Nakhla. When they went back to their people they said to them: We have heard a recited speech that is impressive in its clarity and eloquence.

② This speech that we heard guides to the correct belief, statements and actions, so we believed in it and we will not associate any partner with our Lord Who revealed it.

③ We have believed that He - exalted be the grandeur and majesty of our Lord - has not taken any wife nor child as the idolaters say.

④ And that Iblis made an errant statement about Allah by attributing a wife and child to Him, may He be glorified.

⑤ And that we thought that the idolaters from among mankind and the jinn were not speaking lies when they claimed that He had a wife and child, so we accepted their statement blindly following them.

⑥ And that in the period of ignorance, some men from mankind used to seek protection in the jinn when they came to a frightening place. One of them would say: I seek protection in the leader of this valley from the evil of the foolish ones of his people. As a result, human beings became more afraid and terrified of the jinn.

⑦ And that humans thought as you did, O jinn, that Allah will not resurrect anyone after his death for the reckoning and recompense.

⑧ And that we sought the news of the heaven and we found the sky full of stern guards, who were the angels, who guarded it from the eavesdropping that we used to do, and full of flaming fires thrown at everyone who comes close to the sky.

⑨ And that we in the past used to assume positions in the sky from where we could hear what the angels were deliberating, and then we would convey this to the fortune-tellers on earth. Now things have changed. Anyone of us who now tries to listen finds a flaming fire ready for him. When he goes near, it is released on him and he is burnt by it.

⑩ And that we do not know what is the cause of this stern guard, is it that evil is intended for those on earth, or does Allah intend good for them. News of the sky has been cut off from us.

⑪ And that we - the group of jinn-: some of us are Allah-conscious and righteous whilst some of us are disbelievers and sinners. We are of different types and of diverse persuasions.

⑫ And that we are certain that we cannot escape Allah, may He be glorified, when He intends some matter for us. We will never be able to escape Him by fleeing because He surrounds us.

⑬ And that when we heard the Qur'ān that guides to what is most upright we had faith in it. Whoever has faith in his Lord will not fear any loss of his good deeds and nor any sin that will be added to his prior sins.

Beneficial Points:

1. The profound effect of the Qur'ān on those who listen to it with a sound heart.
2. Just as deviation is found in human beings it is also found in the jinn, in fact to a greater degree.
3. Seeking help from the jinn is one of the forms of associating partners with Allah.
4. The nullification of fortune telling after the mission of the Prophet (peace be upon him).
5. One of the etiquettes of the believer is that he does not attribute evil to Allah.

وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَٰسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُو۟لَٰٓئِكَ
تَحَرَّوْا۟ رَشَدًا ١٤ وَأَمَّا ٱلْقَٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا ١٥
وَأَلَّوِ ٱسْتَقَٰمُوا۟ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَٰهُم مَّآءً غَدَقًا ١٦ لِّنَفْتِنَهُمْ
فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ يَسْلُكْهُ عَذَابًا صَعَدًا ١٧ وَأَنَّ
ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ١٨ وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ
يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا ١٩ قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى وَلَآ أُشْرِكُ
بِهِۦٓ أَحَدًا ٢٠ قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ٢١ قُلْ إِنِّى
لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ٢٢ إِلَّا بَلَٰغًا
مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦ ۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ
خَٰلِدِينَ فِيهَآ أَبَدًا ٢٣ حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ فَسَيَعْلَمُونَ
مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ٢٤ قُلْ إِنْ أَدْرِىٓ أَقَرِيبٌ مَّا تُوعَدُونَ
أَمْ يَجْعَلُ لَهُۥ رَبِّىٓ أَمَدًا ٢٥ عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ
أَحَدًا ٢٦ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ
يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ٢٧ لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا۟ رِسَٰلَٰتِ
رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًۢا ٢٨

⑭ And that some of us submit and follow Allah by obeying Him, and some of us go astray from the path of moderation and steadfastness. Those who submit to Allah by following him and doing righteous actions, they are the ones who have sought after guidance and the right way.

⑮ Those who go astray from the path of moderation and steadfastness, they will be firewood that will be used to light the fire of Hell together with other human beings like them.

⑯ Just as I revealed to him that a group of the jinn listened to him, I revealed to him that if human beings and the jinn remained steadfast on the path of Islam, and practiced on what it contained, then Allah would have given them plenty water to drink and provided them with various blessings.

⑰ To test them in that, are they thankful for Allah's favours or are they ungrateful for them? Whoever turns away from the Qur'ān and the admonitions it contains, His Lord will enter him into a difficult punishment that he will not be able to bear.

⑱ And that the mosques belong to Him (may He be glorified) and not to anyone else. So do not call on anyone together with Allah and become like the Jews and the Christians in their synagogues and churches.

⑲ And that when Allah's servant, Muhammad (peace be on him) stood up to worship His Lord in Batn Nakhla, the jinn were almost piled on top of him because of the huge crowd when they heard him reciting the Qur'ān.

⑳ O Messenger! Say to these idolaters: I only call unto my Lord alone and I do not associate anyone else as partner to Him in worship, whoever he may be.

㉑ Say to them: I do not have any power to ward off any harm that Allah has decreed for you, nor do I have any power to draw any benefit that Allah has withheld from you.

㉒ Say to them: No one can save me from Allah if I go against Him, and I will never find any place of refuge to take refuge in besides Him.

㉓ But that which is in my power is to convey to you what Allah has instructed me to convey to you, and His message that He sent with me to you. Whoever goes against Allah and His messenger, his fate is entry into the fire of Hell to remain their forever and never come out.

㉔ The disbelievers will persist in their disbelief until when they see on the day of judgment the punishment that they were warned of in the world. At that time, they will come to know who has the weaker protector and they will come to know who has less helpers.

㉕ O Messenger! Say to these idolaters who reject the resurrection: I do not know whether the punishment you are warned of is near, or whether it has a fixed time that only Allah knows.

㉖ He (may He be glorified) is the knower of the Ghaib, all of it. Nothing of it is hidden from Him. He does not disclose His Ghaib to anyone, but keeps it in His exclusive knowledge.

㉗ Except for a messenger whom He, may He be glorified, selects and then discloses to him what He wishes. He sends guards from the angels to go before the messenger and protect him so that no one besides the messenger gains access to this. ㉘ This is done in the hope that the messenger may know that the messengers before him had conveyed the messages of their Lord that He had instructed them to convey because of the care that Allah gave to it. Allah's knowledge surrounds whatever is with the angels and messengers. Nothing of that is hidden from Him. He has counted the number of everything, so that nothing is hidden from Him, may He be glorified.

Beneficial Points:

1. Injustice leads to entry into hellfire. 2. The importance of steadfastness in achieving good objectives.
3. Going against Allah and His messenger leads to entry into hellfire. 4. Revelation is protected from interference by the satans by flames that are thrown at them if they attempt to listen.

ترتيبها ٧٣ سُورَةُ المُزَّمِّلِ آياتها ٢٠

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلۡمُزَّمِّلُ (١) قُمِ ٱلَّيۡلَ إِلَّا قَلِيلٗا (٢) نِّصۡفَهُۥٓ أَوِ ٱنقُصۡ مِنۡهُ قَلِيلًا
(٣) أَوۡ زِدۡ عَلَيۡهِ وَرَتِّلِ ٱلۡقُرۡءَانَ تَرۡتِيلًا (٤) إِنَّا سَنُلۡقِي عَلَيۡكَ قَوۡلٗا
ثَقِيلًا (٥) إِنَّ نَاشِئَةَ ٱلَّيۡلِ هِيَ أَشَدُّ وَطۡـٔٗا وَأَقۡوَمُ قِيلًا (٦) إِنَّ لَكَ فِي
ٱلنَّهَارِ سَبۡحٗا طَوِيلٗا (٧) وَٱذۡكُرِ ٱسۡمَ رَبِّكَ وَتَبَتَّلۡ إِلَيۡهِ تَبۡتِيلٗا (٨)
رَّبُّ ٱلۡمَشۡرِقِ وَٱلۡمَغۡرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذۡهُ وَكِيلٗا (٩) وَٱصۡبِرۡ
عَلَىٰ مَا يَقُولُونَ وَٱهۡجُرۡهُمۡ هَجۡرٗا جَمِيلٗا (١٠) وَذَرۡنِي وَٱلۡمُكَذِّبِينَ
أُوْلِي ٱلنَّعۡمَةِ وَمَهِّلۡهُمۡ قَلِيلًا (١١) إِنَّ لَدَيۡنَآ أَنكَالٗا وَجَحِيمٗا (١٢)
وَطَعَامٗا ذَا غُصَّةٖ وَعَذَابًا أَلِيمٗا (١٣) يَوۡمَ تَرۡجُفُ ٱلۡأَرۡضُ وَٱلۡجِبَالُ
وَكَانَتِ ٱلۡجِبَالُ كَثِيبٗا مَّهِيلًا (١٤) إِنَّآ أَرۡسَلۡنَآ إِلَيۡكُمۡ رَسُولٗا شَٰهِدًا
عَلَيۡكُمۡ كَمَآ أَرۡسَلۡنَآ إِلَىٰ فِرۡعَوۡنَ رَسُولٗا (١٥) فَعَصَىٰ فِرۡعَوۡنُ ٱلرَّسُولَ
فَأَخَذۡنَٰهُ أَخۡذٗا وَبِيلٗا (١٦) فَكَيۡفَ تَتَّقُونَ إِن كَفَرۡتُمۡ يَوۡمٗا
يَجۡعَلُ ٱلۡوِلۡدَٰنَ شِيبًا (١٧) ٱلسَّمَآءُ مُنفَطِرُۢ بِهِۦۚ كَانَ وَعۡدُهُۥ مَفۡعُولًا
(١٨) إِنَّ هَٰذِهِۦ تَذۡكِرَةٞۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا (١٩)

The Covered Up One (Sūrah Al-Muzzammil)

Themes of the Sūrah:

It focusses on the spiritual provision of callers to Allah in facing the difficulties and hardships of life, to strengthen the Prophet (peace be upon him) and to warn those who reject him.

Explanation:

① O you wrapped up in your clothes (i.e. the Prophet (peace be upon him)).

② Offer prayer at night except for a little part of it.

③ Pray for half of it if you wish, or pray for a little less than half until you reach one third.

④ Or increase it until you reach two thirds. Make the Qur'ān clear when you recite it and recite it slowly.

⑤ I am going to send down on you, O Messenger, the Qur'ān, which is a heavy word, due to the obligations, limits, provisions, etiquettes etc. that it contains.

⑥ The hours of the night are more suited to the heart for recitation and more correct in speech.

⑦ In the day you are busy in your work, and are distracted from reciting the Qur'ān, so pray at night.

⑧ Remember Allah with various forms of remembrance, and devote yourself to Him (may He be glorified) fully by making your worship solely for Him.

⑨ The Lord of the East and the Lord of the West. There is none deserving of worship besides Him. So take Him as a Trustee Whom you rely on in all your affairs.

⑩ Be patient over the mockery and abuse uttered by those who deny, and leave them in a manner that causes no harm.

⑪ Do not be concerned about the state of those who deny, those who enjoy the pleasures of the world. Leave them to Me and wait a little for them until their appointed time comes.

⑫ In the afterlife, I have heavy chains and a blazing fire.

⑬ And a food that chokes the throats because of its extreme bitterness, and a painful punishment, in addition to the above.

⑭ That punishment will occur to those who deny on the day when the earth and the mountains will shake and the mountains will become scattered flowing sand because of its extreme horror.

⑮ I have sent to you a messenger as a witness over your actions on the day of judgment just as I sent to Pharaoh a messenger, who was Moses, (peace be upon him).

⑯ But Pharaoh went against the messenger who was sent to him from his Lord, so I punished him with a severe punishment in the world by drowning and in the afterlife by the punishment of the fire. So you do not go against your messenger or you will be afflicted by what afflicted him.

⑰ So how will you protect yourselves - if you reject Allah and deny His messenger - from a long, severe day that will make the head of young children white because of the severity of its horror and its length.

⑱ The sky will split because of its horror. Allah's promise will be inevitably fulfilled.

⑲ This admonition - containing an exposition of the horror and severity of the day of judgment - is a reminder that is of benefit to the believers. So whoever wishes to take a path that leads to His Lord let him do so.

Beneficial Points:

1. The importance of standing in prayer at night, reciting the Qur'ān, remembering Allah, and being patient for the caller to Allah.
2. Enduring difficulties and tests, requires an effective and strict nurturing.
3. Luxury and an abundance of enjoyments is a barrier to Allah's path.

۞ إِنَّ رَبَّكَ يَعۡلَمُ أَنَّكَ تَقُومُ أَدۡنَىٰ مِن ثُلُثَيِ ٱلَّيۡلِ وَنِصۡفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٞ
مِّنَ ٱلَّذِينَ مَعَكَۚ وَٱللَّهُ يُقَدِّرُ ٱلَّيۡلَ وَٱلنَّهَارَۚ عَلِمَ أَن لَّن تُحۡصُوهُ فَتَابَ
عَلَيۡكُمۡۖ فَٱقۡرَءُواْ مَا تَيَسَّرَ مِنَ ٱلۡقُرۡءَانِۚ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرۡضَىٰ
وَءَاخَرُونَ يَضۡرِبُونَ فِي ٱلۡأَرۡضِ يَبۡتَغُونَ مِن فَضۡلِ ٱللَّهِ وَءَاخَرُونَ
يُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِۖ فَٱقۡرَءُواْ مَا تَيَسَّرَ مِنۡهُۚ وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ
ٱلزَّكَوٰةَ وَأَقۡرِضُواْ ٱللَّهَ قَرۡضًا حَسَنٗاۚ وَمَا تُقَدِّمُواْ لِأَنفُسِكُم مِّنۡ خَيۡرٖ تَجِدُوهُ
عِندَ ٱللَّهِ هُوَ خَيۡرٗا وَأَعۡظَمَ أَجۡرٗاۚ وَٱسۡتَغۡفِرُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمُۢ ٢٠

سُورَةُ المُدَّثِّر

ترتيبها ٧٤ آياتها ٥٦

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلۡمُدَّثِّرُ ١ قُمۡ فَأَنذِرۡ ٢ وَرَبَّكَ فَكَبِّرۡ ٣ وَثِيَابَكَ فَطَهِّرۡ ٤
وَٱلرُّجۡزَ فَٱهۡجُرۡ ٥ وَلَا تَمۡنُن تَسۡتَكۡثِرُ ٦ وَلِرَبِّكَ فَٱصۡبِرۡ ٧ فَإِذَا نُقِرَ
فِي ٱلنَّاقُورِ ٨ فَذَٰلِكَ يَوۡمَئِذٖ يَوۡمٌ عَسِيرٌ ٩ عَلَى ٱلۡكَٰفِرِينَ غَيۡرُ يَسِيرٖ ١٠
ذَرۡنِي وَمَنۡ خَلَقۡتُ وَحِيدٗا ١١ وَجَعَلۡتُ لَهُۥ مَالٗا مَّمۡدُودٗا ١٢ وَبَنِينَ
شُهُودٗا ١٣ وَمَهَّدتُّ لَهُۥ تَمۡهِيدٗا ١٤ ثُمَّ يَطۡمَعُ أَنۡ أَزِيدَ ١٥ كَلَّآۖ إِنَّهُۥ
كَانَ لِأٓيَٰتِنَا عَنِيدٗا ١٦ سَأُرۡهِقُهُۥ صَعُودٗا ١٧ إِنَّهُۥ فَكَّرَ وَقَدَّرَ ١٨

⑳ Your Lord, O Messenger, knows that you sometimes spend less than two thirds of the night in prayer, sometimes you stand for half the night, sometimes a third, and a group of the believers stand with you. Allah determines the night and day and counts their hours. He (may He be glorified) knows that you are not able to count and keep a record of its hours, and thus standing for the most part of it seeking the required will be difficult for you. He therefore has accepted your repentance. So pray at night as much as is easy for you. Allah knows that some of you, O believers, may be ill and constrained by illness - others will be travelling seeking Allah's provision, and others will be fighting the disbelievers seeking Allah's pleasure and to promote Allah's word. For these people standing in prayer at night is difficult, so pray at night as much as is easy for you and discharge the obligatory prayer in the most perfect manner. Give the charity of your wealth and spend from your wealth in Allah's path. Whatever good you send forward for yourselves, you will find it to be better and greater in reward. Seek forgiveness from Allah. Allah Forgiving towards those of His servants who repent and He is merciful to them.

The Cloacked One (Sūrah Al-Muddathir)

Themes of the Sūrah:

It focusses on the instruction to promote the call and its elements and to warn those who deny it.

Explanation:

① O you who is covered with his clothes (this refers to the Prophet (peace be upon him)
② Arise and warn of Allah's punishment.
③ Declare the greatness of your Lord.
④ Purify yourself from sins and your clothes from impurities.
⑤ Keep away from the worship of idols.
⑥ Do not think that you have done a favour to your Lord by regarding your righteous actions to be plenty.
⑦ Be patient for Allah's sake over the harm that you incur.
⑧ When the trumpet will be blown a second time.
⑨ That day will be a severe day.
⑩ For those who reject Allah and His messengers it will not be easy.
⑪ Leave me, O Messenger, and the one whom I created alone in the womb of his mother without wealth or children (This refers to Walid bin Al Mughira).
⑫ I gave him plenty wealth.
⑬ I gave him children who were present with him, who attended gatherings with him and who did not leave him on account of travel due to the abundance of his wealth.
⑭ I extended to him his livelihood, provision and children profusely.
⑮ Then despite his denial of Me he desires that I give him more after I gave him all of that.
⑯ The matter is not as he thinks. He was opposed to My verses that I revealed to My messenger denying them.
⑰ I will impose on him difficulty from a punishment that he will not be able to bear.
⑱ This disbeliever whom I bestowed with those favours thought about what he should say in order to refute the Qur'ān, and planned this within himself.

Beneficial Points:

1. Difficulties in affairs brings about ease in them.
2. The necessity of purity from outward and inward filth.
3. Bestowing a transgressor with favours is not honouring him; it is gradually leading him into destruction.

فَقُتِلَ كَيۡفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قُتِلَ كَيۡفَ قَدَّرَ ﴿٢٠﴾ ثُمَّ نَظَرَ ﴿٢١﴾ ثُمَّ عَبَسَ وَبَسَرَ
﴿٢٢﴾ ثُمَّ أَدۡبَرَ وَٱسۡتَكۡبَرَ ﴿٢٣﴾ فَقَالَ إِنۡ هَٰذَآ إِلَّا سِحۡرٞ يُؤۡثَرُ ﴿٢٤﴾ إِنۡ هَٰذَآ
إِلَّا قَوۡلُ ٱلۡبَشَرِ ﴿٢٥﴾ سَأُصۡلِيهِ سَقَرَ ﴿٢٦﴾ وَمَآ أَدۡرَىٰكَ مَا سَقَرُ ﴿٢٧﴾
لَا تُبۡقِي وَلَا تَذَرُ ﴿٢٨﴾ لَوَّاحَةٞ لِّلۡبَشَرِ ﴿٢٩﴾ عَلَيۡهَا تِسۡعَةَ عَشَرَ ﴿٣٠﴾ وَمَا جَعَلۡنَآ
أَصۡحَٰبَ ٱلنَّارِ إِلَّا مَلَٰٓئِكَةٗۖ وَمَا جَعَلۡنَا عِدَّتَهُمۡ إِلَّا فِتۡنَةٗ لِّلَّذِينَ كَفَرُواْ
لِيَسۡتَيۡقِنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ وَيَزۡدَادَ ٱلَّذِينَ ءَامَنُوٓاْ إِيمَٰنٗا وَلَا يَرۡتَابَ
ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ وَٱلۡمُؤۡمِنُونَ وَلِيَقُولَ ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ
وَٱلۡكَٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلٗاۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ
وَيَهۡدِي مَن يَشَآءُۚ وَمَا يَعۡلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَۚ وَمَا هِيَ إِلَّا ذِكۡرَىٰ
لِلۡبَشَرِ ﴿٣١﴾ كَلَّا وَٱلۡقَمَرِ ﴿٣٢﴾ وَٱلَّيۡلِ إِذۡ أَدۡبَرَ ﴿٣٣﴾ وَٱلصُّبۡحِ إِذَآ أَسۡفَرَ ﴿٣٤﴾ إِنَّهَا
لَإِحۡدَى ٱلۡكُبَرِ ﴿٣٥﴾ نَذِيرٗا لِّلۡبَشَرِ ﴿٣٦﴾ لِمَن شَآءَ مِنكُمۡ أَن يَتَقَدَّمَ أَوۡ يَتَأَخَّرَ
﴿٣٧﴾ كُلُّ نَفۡسِۭ بِمَا كَسَبَتۡ رَهِينَةٌ ﴿٣٨﴾ إِلَّآ أَصۡحَٰبَ ٱلۡيَمِينِ ﴿٣٩﴾ فِي جَنَّٰتٖ
يَتَسَآءَلُونَ ﴿٤٠﴾ عَنِ ٱلۡمُجۡرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمۡ فِي سَقَرَ ﴿٤٢﴾ قَالُواْ لَمۡ نَكُ
مِنَ ٱلۡمُصَلِّينَ ﴿٤٣﴾ وَلَمۡ نَكُ نُطۡعِمُ ٱلۡمِسۡكِينَ ﴿٤٤﴾ وَكُنَّا نَخُوضُ مَعَ
ٱلۡخَآئِضِينَ ﴿٤٥﴾ وَكُنَّا نُكَذِّبُ بِيَوۡمِ ٱلدِّينِ ﴿٤٦﴾ حَتَّىٰٓ أَتَىٰنَا ٱلۡيَقِينُ ﴿٤٧﴾

⑲ So may he be cursed and punished. How did he plan!

⑳ Again, may he be cursed and punished. How did he plan!

㉑ Then he reconsidered and carefully thought about what he should say.

㉒ Then he frowned and scowled when he did not find anything to challenge the Qur'ān with.

㉓ Then he turned away from faith and was too proud to follow the Prophet (peace be upon him).

㉔ He said: This what Muhammad brought is not Allah's speech, but it is sorcery that he relates from others.

㉕ This is not Allah's speech, but it is the speech of man.

㉖ I will enter this disbeliever into one of the levels of the Fire, which is Saqar, to suffer from its heat.

㉗ What will tell you, O Muhammad, what Saqar is?!

㉘ It does not spare any person that is punished in it except that it comes on him and does not leave him. Then he returns to how it was and it comes to him, again and again.

㉙ It severely burns and alters skins.

㉚ There are nineteen angels over it who are its wardens.

㉛ I did not make the wardens of the Fire except angels, so humans do not have the power to face them. Abu Jahl was lying when he and his people claimed that they have the ability to attack them and then they will come out of the Fire. I did not make this number of theirs except to test those who reject Allah, so that the Jews who were given the Torah and the Christians who were given the Gospel will become certain when the Qur'ān that confirms what is in their scriptures is revealed, so that the faith of the believers increases when the people of the scripture agree with them and the Jews, Christians and the believers do not have any doubt, and so that those who waver in faith and those who are disbelievers say: What does Allah intend by this strange number?! Just as those who deny this number are misguided and those who accept it are guided, Allah misguides whoever He wishes to misguide and He guides whoever He wishes to guide. No one knows the forces of your Lord, because of their huge number, besides Him, may He be glorified. So let Abu Jahl who, mockingly and dismissively, said, "Does Muhammad only have nineteen aides?!" know this. The Fire is only a reminder for human beings, through which they can come to know of Allah's greatness, may He be glorified.

㉜ The statement is not as claimed by some idolaters that he will suffice his companions against the wardens of Hell and take them out of it. Allah took an oath by the moon. ㉝ He took an oath by the night when it departs. ㉞ He took an oath by the morning when it lights up. ㉟ The fire of Hell is one the great calamities. ㊱ In order to strike terror and fear in people. ㊲ Whoever from amongst you, O people, wishes to go forward with faith in Allah and righteous actions, or to lag behind by disbelief and sins. ㊳ Every soul will be taken to task for the actions that it did. Either its actions will destroy it or they will release and rescue it from destruction. ㊴ Except for the believers, who wont be taken to task for their sins. Instead, these will be overlooked because of their righteous actions. ㊵ On the Day of Judgement, they will be in gardens asking one another. ㊶ About the disbelievers who destroyed themselves by the sins they committed. ㊷ They will say to them: What entered you into Hell? ㊸ The disbelievers will answer them saying: We were not of those who discharged the obligatory prayer in the worldly life. ㊹ We did not feed the poor from what Allah gave us. ㊺ We used to be with the people of falsehood and go wherever they go. We used to speak to the people of misguidance and deviation. ㊻ We used to deny the day of recompense. ㊼ We persisted in this denial until death came to us and prevented us from repenting.

Beneficial Points:

1. Man's responsibility for his actions in the world and the afterlife. 2. Not feeding those in need is one of the causes for entrance into the fire.

فَمَا تَنفَعُهُمۡ شَفَٰعَةُ ٱلشَّٰفِعِينَ ٤٨ فَمَا لَهُمۡ عَنِ ٱلتَّذۡكِرَةِ مُعۡرِضِينَ
٤٩ كَأَنَّهُمۡ حُمُرٞ مُّسۡتَنفِرَةٞ ٥٠ فَرَّتۡ مِن قَسۡوَرَةِۭ ٥١ بَلۡ يُرِيدُ
كُلُّ ٱمۡرِيٕٖ مِّنۡهُمۡ أَن يُؤۡتَىٰ صُحُفٗا مُّنَشَّرَةٗ ٥٢ كَلَّاۖ بَل لَّا يَخَافُونَ
ٱلۡأٓخِرَةَ ٥٣ كَلَّآ إِنَّهُۥ تَذۡكِرَةٞ ٥٤ فَمَن شَآءَ ذَكَرَهُۥ ٥٥ وَمَا يَذۡكُرُونَ
إِلَّآ أَن يَشَآءَ ٱللَّهُۚ هُوَ أَهۡلُ ٱلتَّقۡوَىٰ وَأَهۡلُ ٱلۡمَغۡفِرَةِ ٥٦

سُورَةُ القِيَامَةِ

ترتيبها ٧٥
آياتها ٤٠

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

نصف الحزب ٥٨

لَآ أُقۡسِمُ بِيَوۡمِ ٱلۡقِيَٰمَةِ ١ وَلَآ أُقۡسِمُ بِٱلنَّفۡسِ ٱللَّوَّامَةِ ٢ أَيَحۡسَبُ
ٱلۡإِنسَٰنُ أَلَّن نَّجۡمَعَ عِظَامَهُۥ ٣ بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ ٤ بَلۡ
يُرِيدُ ٱلۡإِنسَٰنُ لِيَفۡجُرَ أَمَامَهُۥ ٥ يَسۡـَٔلُ أَيَّانَ يَوۡمُ ٱلۡقِيَٰمَةِ ٦ فَإِذَا بَرِقَ
ٱلۡبَصَرُ ٧ وَخَسَفَ ٱلۡقَمَرُ ٨ وَجُمِعَ ٱلشَّمۡسُ وَٱلۡقَمَرُ ٩ يَقُولُ ٱلۡإِنسَٰنُ
يَوۡمَئِذٍ أَيۡنَ ٱلۡمَفَرُّ ١٠ كَلَّا لَا وَزَرَ ١١ إِلَىٰ رَبِّكَ يَوۡمَئِذٍ ٱلۡمُسۡتَقَرُّ ١٢ يُنَبَّؤُاْ
ٱلۡإِنسَٰنُ يَوۡمَئِذِۭ بِمَا قَدَّمَ وَأَخَّرَ ١٣ بَلِ ٱلۡإِنسَٰنُ عَلَىٰ نَفۡسِهِۦ بَصِيرَةٞ ١٤
وَلَوۡ أَلۡقَىٰ مَعَاذِيرَهُۥ ١٥ لَا تُحَرِّكۡ بِهِۦ لِسَانَكَ لِتَعۡجَلَ بِهِۦٓ ١٦ إِنَّ عَلَيۡنَا
جَمۡعَهُۥ وَقُرۡءَانَهُۥ ١٧ فَإِذَا قَرَأۡنَٰهُ فَٱتَّبِعۡ قُرۡءَانَهُۥ ١٨ ثُمَّ إِنَّ عَلَيۡنَا بَيَانَهُۥ ١٩

㊽ On the Day of Judgment, the mediation of intercessors from the angels, prophets and pious ones, will not benefit them, because the requirement for the acceptance of intercession is that the thing for which intercession is made must be approved.
㊾ What has made these idolaters turn away from the Qur'ān?!
㊿ As if they, in their turning away from and aversion to it, are wild donkeys that are extremely resistant.
(51) That have fled from a lion out of fear for it.
(52) Instead, each one of these idolaters wants for there to be an open book by his head side that tells him that Muhammad is a messenger from Allah. The reason for this is not the lack of proof or weakness of evidence. It is only obstinacy and pride.
(53) The matter is not like that. In fact, the reason for their persistence in their misguidance is that they do not have faith in the punishment of the afterlife, so they remained in their disbelief.
(54) Indeed, this Qur'ān is an admonition and a reminder.
(55) Whoever wishes to read the Qur'ān and take lesson from it does so.
(56) None takes lesson from it besides those whom Allah wills to take lesson. He (may He be glorified) is worthy of being mindful of by the fulfilment of His instructions and the avoidance of His prohibitions. He is worthy of forgiving the sins of His servants when they repent to Him.

The Rising (Sūrah Al-Qiyama)

Themes of the Sūrah:
It focusses on showing Allah's power to gather man's body and resurrect it.
Explanation:
① Allah took an oath by the Day of Judgement when people stand before the Lord of the worlds.
② He took an oath by the pure soul that reproaches its owner for falling short in righteous deeds and for doing wrong deeds. He took an oath by these two things that He will certainly resurrect people for reckoning and recompense.
③ Does man think that I will not gather his bones to be resurrected after he dies?! ④ Indeed, I am able together with gathering them to restore his fingertips in a proportionate form just as they were. ⑤ But man by his denial of the resurrection wants to continue sinning in the future unchecked. ⑥ He skeptically asks about the Day of Judgement: When will it occur? ⑦ When the sight is dazzled and astonished at the time when it sees what it used to deny. ⑧ And the light of the moon disappears. ⑨ And the mass of the sun and the moon are brought together. ⑩ The sinning person will say on that day: Where is the escape?! ⑪ There is no escape on that day and there is no place in which the sinner can take refuge nor any place that he can seek protection in. ⑫ The return and destination on that day will be to your Lord, O Messenger, for the reckoning and recompense. ⑬ On the day man will be informed about the actions that he sent forward and those that he left behind. ⑭ Instead, man is a witness against himself as his limbs will testify against him in respect of the sins he committed. ⑮ Even if he brings excuses to argue on behalf of himself that he did not do any evil, these will not benefit him. ⑯ Do not move your tongue, O Messenger, with the Qur'ān hastily for fear of its escaping from you. ⑰ It is My duty to gather it in your chest and to establish its recitation on your tongue. ⑱ When Gabriel has completed its recitation to you, then be attentive and listen to its being recited. ⑲ Then, it is My duty to explain it to you.
Beneficial Points:
1. The servant's will is restricted by Allah's will. 2. The desire of the Messenger of Allah (peace be upon him) to memorise whatever of the Qur'ān was revealed to him. Allah assured him that He will gather it fully in his chest and memory and that he will not forget any part of it.

كَلَّا بَلۡ تُحِبُّونَ ٱلۡعَاجِلَةَ ⑳ وَتَذَرُونَ ٱلۡأٓخِرَةَ ㉑ وُجُوهٞ يَوۡمَئِذٖ نَّاضِرَةٌ
㉒ إِلَىٰ رَبِّهَا نَاظِرَةٞ ㉓ وَوُجُوهٞ يَوۡمَئِذِۭ بَاسِرَةٞ ㉔ تَظُنُّ أَن يُفۡعَلَ بِهَا
فَاقِرَةٞ ㉕ كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِيَ ㉖ وَقِيلَ مَنۜۡ رَاقٖ ㉗ وَظَنَّ أَنَّهُ ٱلۡفِرَاقُ
㉘ وَٱلۡتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ ㉙ إِلَىٰ رَبِّكَ يَوۡمَئِذٍ ٱلۡمَسَاقُ ㉚ فَلَا
صَدَّقَ وَلَا صَلَّىٰ ㉛ وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ㉜ ثُمَّ ذَهَبَ إِلَىٰٓ أَهۡلِهِۦ يَتَمَطَّىٰٓ
㉝ أَوۡلَىٰ لَكَ فَأَوۡلَىٰ ㉞ ثُمَّ أَوۡلَىٰ لَكَ فَأَوۡلَىٰٓ ㉟ أَيَحۡسَبُ ٱلۡإِنسَٰنُ
أَن يُتۡرَكَ سُدًى ㊱ أَلَمۡ يَكُ نُطۡفَةٗ مِّن مَّنِيّٖ يُمۡنَىٰ ㊲ ثُمَّ كَانَ
عَلَقَةٗ فَخَلَقَ فَسَوَّىٰ ㊳ فَجَعَلَ مِنۡهُ ٱلزَّوۡجَيۡنِ ٱلذَّكَرَ
وَٱلۡأُنثَىٰٓ ㊴ أَلَيۡسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحۡـِۧيَ ٱلۡمَوۡتَىٰ ㊵

سكتة لطيفة على النون

سُورَةُ الإِنسَانِ

ترتيبها ٧٦ آياتها ٣١

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

هَلۡ أَتَىٰ عَلَى ٱلۡإِنسَٰنِ حِينٞ مِّنَ ٱلدَّهۡرِ لَمۡ يَكُن شَيۡـٔٗا مَّذۡكُورًا ① إِنَّا خَلَقۡنَا
ٱلۡإِنسَٰنَ مِن نُّطۡفَةٍ أَمۡشَاجٖ نَّبۡتَلِيهِ فَجَعَلۡنَٰهُ سَمِيعَۢا بَصِيرًا ② إِنَّا
هَدَيۡنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرٗا وَإِمَّا كَفُورًا ③ إِنَّآ أَعۡتَدۡنَا لِلۡكَٰفِرِينَ سَلَٰسِلَاْ
وَأَغۡلَٰلٗا وَسَعِيرًا ④ إِنَّ ٱلۡأَبۡرَارَ يَشۡرَبُونَ مِن كَأۡسٖ كَانَ مِزَاجُهَا كَافُورًا ⑤

⑳ Nay, the matter is not as you claimed about the impossibility of resurrection. You know that the One Who was able to create you the first time is not unable to bring you back to life after you die. However, the reason for your denial of resurrection, is your love for the fleeting life of the world. ㉑ And your disregard for the life of the afterlife, the path of which is to carry out the acts of obedience that Allah has instructed you to and to leave the unlawful acts that He has prohibited you from. ㉒ The faces of the people of faith and fortune on that day will be radiant with light. ㉓ Looking at their Lord with enjoyment. ㉔ The faces of the people of disbelief and wretchedness on that day will be gloomy. ㉕ They will be sure that a great punishment and painful punishment is to come down on them. ㉖ The matter is not as the idolaters imagined - that they will not be punished when they die. When the soul of any one of them reaches the upper part of his chest. ㉗ And people say to one another: Who can heal this person, perhaps he can be cured?! ㉘ The person in agony will be certain at that time that this is the departure from the world by death. ㉙ Difficulties will come together at the time when the world ends and the afterlife commences. ㉚ When this occurs, the deceased will be driven to his Lord. ㉛ The disbeliever did not accept what his messenger brought to him, nor did he pray to Allah, may He be glorified. ㉜ Instead, he denied what his messenger brought to him and turned away from it. ㉝ Then this disbeliever went to his family swaggering in his gait out of pride. ㉞ Allah thus warned the disbeliever that His punishment has come close to him. ㉟ He then repeated the sentence by way of emphasis and stated: “Again, closer and closer it comes to you.” ㊱ Does man think that Allah will leave him neglected without imposing any laws on him? ㊲ Was this human being one day not a drop of sperm spilt into the womb. ㊳ Thereafter he was a piece of coagulated blood. Then Allah created him and made his form proportionate. ㊴ Then he made his species into two types: Male and female?! ㊵ Is not the One Who created man from a drop, then a clot, able to give life once again to the dead for the reckoning and recompense?! Indeed, He is able to do so.

The Human (Sūrah Al-Insān)

Themes of the Sūrah:

It focusses on reminding man of his origin, the wisdom behind his creation and his fate in both the worlds, and on showing the bliss of Paradise in order to strengthen the believers and invite the disbelievers.

Explanation:

① A long period of time has passed over man when he was non-existent and there was no mention of him. ② I created man from a drop that was a mixture of the liquid of a man and a woman, to test him with the impositions I placed on him. I made him hearing and seeing to carry out the laws I imposed on him. ③ I showed him, through the tongues of My messengers, the path of guidance and by that the path of misguidance became clear to him. Thereafter he is either guided to the straight path and becomes a believing servant that is thankful to Allah, or he is misled from it and becomes a disbelieving servant who rejects Allah’s signs. ④ After Allah mentioned the two types, those who are guided and those astray, he mentioned the reward of each by saying: I have prepared for those who reject Allah and His messengers, chains by which they will be dragged into the fire, and iron collars that will be tied around their necks, and a blazing fire.

⑤ The believers who follow Allah will drink on the day of judgment from a filled cup of wine mixed with camphor because of its pleasant fragrance.

Beneficial Points: 1. The danger of love of the world and neglect of the afterlife. 2. The establishment of choice for man, which is Allah’s showing honour to him.

عَيۡنٗا يَشۡرَبُ بِهَا عِبَادُ ٱللَّهِ يُفَجِّرُونَهَا تَفۡجِيرٗا ٦ يُوفُونَ بِٱلنَّذۡرِ وَيَخَافُونَ
يَوۡمٗا كَانَ شَرُّهُۥ مُسۡتَطِيرٗا ٧ وَيُطۡعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسۡكِينٗا
وَيَتِيمٗا وَأَسِيرًا ٨ إِنَّمَا نُطۡعِمُكُمۡ لِوَجۡهِ ٱللَّهِ لَا نُرِيدُ مِنكُمۡ جَزَآءٗ وَلَا شُكُورًا
٩ إِنَّا نَخَافُ مِن رَّبِّنَا يَوۡمًا عَبُوسٗا قَمۡطَرِيرٗا ١٠ فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ
ٱلۡيَوۡمِ وَلَقَّىٰهُمۡ نَضۡرَةٗ وَسُرُورٗا ١١ وَجَزَىٰهُم بِمَا صَبَرُواْ جَنَّةٗ وَحَرِيرٗا ١٢
مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلۡأَرَآئِكِۖ لَا يَرَوۡنَ فِيهَا شَمۡسٗا وَلَا زَمۡهَرِيرٗا ١٣
وَدَانِيَةً عَلَيۡهِمۡ ظِلَٰلُهَا وَذُلِّلَتۡ قُطُوفُهَا تَذۡلِيلٗا ١٤ وَيُطَافُ عَلَيۡهِم بِـَٔانِيَةٖ
مِّن فِضَّةٖ وَأَكۡوَابٖ كَانَتۡ قَوَارِيرَا۠ ١٥ قَوَارِيرَاْ مِن فِضَّةٖ قَدَّرُوهَا تَقۡدِيرٗا ١٦
وَيُسۡقَوۡنَ فِيهَا كَأۡسٗا كَانَ مِزَاجُهَا زَنجَبِيلًا ١٧ عَيۡنٗا فِيهَا تُسَمَّىٰ سَلۡسَبِيلٗا
١٨ ۞ وَيَطُوفُ عَلَيۡهِمۡ وِلۡدَٰنٞ مُّخَلَّدُونَ إِذَا رَأَيۡتَهُمۡ حَسِبۡتَهُمۡ لُؤۡلُؤٗا مَّنثُورٗا ثلاثة أرباع الحزب ٥٨
١٩ وَإِذَا رَأَيۡتَ ثَمَّ رَأَيۡتَ نَعِيمٗا وَمُلۡكٗا كَبِيرًا ٢٠ عَٰلِيَهُمۡ ثِيَابُ سُندُسٍ
خُضۡرٞ وَإِسۡتَبۡرَقٞۖ وَحُلُّوٓاْ أَسَاوِرَ مِن فِضَّةٖ وَسَقَىٰهُمۡ رَبُّهُمۡ شَرَابٗا
طَهُورًا ٢١ إِنَّ هَٰذَا كَانَ لَكُمۡ جَزَآءٗ وَكَانَ سَعۡيُكُم مَّشۡكُورًا ٢٢ إِنَّا
نَحۡنُ نَزَّلۡنَا عَلَيۡكَ ٱلۡقُرۡءَانَ تَنزِيلٗا ٢٣ فَٱصۡبِرۡ لِحُكۡمِ رَبِّكَ وَلَا تُطِعۡ
مِنۡهُمۡ ءَاثِمًا أَوۡ كَفُورٗا ٢٤ وَٱذۡكُرِ ٱسۡمَ رَبِّكَ بُكۡرَةٗ وَأَصِيلٗا ٢٥

⑥ This drink that has been prepared for the people of obedience will be from a easily palatable, abundantly flowing spring which will not dry out. The servants of Allah will drink to their fill from it, and be able to cause it to flow and run wherever they wish.

⑦ The attributes of the servants who will drink from it, are that they fulfil the acts of obedience to Allah they have imposed upon themselves, and they fear a day of widespread calamity: The Day of Judgement.

⑧ They also feed food, despite being in the state of loving food due to being needy and desirous of it. They feed it to the poor, orphans and captives.

⑨ They conceal within themselves that they only feed them for the pleasure of Allah; not intending to receive any recompense from those whom they have fed, nor any praise.

⑩ We fear from our Lord a day on which the faces of the wretched will be gloomy due to its severity and horror.

⑪ So Allah will protect them through His grace from the harm of that great day, and will give them beauty and light on their faces in their honour, together with placing happiness in their hearts.

⑫ And Allah will reward them due to their endurance upon acts of obedience, patience upon the decrees of Allah, and resolve from committing sins, with a Paradise in which they shall live in luxury, wearing clothes made of silk.

⑬ They will be reclining in it on decorated couches. They will not see in this Paradise a sun to be inconvenienced by its rays, nor will they experience extreme cold; rather they will be in constant shade, without extreme heat or cold.

⑭ Its shade will be near to them, and its fruits will be made subservient to whoever eats them, making them easy to access and eat, such that a person lying down, sitting or standing will be able to eat them.

⑮ Servants will roam around them with silver utensils and clear glasses whenever they intend to drink.

⑯ In their clear colour, they will be like glass, yet they will be made of silver, and they will be measured to perfection: neither bigger or smaller than they intend.

⑰ These honoured people will be given a glass of wine to drink, mixed with ginger.

⑱ They will also drink from a spring in Paradise named Salsabīl.

⑲ And youthful children will roam around them in Paradise. When you see them you will think of them to be scattered pearls, because of the freshness in their faces, their beautiful complexions, their number and their distinction.

⑳ When you see what is in Paradise, you will see undescribable luxury and a magnificent kingdom that is unparalleled.

㉑ Magnificent green clothes will adorn their upper bodies, made of fine silk and silk brocade. They will also be made to wear silver bracelets, and Allah will give them to drink, a drink free of any spoiling.

㉒ It will be said to them in their honour: “Indeed, this luxury you have been given is a reward for you for your good deeds; your deeds were acceptable with Allah.”

㉓ O Messenger! Indeed, I have revealed the Qur’ān to you in segments; I did not reveal it to you all at once.

㉔ So be patient over what Allah decrees or legislates, and do not follow the sinner in the sin he calls towards, nor the disbeliever in the disbelief he invites towards.

㉕ And remember your Lord by performing the Fajr prayer at the starting of the day, and the Ẓuhr and ‘Aṣr prayers at its end.

Beneficial Points:

1. Fulfilling a vow, feeding the needy, sincerity in action and fearing Allah are all means to achieving salvation from the hellfire and entering Paradise.

وَمِنَ ٱلَّيۡلِ فَٱسۡجُدۡ لَهُۥ وَسَبِّحۡهُ لَيۡلٗا طَوِيلًا (٢٦) إِنَّ هَٰٓؤُلَآءِ
يُحِبُّونَ ٱلۡعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمۡ يَوۡمٗا ثَقِيلٗا (٢٧) نَّحۡنُ خَلَقۡنَٰهُمۡ
وَشَدَدۡنَآ أَسۡرَهُمۡۖ وَإِذَا شِئۡنَا بَدَّلۡنَآ أَمۡثَٰلَهُمۡ تَبۡدِيلًا (٢٨) إِنَّ
هَٰذِهِۦ تَذۡكِرَةٞۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلٗا (٢٩) وَمَا تَشَآءُونَ
إِلَّآ أَن يَشَآءَ ٱللَّهُۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمٗا (٣٠) يُدۡخِلُ
مَن يَشَآءُ فِي رَحۡمَتِهِۦۚ وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمۡ عَذَابًا أَلِيمَۢا (٣١)

ترتيبها ٧٧ سُورَةُ المُرۡسَلَاتِ آياتها ٥٠

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلۡمُرۡسَلَٰتِ عُرۡفٗا (١) فَٱلۡعَٰصِفَٰتِ عَصۡفٗا (٢) وَٱلنَّٰشِرَٰتِ نَشۡرٗا (٣)
فَٱلۡفَٰرِقَٰتِ فَرۡقٗا (٤) فَٱلۡمُلۡقِيَٰتِ ذِكۡرًا (٥) عُذۡرًا أَوۡ نُذۡرًا (٦) إِنَّمَا
تُوعَدُونَ لَوَٰقِعٞ (٧) فَإِذَا ٱلنُّجُومُ طُمِسَتۡ (٨) وَإِذَا ٱلسَّمَآءُ فُرِجَتۡ
(٩) وَإِذَا ٱلۡجِبَالُ نُسِفَتۡ (١٠) وَإِذَا ٱلرُّسُلُ أُقِّتَتۡ (١١) لِأَيِّ يَوۡمٍ أُجِّلَتۡ
(١٢) لِيَوۡمِ ٱلۡفَصۡلِ (١٣) وَمَآ أَدۡرَىٰكَ مَا يَوۡمُ ٱلۡفَصۡلِ (١٤) وَيۡلٞ يَوۡمَئِذٖ
لِّلۡمُكَذِّبِينَ (١٥) أَلَمۡ نُهۡلِكِ ٱلۡأَوَّلِينَ (١٦) ثُمَّ نُتۡبِعُهُمُ ٱلۡأٓخِرِينَ
(١٧) كَذَٰلِكَ نَفۡعَلُ بِٱلۡمُجۡرِمِينَ (١٨) وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ (١٩)

㉖ And remember Him by performing the two prayers of the night: The Maghrib and 'Ishā prayers, together with performing Tahajjud after them.
㉗ Indeed, these idolaters love the worldly life and are greedy for it, leaving behind them the Day of Judgement which is a burdensome day due to the difficulties and tests in it.
㉘ I have created them and strengthened their creation by giving strength in their joints, limbs etc. And if I wanted to destroy them and replace them with people like them, I would have done so.
㉙ Indeed, this Sūrah is a piece of advice and a reminder; whoever wishes to take it as a path to the pleasure of his Lord should do so.
㉚ You do not wish to take the path to the pleasure of Allah except that Allah also wishes that from you, because the matter is fully in His control. Indeed, Allah knows the requirements of His servants and what they do not require; He is wise in His creation, decree and legislation.
㉛ He enters whichever of His servants He wishes into His mercy, granting them the ability to bring faith and do good deeds. He has also prepared for those who oppress themselves by disbelieving and committing sins, a painful punishment in the afterlife: the punishment of the hellfire.

The Winds Sent Forth (Sūrah Al-Mursalāt)

Themes of the Sūrah:

Emphasis on proving the Day of Judgment through countering the deniers with proofs, and following it up with warnings and threats.

Explanation:

① Allah takes an oath on the constant winds, like the mane of a horse.
② And He also takes an oath on the severely blowing winds.
③ And also on the winds that disperse the rain.
④ And He also takes an oath on the angels that descend with that which differentiates between truth and falsehood.
⑤ And He also takes an oath on the angels who descend bringing revelation.
⑥ They descend bringing revelation as a warning from Allah so that He is excused, and warning the people of the punishment of Allah.
⑦ Indeed, the resurrection, accounting and requital you have been promised is to happen, inevitably.
⑧ When it happens, the stars will suddenly lose their shine, and their light will be extinguished.
⑨ The sky will suddenly crack because of the angels descending from it.
⑩ The mountains will be suddenly uprooted from their places, and will be made to break up into pieces until they become like dust particles. ⑪ And the Messengers will be gathered for a fixed time. ⑫ For a great day which has been delayed, so that they can testify against their nations. ⑬ For the day of separation between the servants, so that the true can be made clear from the false, and the fortunate from the wretched. ⑭ O Messenger! What do you know of the day of separation? ⑮ Destruction, punishment and loss on that day will be for the rejectors who rejected whatever the Messengers brought from Allah. ⑯ Did I not destroy the previous nations when they disbelieved in Allah and rejected their Messengers? ⑰ Then I followed the rejectors up by sending the later ones into the world, and then destroyed them just as I destroyed those before them. ⑱ Like My destruction of those nations, I will destroy the criminals who reject that which Muhammad (peace be upon him) has brought. ⑲ Destruction, punishment and loss on that day will be for the rejectors of the warning of Allah of the punishment for the criminals.

Beneficial Points:

1. Attachment to the world and forgetting the afterlife is dangerous.
2. The servant's will is subservient to Allah's will.
3. Destroying those nations who denied is a divine practice.

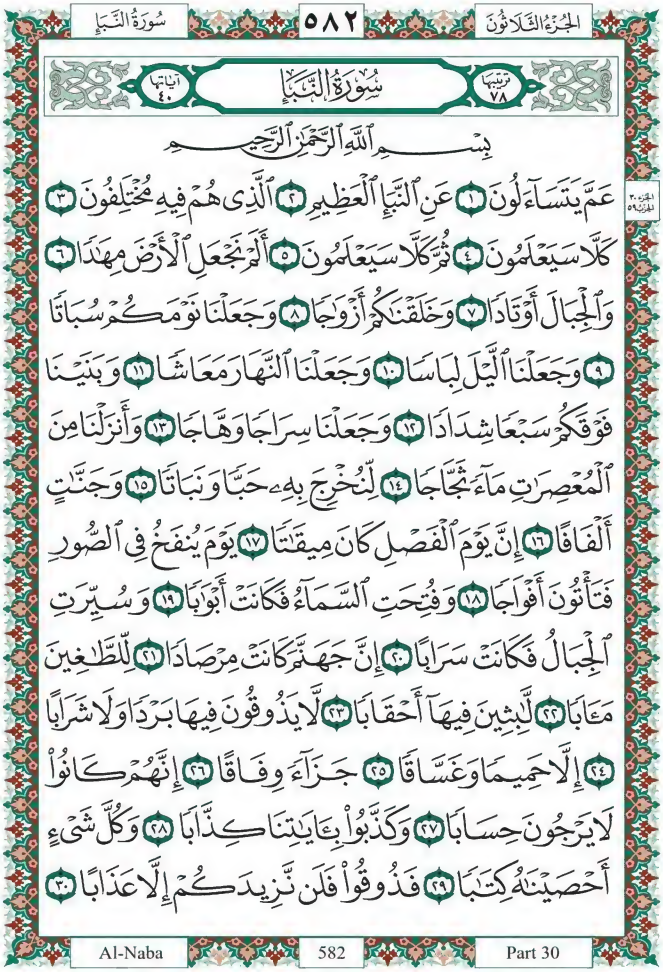
أَلَمۡ نَخۡلُقكُّم مِّن مَّآءٖ مَّهِينٖ ﴿٢٠﴾ فَجَعَلۡنَٰهُ فِي قَرَارٖ مَّكِينٍ ﴿٢١﴾ إِلَىٰ قَدَرٖ
مَّعۡلُومٖ ﴿٢٢﴾ فَقَدَرۡنَا فَنِعۡمَ ٱلۡقَٰدِرُونَ ﴿٢٣﴾ وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿٢٤﴾
أَلَمۡ نَجۡعَلِ ٱلۡأَرۡضَ كِفَاتًا ﴿٢٥﴾ أَحۡيَآءٗ وَأَمۡوَٰتٗا ﴿٢٦﴾ وَجَعَلۡنَا فِيهَا رَوَٰسِيَ
شَٰمِخَٰتٖ وَأَسۡقَيۡنَٰكُم مَّآءٗ فُرَاتٗا ﴿٢٧﴾ وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿٢٨﴾
ٱنطَلِقُوٓاْ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢٩﴾ ٱنطَلِقُوٓاْ إِلَىٰ ظِلّٖ ذِي ثَلَٰثِ
شُعَبٖ ﴿٣٠﴾ لَّا ظَلِيلٖ وَلَا يُغۡنِي مِنَ ٱللَّهَبِ ﴿٣١﴾ إِنَّهَا تَرۡمِي بِشَرَرٖ
كَٱلۡقَصۡرِ ﴿٣٢﴾ كَأَنَّهُۥ جِمَٰلَتٞ صُفۡرٞ ﴿٣٣﴾ وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿٣٤﴾
هَٰذَا يَوۡمُ لَا يَنطِقُونَ ﴿٣٥﴾ وَلَا يُؤۡذَنُ لَهُمۡ فَيَعۡتَذِرُونَ ﴿٣٦﴾ وَيۡلٞ يَوۡمَئِذٖ
لِّلۡمُكَذِّبِينَ ﴿٣٧﴾ هَٰذَا يَوۡمُ ٱلۡفَصۡلِۖ جَمَعۡنَٰكُمۡ وَٱلۡأَوَّلِينَ ﴿٣٨﴾ فَإِن كَانَ
لَكُمۡ كَيۡدٞ فَكِيدُونِ ﴿٣٩﴾ وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿٤٠﴾ إِنَّ ٱلۡمُتَّقِينَ
فِي ظِلَٰلٖ وَعُيُونٖ ﴿٤١﴾ وَفَوَٰكِهَ مِمَّا يَشۡتَهُونَ ﴿٤٢﴾ كُلُواْ وَٱشۡرَبُواْ هَنِيٓـَٔۢا
بِمَا كُنتُمۡ تَعۡمَلُونَ ﴿٤٣﴾ إِنَّا كَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ ﴿٤٤﴾ وَيۡلٞ
يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿٤٥﴾ كُلُواْ وَتَمَتَّعُواْ قَلِيلًا إِنَّكُم مُّجۡرِمُونَ ﴿٤٦﴾ وَيۡلٞ
يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿٤٧﴾ وَإِذَا قِيلَ لَهُمُ ٱرۡكَعُواْ لَا يَرۡكَعُونَ ﴿٤٨﴾
وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ﴿٤٩﴾ فَبِأَيِّ حَدِيثِۭ بَعۡدَهُۥ يُؤۡمِنُونَ ﴿٥٠﴾

⑳ O people! Did I not create you from a small amount of despised fluid, i.e. a drop of semen?
㉑ I then put that contemptuous fluid into a safe place i.e. the woman's womb.
㉒ For a known period of time, i.e. the duration of pregnancy.
㉓ I then decreed the attributes of that child, its fate, colour etc., so I am a greatly capable of all that.
㉔ Destruction, punishment and loss on that day will be for the rejectors of the capability of Allah.
㉕ Did I not make the earth capable of holding all the people?
㉖ It holds their living by letting them live and populate it, and their dead by allowing them to be buried in it.
㉗ I also placed high, rooted mountains on it that stop it from shaking. And O people! I provide you with sweet water to drink. So whoever created all that is not incapable of resurrecting you.
㉘ Destruction, punishment and loss on that day will be for the rejectors of the favours of Allah.
㉙ It will be said to those who rejected whatever their Messengers brought: "O rejectors! Walk to the punishment you used to reject."
㉚ "Walk to the shadow of the smoke of the hell-fire, which is split into three parts"
㉛ "There is no coolness of shade in it, nor does it stop the flares of the hellfire or its heat from reaching you."
㉜ Indeed, the hellfire spits out sparks, each spark like a palace in size.
㉝ It is as if the sparks that it spits out are black mountains in their darkness and size.
㉞ Destruction, punishment and loss on that day will be for the rejectors who rejected whatever the Messengers brought from Allah.
㉟ This is a day on which they will not speak at all.
㊱ Neither will they be given permission to present excuses to their Lord for their disbelief and evils.
㊲ Destruction, punishment and loss on that day will be for the rejectors of the news of this day.
㊳ This is the day of separation between the creations; I have gathered you and the previous nations on one plain.
㊴ So if you have a plan that you may execute to save yourselves from My punishment, try it.
㊵ Destruction, punishment and loss on that day will be for the rejectors of the day of separation.
㊶ Indeed, those who are mindful of their Lord by fulfilling His commands and refraining from the things he has not allowed, they will be in the extending shade of the trees of Paradise, and among sweet, flowing springs.
㊷ And among fruits they desire to eat.
㊸ And it will be said to them: "Eat from the good, and drink a pleasant, unspoiled drink in return for your good deeds in the world."
㊹ Just as I have requited you with this requital, I requite all those who do good deeds.
㊺ Destruction, punishment and loss on that day will be for the rejectors of whatever Allah has prepared for the Mindful.
㊻ And it will be said to the rejectors: "Eat and enjoy the tasty things of life for a short time in the world; you are indeed, criminals due to your disbelief in Allah and rejection of His Messengers."
㊼ Destruction, punishment and loss on that day will be for the rejectors of their requital on the day of recompense.
㊽ When these rejectors are told: "Perform prayer for Allah", they do not pray to Him.
㊾ Destruction, punishment and loss on that day will be for the rejectors who rejected whatever the Messengers brought from Allah. ㊿ So when they do not bring faith in this Qur'ān that was revealed from their Lord, what other speech will they bring faith in?

Beneficial Points:

1. Allah looks after the human in the mother's womb.
2. The earth is vast enough for those that live upon it that are living, and those within it who are dead.

The Great News (Sūrah Al-Naba')



سُورَةُ النَّبَإِ ٥٨٢ الجُزْءُ الثَّلَاثُونَ

آياتها ٤٠ سُورَةُ النَّبَإِ ترتيبها ٧٨

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبَإِ الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾ الجزء ٣٠ الحزب ٥٩
كَلَّا سَيَعْلَمُونَ ﴿٤﴾ ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾ أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا ﴿٦﴾
وَالْجِبَالَ أَوْتَادًا ﴿٧﴾ وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا
﴿٩﴾ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾ وَبَنَيْنَا
فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾ وَأَنزَلْنَا مِنَ
الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾ لِّنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّاتٍ
أَلْفَافًا ﴿١٦﴾ إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾ يَوْمَ يُنفَخُ فِي الصُّورِ
فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾ وَسُيِّرَتِ
الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِّلطَّاغِينَ
مَآبًا ﴿٢٢﴾ لَّابِثِينَ فِيهَا أَحْقَابًا ﴿٢٣﴾ لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا
﴿٢٤﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾ جَزَاءً وِفَاقًا ﴿٢٦﴾ إِنَّهُمْ كَانُوا
لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا ﴿٢٨﴾ وَكُلَّ شَيْءٍ
أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾ فَذُوقُوا فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾

Al-Naba 582 Part 30

Themes of the Sūrah:

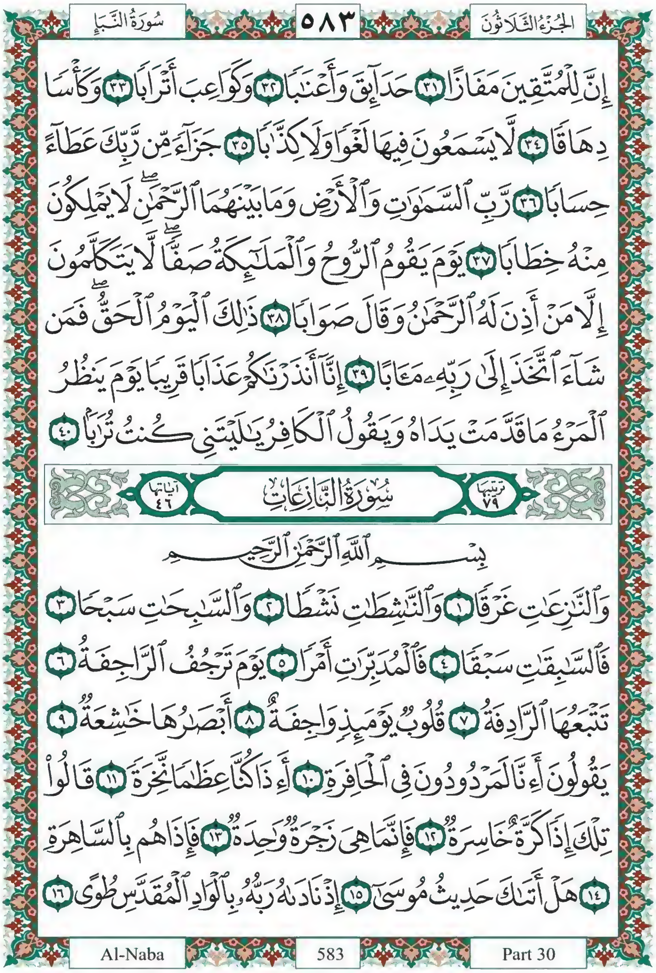
Emphasis on proving the resurrection and requital through proof and evidence.

Explanation:

① What are these idolaters asking one another about, after Allah has sent His Messenger (peace be upon him) to them?
② They are asking each other about the great news. It is this Qur'ān that has been revealed to their Messenger, which contains the news of the resurrection.
③ This Qur'ān that they differ in how they should describe it: is it sorcery, poetry, fortune-telling or the tales of old?
④ The matter is not as they claim. These rejectors of the Qur'ān will soon know the evil outcome of their rejection.
⑤ Then, that will be reemphasised for them.
⑥ Did I not make the earth spread out evenly for them so that it is fit for them to live on?
⑦ And did I not put mountains on it like pegs to stop it from shaking?
⑧ And O people! I created you of different types: some of you are males while others are females.
⑨ And I made your sleep the end point of your activeness, so that you may rest.
⑩ And I made the night a cover for you with its darkness, like a garment that you cover your private parts with.
⑪ And I made the day a field for earning and finding provision.
⑫ And I made above you seven, solid skies, perfect in their creation.
⑬ And I made the sun an extremely bright and hot lamp.
⑭ And I sent some clouds for which the time has come to pour down with abundant rain.
⑮ So that through it I can extract different types of grains and crops.
⑯ And extract gardens that entwine with one another due to the closeness of the branches of their trees.
⑰ After Allah mentioned these blessings that prove His power, He followed it up with mention of the resurrection and the Day of Judgement, because the one who is capable of creating these blessings is also capable of resurrecting the dead and taking them to account. He says: Indeed, the day of separation between the creation was appointed and fixed on a time that will not change.
⑱ On that day, the angel will blow into the horn the second time, upon which, O people, you shall come in groups.
⑲ And the sky will open up; it will have gaps like open doors.
⑳ And the mountains will be made to move until they become like dispersed dust particles; becoming like a mirage.
㉑ Indeed, hell is watchful, lying in wait.
㉒ For the oppressors, as a point of return they will be made to return to.
㉓ Wherein they shall stay for endless ages and years.
㉔ They will not experience cold breezes in it that will cool them from the heat of the blaze, nor will they taste any drink that they will enjoy. ㉕ They will only taste extremely hot water, and the flowing pus of the people of hell. ㉖ As a requital in accordance to the disbelief and deviance they were on. ㉗ Indeed, in the world, they did not fear the Allah taking them to account in the afterlife, because they did not bring faith in the resurrection. So if they had feared the resurrection, they would have brought faith in Allah and performed good deeds. ㉘ And they vehemently rejected My verses I revealed to My Messenger. ㉙ I recorded and counted each of their deeds; they are all written in their books of deeds. ㉚ O transgressors! So endure this everlasting punishment; I will not increase you except in punishment upon your punishment.

Beneficial Points:

1. The blessings of Allah upon His servants are numerous. 2. Transgression is a cause of entering the hellfire. 3. The punishment will be doubled on the disbelievers.



إِنَّ لِلْمُتَّقِينَ مَفَازًا ٣١ حَدَآئِقَ وَأَعْنَٰبًا ٣٢ وَكَوَاعِبَ أَتْرَابًا ٣٣ وَكَأْسًا
دِهَاقًا ٣٤ لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّٰبًا ٣٥ جَزَآءً مِّن رَّبِّكَ عَطَآءً
حِسَابًا ٣٦ رَّبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلرَّحْمَٰنِ لَا يَمْلِكُونَ
مِنْهُ خِطَابًا ٣٧ يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَٰٓئِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ
إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا ٣٨ ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ فَمَن
شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا ٣٩ إِنَّآ أَنذَرْنَٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ
ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَٰلَيْتَنِى كُنتُ تُرَٰبًۢا ٤٠

سُورَةُ النَّازِعَاتِ

ترتيبها ٧٩ آياتها ٤٦

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلنَّٰزِعَٰتِ غَرْقًا ١ وَٱلنَّٰشِطَٰتِ نَشْطًا ٢ وَٱلسَّٰبِحَٰتِ سَبْحًا ٣
فَٱلسَّٰبِقَٰتِ سَبْقًا ٤ فَٱلْمُدَبِّرَٰتِ أَمْرًا ٥ يَوْمَ تَرْجُفُ ٱلرَّاجِفَةُ ٦
تَتْبَعُهَا ٱلرَّادِفَةُ ٧ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ٨ أَبْصَٰرُهَا خَٰشِعَةٌ ٩
يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِى ٱلْحَافِرَةِ ١٠ أَءِذَا كُنَّا عِظَٰمًا نَّخِرَةً ١١ قَالُوا۟
تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ١٢ فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ ١٣ فَإِذَا هُم بِٱلسَّاهِرَةِ
١٤ هَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ١٥ إِذْ نَادَىٰهُ رَبُّهُۥ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ١٦

㉛ Indeed, for those who are mindful of their Lord by fulfilling His commands and refraining from the things he has not allowed, there is a point of success they will succeed on, by achieving the Paradise they sought.
㉜ It is full of gardens and grapevines.
㉝ And women of similar ages. ㉞ And full glasses of wine. ㉟ In Paradise, they will not hear any false speech, nor lies. Neither will they lie to one another. ㊱ All that will be from what Allah will give to them in graciousness and benevolence, and it will be sufficient for them. ㊲ He is the Lord of the heavens, the earth and whatever is between them; the benevolent of the world and the afterlife. No one on earth or in the heavens is able to question Him except when He gives them permission. ㊳ On the day when Gabriel and the angels will stand in rows, not speaking to intercede on behalf of anyone except whom the Benevolent grants them permission to intercede for, and has made a straight statement i.e. the statement of oneness of Allah. ㊴ That which has been described to you is the day in which there is no doubt regarding its occurrence. So whoever wishes salvation on it from the punishment of Allah, he should take the path to it through performing good deeds that will please his Lord. ㊵ O people! Indeed, I have warned you of an impending punishment which will occur on the day when a person will see what deeds he sent forth in the world, and the disbeliever will say, wishing safety from the punishment: “If only I had become dust like the animals!” when it is said to them on the Day of Judgement: “Become dust”.

Those who Pull Out (Sūrah Al-Nāzi‘āt)

Themes of the Sūrah:
Emphasis on shaking the hearts rejecting the resurrection and requital, through presenting the visions of death, resurrection, the gathering and judgement.

Explanation:
① Allah takes an oath on the angels who pull out the souls of the disbelievers with severity and harshness. ② And He also takes an oath on the angels who gently remove the souls of the believers with ease and smoothness. ③ He also takes an oath on the angels who float from the heavens to the earth, by the command of Allah. ④ And He also takes an oath on the angels who compete with one another to carry out the command of Allah. ⑤ He also takes an oath on the angels who execute the decree of Allah that He has commanded them to, i.e. the angels appointed to the deeds of the servants. He takes an oath on all that, that He will definitely resurrect them for accounting and requital. ⑥ On the day when the earth will tremble upon the first blowing of the horn. ⑦ The second blow will follow it. ⑧ The hearts of some people will be fearful on that day. ⑨ The effects of humiliation will be apparent on their faces. ⑩ They would say: “Will we be returned to life after we have died?” ⑪ “When we will become decomposed, empty bones, will we be returned then?!” ⑫ They say: “If we are returned, that return will be a loss, and the person returning will be defrauded.” ⑬ The matter of the resurrection is easy. It will only be a single scream from the angel appointed to blow. ⑭ Then suddenly, everyone will be alive on the face of the earth, after they were dead within it. ⑮ O Messenger! Has the news of Moses, his Lord and enemy, Pharaoh, come to you? ⑯ When his Lord may He be glorified called out to him at the blessed valley of Tuwa.

Beneficial Points:
1. Allah-consciousness is the cause of entry into Paradise. 2. Everything in Paradise is good and beneficial. 3. A disbeliever will desire that he become dust like the animals, who will be told on the Day of Judgement: “Become dust”.
4. The soul of the disbeliever will be taken with severity and harshness, while the soul of the believer will be taken with kindness and gentleness.

ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿١٧﴾ فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ﴿١٨﴾ وَأَهْدِيَكَ
إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾ فَأَرَىٰهُ ٱلْءَايَةَ ٱلْكُبْرَىٰ ﴿٢٠﴾ فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾ ثُمَّ
أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾ فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا۠ رَبُّكُمُ ٱلْأَعْلَىٰ ﴿٢٤﴾ فَأَخَذَهُ
ٱللَّهُ نَكَالَ ٱلْءَاخِرَةِ وَٱلْأُولَىٰٓ ﴿٢٥﴾ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰٓ ﴿٢٦﴾
ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ ۚ بَنَىٰهَا ﴿٢٧﴾ رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ﴿٢٨﴾
وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا ﴿٢٩﴾ وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ﴿٣٠﴾
أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا ﴿٣١﴾ وَٱلْجِبَالَ أَرْسَىٰهَا ﴿٣٢﴾ مَتَٰعًا لَّكُمْ
وَلِأَنْعَٰمِكُمْ ﴿٣٣﴾ فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلْكُبْرَىٰ ﴿٣٤﴾ يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ
مَا سَعَىٰ ﴿٣٥﴾ وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾ فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾ وَءَاثَرَ
ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٣٨﴾ فَإِنَّ ٱلْجَحِيمَ هِىَ ٱلْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ
مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ
﴿٤١﴾ يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ﴿٤٢﴾ فِيمَ أَنتَ مِن
ذِكْرَىٰهَآ ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾ إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَىٰهَا
﴿٤٥﴾ كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾

سُورَةُ عَبَسَ

ترتيبها ٨٠ آياتها ٤٢

⑰ Among the things He said to him was: “Go to Pharaoh; indeed, he has trespassed the limits of oppression and arrogance.”
⑱ “Then say to him: “O Pharaoh! Do you want to purify yourself from disbelief and sins?”
⑲ “I will guide you to your Lord who has created you and provided for you so that you can fear Him and act according to His pleasure, together with refraining from things that cause His wrath.”
⑳ Moses (peace be upon him) then showed him the great miracle that proved he was a Messenger from his Lord, i.e. the Hand and the Staff.
㉑ Pharaoh did not do anything except reject these signs, and disobeyed the instruction Moses (peace be upon him) gave to him.
㉒ He then turned away from bringing faith in what Moses had brought.
㉓ And turned his attention to mobilising his armies to overpower Moses. He called out to his people, saying:
㉔ “I am your highest Lord; you are not to be obedient to anyone except me.”
㉕ So Allah seized him and punished him in the world by drowning him in the sea, and He will punish him in the afterlife by entering him into the severest punishment.
㉖ Indeed, in My punishing of Pharaoh in the world and the afterlife, there is admonition for the one who fears Allah, because it is he who benefits from the admonitions.
㉗ O rejectors of the resurrection! Is your origination, or the origination of the heavens that He has created, harder for Allah?
㉘ He raised the peak of the heaven vertically, and made it smooth: there is no break, crack or defect in it.
㉙ And He darkened its night when the sun set, while manifesting its light when it rose.
㉚ As for the earth after He created the heavens, He spread it out and placed within it its benefits.
㉛ He extracted water from it in the form of flowing springs, and made plants grow on it which the livestock graze.
㉜ And He made the mountains stand firm on the earth.
㉝ O people! All that is for your benefit, and for the benefit of your livestock. So whoever created all that, is not incapable of recreating you anew.
㉞ So when the second blowing will come, which will cover everything with its terror, and the judgement will occur.
㉟ On the day when it will come, the human will remember what deeds he sent forth: whether good or bad.
㊱ And hell will be brought and unveiled clearly for all to see.
㊲ As for the one who transgressed the limits into deviance.
㊳ And gave priority to the temporary worldly life over the everlasting afterlife.
㊴ Then indeed, the hellfire is his abode he will take shelter towards. ㊵ & ㊶ And as for the one who feared his standing before his Lord and stopped himself from following his desires that were made impermissible by Allah, then Paradise is his abode he will take shelter towards. ㊷ O Messenger! These rejectors of the resurrection ask you: “When will the Hour occur?” ㊸ You do not have any knowledge regarding it that you can mention to them; nor is it befitting of your duty to, because your duty is only to prepare for it. ㊹ The total knowledge of the Hour is with your Lord alone. ㊺ You are only a warner to the one who fears the Hour, because he is the one who benefits from your warning. ㊻ It is as if on the day they see the Hour for themselves, they will not have remained in their worldly lives except for a single evening or morning.

Beneficial Points:

1. It is obligatory to be kind when addressing the one you are inviting. 2. Pharaoh claimed divinity. 3. The punishment of the transgressors is a lesson for those who take heed. 4. Fearing Allah and stopping oneself from fulfilling impermissible desires is one of the causes of entering Paradise. 5. The knowledge of the Hour is from the Ghaib that only Allah knows.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

۞ الحِزْب ٥٩

عَبَسَ وَتَوَلَّىٰٓ (١) أَن جَآءَهُ ٱلۡأَعۡمَىٰ (٢) وَمَا يُدۡرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ (٣)
أَوۡ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكۡرَىٰٓ (٤) أَمَّا مَنِ ٱسۡتَغۡنَىٰ (٥) فَأَنتَ لَهُۥ تَصَدَّىٰ
(٦) وَمَا عَلَيۡكَ أَلَّا يَزَّكَّىٰ (٧) وَأَمَّا مَن جَآءَكَ يَسۡعَىٰ (٨) وَهُوَ يَخۡشَىٰ (٩)
فَأَنتَ عَنۡهُ تَلَهَّىٰ (١٠) كَلَّآ إِنَّهَا تَذۡكِرَةٞ (١١) فَمَن شَآءَ ذَكَرَهُۥ (١٢) فِي صُحُفٖ
مُّكَرَّمَةٖ (١٣) مَّرۡفُوعَةٖ مُّطَهَّرَةِۭ (١٤) بِأَيۡدِي سَفَرَةٖ (١٥) كِرَامِۭ بَرَرَةٖ (١٦)
قُتِلَ ٱلۡإِنسَٰنُ مَآ أَكۡفَرَهُۥ (١٧) مِنۡ أَيِّ شَيۡءٍ خَلَقَهُۥ (١٨) مِن نُّطۡفَةٍ
خَلَقَهُۥ فَقَدَّرَهُۥ (١٩) ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ (٢٠) ثُمَّ أَمَاتَهُۥ فَأَقۡبَرَهُۥ (٢١) ثُمَّ إِذَا
شَآءَ أَنشَرَهُۥ (٢٢) كَلَّا لَمَّا يَقۡضِ مَآ أَمَرَهُۥ (٢٣) فَلۡيَنظُرِ ٱلۡإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ
(٢٤) أَنَّا صَبَبۡنَا ٱلۡمَآءَ صَبّٗا (٢٥) ثُمَّ شَقَقۡنَا ٱلۡأَرۡضَ شَقّٗا (٢٦) فَأَنۢبَتۡنَا فِيهَا
حَبّٗا (٢٧) وَعِنَبٗا وَقَضۡبٗا (٢٨) وَزَيۡتُونٗا وَنَخۡلٗا (٢٩) وَحَدَآئِقَ غُلۡبٗا (٣٠) وَفَٰكِهَةٗ
وَأَبّٗا (٣١) مَّتَٰعٗا لَّكُمۡ وَلِأَنۡعَٰمِكُمۡ (٣٢) فَإِذَا جَآءَتِ ٱلصَّآخَّةُ (٣٣) يَوۡمَ يَفِرُّ
ٱلۡمَرۡءُ مِنۡ أَخِيهِ (٣٤) وَأُمِّهِۦ وَأَبِيهِ (٣٥) وَصَٰحِبَتِهِۦ وَبَنِيهِ (٣٦) لِكُلِّ
ٱمۡرِيٕٖ مِّنۡهُمۡ يَوۡمَئِذٖ شَأۡنٞ يُغۡنِيهِ (٣٧) وُجُوهٞ يَوۡمَئِذٖ مُّسۡفِرَةٞ
(٣٨) ضَاحِكَةٞ مُّسۡتَبۡشِرَةٞ (٣٩) وَوُجُوهٞ يَوۡمَئِذٍ عَلَيۡهَا غَبَرَةٞ (٤٠)

Sūrah ‘Abasa (He Frowned)

Themes of the Sūrah:

Emphasis on the reality of the message of the Qur’ān, its nobility and its high rank, together with the nobility of the one who benefits from it, and the wretchedness of the one who turns away from it.

Explanation:

① The Messenger of Allah (peace be upon him) frowned and turned away.
② Because of the arrival of ‘Abdullah ibn Umm Maktūm who came asking for guidance. He was blind, and had come when the Messenger (peace be upon him) was busy with the seniors of the idolaters, hoping they would be guided.
③ O Messenger! What do you know, maybe this blind man may be purified of his sins?
④ Or that he may take heed of the advices he hears from you and benefit from them?
⑤ As for those who feel they have no need to bring faith in what you have brought, due to the wealth they possess. ⑥ You persevere behind them and are attentive to them. ⑦ What blame will there be on you if he is not purified of his sins by not repenting to Allah? ⑧ As for the one who comes to you running, searching for goodness. ⑨ And he fears his Lord. ⑩ You are preoccupied from him with others i.e. the senior idolaters. ⑪ It should not be like that; it is only admonition and a reminder for those who pay attention. ⑫ So whoever wishes to remember Allah should remember Him, and take heed of what is in this Qur’ān. ⑬ Because this Qur’ān is in blessed scrolls, with the angels.
⑭ They are raised on a high place, pure; no dirt or filth reaches them. ⑮ And they are in the hands of Messengers among the angels. ⑯ They are honourable in the eyes of their Lord, frequent performers of goodness and obedience. ⑰ The disbelieving human is cursed; how severe is his disbelief in Allah! ⑱ What substance did Allah create him from, that he has the right to display arrogance on earth and disbelieve in Him?! ⑲ He created him from a small amount of fluid, and managed his creation in stages. ⑳ Then after these stages, He made the exit from his mother’s belly easy for him.
㉑ Then, after spending the amount of life decreed for him, Allah caused death upon him and made a grave for him wherein he remains until he is resurrected. ㉒ Then, when He wishes, He will resurrect him for accounting and requital.
㉓ It is not like this disbeliever imagines: that he has fulfilled the rights of Allah upon him, because he has not fulfilled the obligatory actions Allah put upon him. ㉔ So the human who disbelieves in Allah should look at the food he eats: how did he come to acquire it? ㉕ It originates from the rain descending from the sky with force and in abundance.
㉖ Then, I split open the earth, so it springs forth with plants. ㉗ I then make grains grow on it, i.e. wheat, corn etc.
㉘ And I make fresh grapes and fodder grow on it, so it can be feed for your livestock. ㉙ And I also make olives and date palms grow on it. ㉚ I also make abundant gardens and trees grow on it. ㉛ And I make fruits grow on it, together with things your livestock graze. ㉜ For your benefit, and the benefit of your livestock. ㉝ So when the great shriek will come that will deafen the ears i.e. the second blowing. ㉞ On that day a person will run from his brother. ㉟ And he will run from his parents. ㊱ And he will run from his wife and children. ㊲ Each one of them will be in a state where he will be preoccupied from them due to the extreme anxiety on that day.
㊳ The faces of the fortunate ones that day will be bright. ㊴ Laughing in happiness due to what Allah has prepared for them out of His mercy. ㊵ And the faces of the wretched people will have dust on them on that day.

Beneficial Points:

1. Allah’s reprimand of His Prophet in regard to ‘Abdullah ibn Umm Maktūm proves that the Qur’ān is from Allah. 2. One should pay attention to the ones seeking knowledge and guidance. 3. The horrors of the Day of Judgement are severe, such that man will only be concerned about himself; even the Prophets will be saying: “I worry about myself only, I worry about myself only!”

تَرۡهَقُهَا قَتَرَةٌ (٤١) أُوْلَٰٓئِكَ هُمُ ٱلۡكَفَرَةُ ٱلۡفَجَرَةُ (٤٢)

سُورَةُ ٱلتَّكۡوِيرِ

ترتيبها ٨١ آياتها ٢٩

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِذَا ٱلشَّمۡسُ كُوِّرَتۡ (١) وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتۡ (٢) وَإِذَا ٱلۡجِبَالُ
سُيِّرَتۡ (٣) وَإِذَا ٱلۡعِشَارُ عُطِّلَتۡ (٤) وَإِذَا ٱلۡوُحُوشُ حُشِرَتۡ
(٥) وَإِذَا ٱلۡبِحَارُ سُجِّرَتۡ (٦) وَإِذَا ٱلنُّفُوسُ زُوِّجَتۡ (٧) وَإِذَا
ٱلۡمَوۡءُۥدَةُ سُئِلَتۡ (٨) بِأَيِّ ذَنۢبٖ قُتِلَتۡ (٩) وَإِذَا ٱلصُّحُفُ نُشِرَتۡ
(١٠) وَإِذَا ٱلسَّمَآءُ كُشِطَتۡ (١١) وَإِذَا ٱلۡجَحِيمُ سُعِّرَتۡ (١٢) وَإِذَا ٱلۡجَنَّةُ
أُزۡلِفَتۡ (١٣) عَلِمَتۡ نَفۡسٞ مَّآ أَحۡضَرَتۡ (١٤) فَلَآ أُقۡسِمُ بِٱلۡخُنَّسِ (١٥)
ٱلۡجَوَارِ ٱلۡكُنَّسِ (١٦) وَٱلَّيۡلِ إِذَا عَسۡعَسَ (١٧) وَٱلصُّبۡحِ إِذَا تَنَفَّسَ (١٨)
إِنَّهُۥ لَقَوۡلُ رَسُولٖ كَرِيمٖ (١٩) ذِي قُوَّةٍ عِندَ ذِي ٱلۡعَرۡشِ مَكِينٖ (٢٠) مُّطَاعٖ
ثَمَّ أَمِينٖ (٢١) وَمَا صَاحِبُكُم بِمَجۡنُونٖ (٢٢) وَلَقَدۡ رَءَاهُ بِٱلۡأُفُقِ ٱلۡمُبِينِ
(٢٣) وَمَا هُوَ عَلَى ٱلۡغَيۡبِ بِضَنِينٖ (٢٤) وَمَا هُوَ بِقَوۡلِ شَيۡطَٰنٖ رَّجِيمٖ (٢٥)
فَأَيۡنَ تَذۡهَبُونَ (٢٦) إِنۡ هُوَ إِلَّا ذِكۡرٞ لِّلۡعَٰلَمِينَ (٢٧) لِمَن شَآءَ مِنكُمۡ أَن
يَسۡتَقِيمَ (٢٨) وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ (٢٩)

㊶ Darkness will come over them. ㊷ Those described above in that state will be the ones who combined disbelief and transgression.

The Folding Up (Sūrah Al-Takwir)

Themes of the Sūrah:
It focusses on portraying the day of judgment by the disintegration of the universe after its regulation, to show the truth of the Qur'ān and to impose the path of the Merciful.

Explanation:
① When the mass of the sun is gathered and its light vanishes.
② When the stars fall one after the other and their light is taken away.
③ When the mountains are moved from their places.
④ When pregnant she-camels, which were their most valuable wealth, are neglected by being abandoned by their owners.
⑤ When wild animals are gathered with human beings on one plain.
⑥ When the seas are lit until they become a fire.
⑦ When souls are joined with their likeness. A sinner will be joined with a sinner and a pious person will be joined with a pious person.
⑧ When the girl buried alive is asked by Allah.
⑨ For what crime were you killed by the person who killed you?
⑩ When the servants' books of deeds are spread open, so that each person can read his book of deeds.
⑪ When the sky is stripped like how the skin is stripped away from a sheep.
⑫ When the Fire is lit.
⑬ When Paradise is brought near to those who are Mindful.
⑭ When that occurs, every soul will know what actions it sent forward for that day.
⑮ Allah took an oath by the stars that are hidden until they emerge at night.
⑯ That run in their orbits and disappear when dawn rises, like a gazelle that goes into its den i.e. its home.
⑰ He took an oath by the first part of the night when it approaches, and the last part when it recedes.
⑱ He took an oath by the morning when its light emerges.
⑲ The Qur'ān that is revealed to Muhammad (peace be upon him) is Allah's speech that was conveyed by a trusted angel, Gabriel (peace be upon him), whom Allah entrusted it to.
⑳ One who possess strength and great rank in the sight of the Lord of the Throne, may He be glorified.
㉑ He is obeyed by the inhabitants of the heavens and trusted in the revelation that he conveys.
㉒ Muhammad (peace be upon him), who is in your company and whose intellect, trustworthiness and truthfulness you know, is not insane as you slanderously claim.
㉓ Your companion had seen Gabriel in the form that he was created in the clear horizon of the sky.
㉔ Your companion is not miserly with you by not conveying what he was instructed to convey to you, nor does he take any reward like how fortune-tellers take.
㉕ This Qur'ān is not the speech of a satan distanced from Allah's mercy.
㉖ So which path will you tread to deny that it is from Allah after all these evidence?! ㉗ The Qur'ān is only a reminder and counsel to the jinn and mankind. ㉘ For those of you who wish to be steadfast on the path of truth. ㉙ You can only will to remain steadfast or do anything else if Allah, the Lord of all created things, wills that.

Beneficial Points:
1. A person will be gathered with those who resemble him in good or evil. 2. Burying daughters alive is a great sin about which Allah will question the perpetrator on the day of judgment. 3. The servant's will is subservient to Allah's will.

سُورَةُ الانفِطَارِ

ترتيبها ٨٢ آياتها ١٩

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

نصف الحزب ٥٩

إِذَا ٱلسَّمَآءُ ٱنفَطَرَتۡ ١ وَإِذَا ٱلۡكَوَاكِبُ ٱنتَثَرَتۡ ٢ وَإِذَا ٱلۡبِحَارُ
فُجِّرَتۡ ٣ وَإِذَا ٱلۡقُبُورُ بُعۡثِرَتۡ ٤ عَلِمَتۡ نَفۡسٞ مَّا قَدَّمَتۡ
وَأَخَّرَتۡ ٥ يَٰٓأَيُّهَا ٱلۡإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلۡكَرِيمِ ٦ ٱلَّذِي
خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ٧ فِيٓ أَيِّ صُورَةٖ مَّا شَآءَ رَكَّبَكَ ٨
كَلَّا بَلۡ تُكَذِّبُونَ بِٱلدِّينِ ٩ وَإِنَّ عَلَيۡكُمۡ لَحَٰفِظِينَ ١٠ كِرَامٗا
كَٰتِبِينَ ١١ يَعۡلَمُونَ مَا تَفۡعَلُونَ ١٢ إِنَّ ٱلۡأَبۡرَارَ لَفِي نَعِيمٖ ١٣ وَإِنَّ
ٱلۡفُجَّارَ لَفِي جَحِيمٖ ١٤ يَصۡلَوۡنَهَا يَوۡمَ ٱلدِّينِ ١٥ وَمَا هُمۡ عَنۡهَا بِغَآئِبِينَ
١٦ وَمَآ أَدۡرَىٰكَ مَا يَوۡمُ ٱلدِّينِ ١٧ ثُمَّ مَآ أَدۡرَىٰكَ مَا يَوۡمُ ٱلدِّينِ
١٨ يَوۡمَ لَا تَمۡلِكُ نَفۡسٞ لِّنَفۡسٖ شَيۡـٔٗاۖ وَٱلۡأَمۡرُ يَوۡمَئِذٖ لِّلَّهِ ١٩

سُورَةُ المُطَفِّفِينَ

ترتيبها ٨٣ آياتها ٣٦

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَيۡلٞ لِّلۡمُطَفِّفِينَ ١ ٱلَّذِينَ إِذَا ٱكۡتَالُواْ عَلَى ٱلنَّاسِ يَسۡتَوۡفُونَ ٢
وَإِذَا كَالُوهُمۡ أَو وَّزَنُوهُمۡ يُخۡسِرُونَ ٣ أَلَا يَظُنُّ أُوْلَٰٓئِكَ أَنَّهُم مَّبۡعُوثُونَ ٤

The Cleaving (Sūrah Al-Infitar)

Themes of the Sūrah:

It focusses on portraying the day of judgment by the scattering of arranged creations and a change in their condition and course, as a confirmation of the previous Sūrah.

Explanation:

① When the sky will split apart because of the angels descending from it.
② When the stars fall one after the other and are scattered.
③ When the seas are opened into one another and they merge.
④ When the soil of graves is turned over to resurrect the dead in them.
⑤ At that time, every soul will know the actions it sent forward and those it left behind and did not do.
⑥ O man who has rejected his Lord! What has made you go against the instruction of your Lord when He gave you respite and did not punish you quickly, as a favour from Him?!
⑦ The One Who gave you existence after you were non-existent, and Who proportioned and balanced your limbs.
⑧ In whatever form He wished to create you, He created you. He favoured you as He did not create you in the form of a donkey, monkey, dog or other form.
⑨ O you who are deceived, the matter is not as you thought! In fact, you deny the day of recompense and do not work for it.
⑩ Over you are angels who record your deeds.
⑪ Noble in Allah's sight, scribes who write down your deeds.
⑫ They know of every action you do and they write it down.
⑬ Those who do abundant acts of good and obedience will be in everlasting bliss on the day of judgment.
⑭ Those who committed iniquity will be in a fire that will be burned over them.
⑮ They will enter it on the day of recompense and suffer from its heat.
⑯ They will never be absent from it. Instead they will remain in it forever.
⑰ O Messenger! What will tell you what the day of justice is?
⑱ Again, what will tell you what the day of justice is?
⑲ A day when no one will be able to benefit anyone. The entire matter on that day will belong to Allah alone, to deal as He wishes, and not to anyone besides Him.

The Fraudsters (Sūrah Al-Mutaffifin)

Themes of the Sūrah:

It focusses on showing the condition of people in respect of their measurements and their homes in the Hereafter, in order to warn those who give short measure and deny, and to comfort those believers who are down-trodden.

Explanation:

① Destruction and loss be for those who give short measure.
② They are the ones who, when they measure for themselves from others, they take their full right without any reduction.
③ But when they measure or weigh for people they reduce the measurement and weight. This was the practice of the people of Madinah at the time the Prophet (peace be on him) migrated to them.
④ Do these people who do this evil act not know that they will resurrected before Allah?!

Beneficial Points:

1. Arrogance is an obstacle to following the truth. 2. The angels record the deeds of the servants by Allah's order.
3. The ability of the Creator to create man in any form He wishes.

لِيَوۡمٍ عَظِيمٖ ٥ يَوۡمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلۡعَٰلَمِينَ ٦ كَلَّآ إِنَّ كِتَٰبَ
ٱلۡفُجَّارِ لَفِي سِجِّينٖ ٧ وَمَآ أَدۡرَىٰكَ مَا سِجِّينٞ ٨ كِتَٰبٞ مَّرۡقُومٞ ٩
وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ١٠ ٱلَّذِينَ يُكَذِّبُونَ بِيَوۡمِ ٱلدِّينِ ١١ وَمَا يُكَذِّبُ
بِهِۦٓ إِلَّا كُلُّ مُعۡتَدٍ أَثِيمٍ ١٢ إِذَا تُتۡلَىٰ عَلَيۡهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلۡأَوَّلِينَ
١٣ كَلَّاۖ بَلۡۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُواْ يَكۡسِبُونَ ١٤ كَلَّآ إِنَّهُمۡ عَن رَّبِّهِمۡ
يَوۡمَئِذٖ لَّمَحۡجُوبُونَ ١٥ ثُمَّ إِنَّهُمۡ لَصَالُواْ ٱلۡجَحِيمِ ١٦ ثُمَّ يُقَالُ هَٰذَا
ٱلَّذِي كُنتُم بِهِۦ تُكَذِّبُونَ ١٧ كَلَّآ إِنَّ كِتَٰبَ ٱلۡأَبۡرَارِ لَفِي عِلِّيِّينَ ١٨
وَمَآ أَدۡرَىٰكَ مَا عِلِّيُّونَ ١٩ كِتَٰبٞ مَّرۡقُومٞ ٢٠ يَشۡهَدُهُ ٱلۡمُقَرَّبُونَ ٢١
إِنَّ ٱلۡأَبۡرَارَ لَفِي نَعِيمٍ ٢٢ عَلَى ٱلۡأَرَآئِكِ يَنظُرُونَ ٢٣ تَعۡرِفُ فِي
وُجُوهِهِمۡ نَضۡرَةَ ٱلنَّعِيمِ ٢٤ يُسۡقَوۡنَ مِن رَّحِيقٖ مَّخۡتُومٍ ٢٥ خِتَٰمُهُۥ
مِسۡكٞۚ وَفِي ذَٰلِكَ فَلۡيَتَنَافَسِ ٱلۡمُتَنَٰفِسُونَ ٢٦ وَمِزَاجُهُۥ مِن
تَسۡنِيمٍ ٢٧ عَيۡنٗا يَشۡرَبُ بِهَا ٱلۡمُقَرَّبُونَ ٢٨ إِنَّ ٱلَّذِينَ أَجۡرَمُواْ كَانُواْ
مِنَ ٱلَّذِينَ ءَامَنُواْ يَضۡحَكُونَ ٢٩ وَإِذَا مَرُّواْ بِهِمۡ يَتَغَامَزُونَ ٣٠
وَإِذَا ٱنقَلَبُوٓاْ إِلَىٰٓ أَهۡلِهِمُ ٱنقَلَبُواْ فَكِهِينَ ٣١ وَإِذَا رَأَوۡهُمۡ قَالُوٓاْ
إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ٣٢ وَمَآ أُرۡسِلُواْ عَلَيۡهِمۡ حَٰفِظِينَ ٣٣

سكتة لطيفة على اللام

⑤ For the reckoning and recompense on a day that is great because of the trials and horrors it contains.
⑥ The day when people will stand before the Lord of all creation, for the reckoning.
⑦ The matter is not as you thought - that there is no resurrection after death. The book of the people of iniquity from amongst the disbelievers and hypocrites will be in loss in the lower earth.
⑧ O Messenger! What will tell you what Sijjin is?!
⑨ Their book is written and will not vanish. Nor will there be any increase or decrease in it.
⑩ Destruction and loss on that day will be for those who deny.
⑪ Those who deny the day of recompense in which Allah will give His servants the recompense of the actions they did in the world.
⑫ None denies that day except every person who transgresses Allah's limits and commits abundant sins.
⑬ When My verses revealed to My messenger are recited to him, he says: These are stories of the earlier nations and are not from Allah.
⑭ The matter is not as these deniers thought. Instead, the sins they used to commit has dominated and covered their minds and they therefore have not seen the truth with their hearts.
⑮ Indeed, they will be prevented from seeing their Lord on the day of judgment.
⑯ Then they will enter the Fire, to suffer from its heat.
⑰ Then on the Day of Judgement it will be said to them in rebuke and censure: This punishment that you received is what you used to deny in the world when your messenger told you about it.
⑱ The matter is not as you thought - that there will be no reckoning or recompense. The book of the people of obedience will be in Illiyyun.
⑲ O Messenger! What will tell you what Illiyyun is?!
⑳ Their book is written and will not vanish. Nor will there be any increase or decrease in it.
㉑ This book is witnessed by the angels brought near in every heaven.
㉒ Those who do an abundance of good deeds will be in everlasting bliss on the day of judgment.
㉓ On decorated couches looking at their Lord, and at everything delightful and pleasing to their souls.
㉔ If you see them, you will see in their faces the effect of luxury; in their beauty and splendour.
㉕ Their servants will give them wine from sealed containers to drink.
㉖ It will give off the fragrance of musk until its very end. For this noble reward the competitors must compete, by doing what pleases Allah and leaving what angers Him.
㉗ This sealed drink will be mixed from the spring of Tasnim.
㉘ This is a spring in the highest part of Paradise, from which those brought near will drink purely and the rest of the believers will drink from it mixed with other drinks.
㉙ Those who committed wrong by the disbelief they held used to mockingly laugh at those who had faith.
㉚ When they passed by the believers they would wink at one another in ridicule and amusement.
㉛ When they returned to their families they would go back happy with their acts of disbelief and ridicule of the believers.
㉜ When they saw the Muslims, they would say: These people are astray from the path of truth, as they abandoned the religion of their forefathers.
㉝ Allah did not appoint them to guard their deeds so that they could make this statement of theirs.

Beneficial Points:

1. The danger of sins for the heart. 2. The disbelievers will be deprived of seeing their Lord on the day of judgment.
3. Mocking the people of religion is a trait of the disbelievers.

فَٱلۡيَوۡمَ ٱلَّذِينَ ءَامَنُواْ مِنَ ٱلۡكُفَّارِ يَضۡحَكُونَ ٣٤ عَلَى
ٱلۡأَرَآئِكِ يَنظُرُونَ ٣٥ هَلۡ ثُوِّبَ ٱلۡكُفَّارُ مَا كَانُواْ يَفۡعَلُونَ ٣٦

ترتيبها ٨٣ سُورَةُ الانشِقَاقِ آياتها ٢٥

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ثلاثة أرباع الحزب ٥٩
إِذَا ٱلسَّمَآءُ ٱنشَقَّتۡ ١ وَأَذِنَتۡ لِرَبِّهَا وَحُقَّتۡ ٢ وَإِذَا ٱلۡأَرۡضُ مُدَّتۡ
٣ وَأَلۡقَتۡ مَا فِيهَا وَتَخَلَّتۡ ٤ وَأَذِنَتۡ لِرَبِّهَا وَحُقَّتۡ ٥ يَٰٓأَيُّهَا
ٱلۡإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدۡحٗا فَمُلَٰقِيهِ ٦ فَأَمَّا مَنۡ أُوتِيَ
كِتَٰبَهُۥ بِيَمِينِهِۦ ٧ فَسَوۡفَ يُحَاسَبُ حِسَابٗا يَسِيرٗا ٨ وَيَنقَلِبُ
إِلَىٰٓ أَهۡلِهِۦ مَسۡرُورٗا ٩ وَأَمَّا مَنۡ أُوتِيَ كِتَٰبَهُۥ وَرَآءَ ظَهۡرِهِۦ ١٠ فَسَوۡفَ
يَدۡعُواْ ثُبُورٗا ١١ وَيَصۡلَىٰ سَعِيرًا ١٢ إِنَّهُۥ كَانَ فِيٓ أَهۡلِهِۦ مَسۡرُورًا ١٣
إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ ١٤ بَلَىٰٓۚ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرٗا ١٥ فَلَآ أُقۡسِمُ
بِٱلشَّفَقِ ١٦ وَٱلَّيۡلِ وَمَا وَسَقَ ١٧ وَٱلۡقَمَرِ إِذَا ٱتَّسَقَ ١٨
لَتَرۡكَبُنَّ طَبَقًا عَن طَبَقٖ ١٩ فَمَا لَهُمۡ لَا يُؤۡمِنُونَ ٢٠ وَإِذَا قُرِئَ
سجدة عَلَيۡهِمُ ٱلۡقُرۡءَانُ لَا يَسۡجُدُونَ۩ ٢١ بَلِ ٱلَّذِينَ كَفَرُواْ يُكَذِّبُونَ
٢٢ وَٱللَّهُ أَعۡلَمُ بِمَا يُوعُونَ ٢٣ فَبَشِّرۡهُم بِعَذَابٍ أَلِيمٍ ٢٤

㉞ On the Day of Judgment, those who have faith in Allah will laugh at the disbelievers just as the disbelievers used to laugh at them in the world.
㉟ On decorated couches they will look at the everlasting bliss that Allah prepared for them.
㊱ The disbelievers have been given the humiliating punishment as recompense of the actions they did in the world.

The Splitting (Sūrah Al-Inshiqaq)

Themes of the Sūrah:
It focusses on portraying the day of judgment by the universe's surrender and submission to the command of its Lord, to impose surrender and to condemn denial.

Explanation:
① When the sky ruptures because of the angels descending from it.
② And listens submissively to its Lord, as it rightly should.
③ When the earth is stretched by Allah as leather is stretched.
④ And throws out the treasures and the dead in it and becomes rid of them.
⑤ And listens submissively to its Lord, as it rightly should.
⑥ O man, you are either doing good or evil and you will meet it on the Day of Judgment, so that Allah can give you the recompense for that.
⑦ Since Allah mentioned man's action in brief, he details the condition of those who did action on the day of judgment by saying: As for him who is given his book of deeds in his right hand.
⑧ He will have an easy reckoning by Allah and his actions will be presented to Him without his being taken to task.
⑨ And he will return to his family delighted.
⑩ As for him who is given his book in his left hand behind his back.
⑪ He will call out for destruction to himself.
⑫ And he will enter the fire of Hell to suffer from its heat.
⑬ In the world he was amongst his family rejoicing with his acts of disbelief and sins.
⑭ He thought that he will not come back to life after death.
⑮ Indeed, Allah will bring him back to life just as He created him the first time. His Lord was watchful of his condition. Nothing of that was hidden from Him and He will give him the recompense for his actions.
⑯ Allah took an oath by the redness that is in the horizon after the sun sets.
⑰ And He took an oath by the night and what is gathered therein.
⑱ And the moon when it comes together and is complete becoming a full moon.
⑲ You, O man, will mount one state after another from a drop, then a clot, then a piece of flesh, then life, then death and then resurrection.
⑳ What is the matter with these disbelievers who do not have faith in Allah and the last day?!
㉑ When the Qur'ān is recited to them, they do not prostrate to their Lord?!
㉒ In fact, those who disbelieve reject what their messengers brought to them.
㉓ Allah knows well what is contained in their hearts. Nothing of their actions is hidden from Him.
㉔ Tell them, O Messenger, about a painful punishment that awaits them.

Beneficial Points:
1. The sky and the earth are subjugated to their Lord.
2. Every person is striving either for good or evil.
3. The sign of fortune on the day of judgment is receiving one's book in the right hand. The sign of misfortune is receiving it in the left hand.

إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍۭ ﴿٢٥﴾

سُورَةُ البُرُوجِ

ترتيبها ٨٥ آياتها ٢٢

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

وَٱلسَّمَآءِ ذَاتِ ٱلْبُرُوجِ ﴿١﴾ وَٱلْيَوْمِ ٱلْمَوْعُودِ ﴿٢﴾ وَشَاهِدٍ وَمَشْهُودٍ
﴿٣﴾ قُتِلَ أَصْحَـٰبُ ٱلْأُخْدُودِ ﴿٤﴾ ٱلنَّارِ ذَاتِ ٱلْوَقُودِ ﴿٥﴾ إِذْ هُمْ عَلَيْهَا
قُعُودٌ ﴿٦﴾ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾ وَمَا نَقَمُوا۟
مِنْهُمْ إِلَّآ أَن يُؤْمِنُوا۟ بِٱللَّهِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿٨﴾ ٱلَّذِى لَهُۥ مُلْكُ
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٩﴾ إِنَّ ٱلَّذِينَ
فَتَنُوا۟ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَـٰتِ ثُمَّ لَمْ يَتُوبُوا۟ فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ
عَذَابُ ٱلْحَرِيقِ ﴿١٠﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ لَهُمْ
جَنَّـٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْكَبِيرُ ﴿١١﴾ إِنَّ بَطْشَ
رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُۥ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾ وَهُوَ ٱلْغَفُورُ ٱلْوَدُودُ ﴿١٤﴾
ذُو ٱلْعَرْشِ ٱلْمَجِيدُ ﴿١٥﴾ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٦﴾ هَلْ أَتَىٰكَ حَدِيثُ ٱلْجُنُودِ
﴿١٧﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾ بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى تَكْذِيبٍ ﴿١٩﴾ وَٱللَّهُ مِن
وَرَآئِهِم مُّحِيطٌۢ ﴿٢٠﴾ بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ ﴿٢١﴾ فِى لَوْحٍ مَّحْفُوظٍۭ ﴿٢٢﴾

㉕ Except those who have faith in Allah and do good deeds, for them is a reward that will never terminate: Paradise.

The Constellations (Sūrah Al-Buruj)

Themes of the Sūrah:

It focusses on displaying Allah's power, His comprehensive knowledge, and His warning of a severe punishment for those who prey on the believers.

Explanation:

① Allah took an oath by the sky that contains the phases of the sun, moon etc.

② He took an oath by the day of judgment in which He promised to gather all creation.

③ He took an oath by every witness, like the prophet who is a witness over his nation, and every thing witnessed, like the nation that is a witness over its prophet.

④ Those who made a huge crevice in the ground are cursed.

⑤ In which they lit a fire and threw the believers into it alive.

⑥ While they sat around that crevice filled with fire.

⑦ They were witnesses to the torture and ill-treatment they meted out to the believers, as they were present there.

⑧ These disbelievers found no fault in the believers except that they had faith in Allah, the Mighty, Whom none can overpower, the One Praised in everything.

⑨ The One to Whom alone belongs control of the heavens and control of the earth. He is aware of everything. No affair of His servants is hidden from Him.

⑩ Those who tortured the believing men and women with the fire in order to turn them away from having faith in Allah alone, and then did not repent to Allah from their sins, for them on the day of judgment is the punishment of Hell and for them is the punishment of the Fire that will burn them, as a recompense for their burning the believers in the fire.

⑪ Those who have faith in Allah and do good deeds, for them will be gardens under whose palaces and trees rivers flow. That reward, which is prepared for them, is the supreme success that no other success comes close to.

⑫ The seizure of your Lord, O Messenger, of the wrongdoer - even if He gives his respite for a while - is forceful.

⑬ He begins the creation and the punishment and repeats them.

⑭ He is Forgiving of the sins of His servants who repent and He loves His allies who are Mindful.

⑮ Possessor of the Noble Throne.

⑯ Doer of the what He wills such as pardoning the sins of whoever He wills and punishing whoever He wills. There is none that can compel Him, may He be glorified.

⑰ Has the news of the forces who enlisted to combat and be an obstacle to the truth reached you, O Messenger?!

⑱ Pharaoh, and the Thamud, the people of Salih (peace be upon him).

⑲ The obstacle to the faith of these people is not that the incidents of the destruction of the nations who denied did not come to them. Instead, they deny what their messengers brought to them due to following desires.

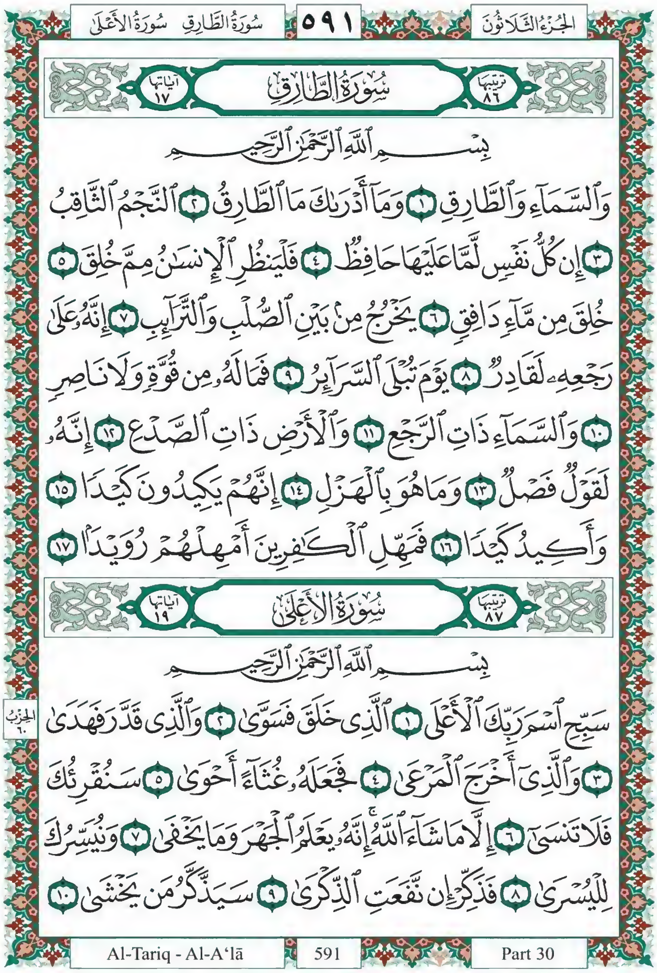
⑳ Allah surrounds and keeps a record of their actions. Nothing of that misses him and He will give them the recompense for the same.

㉑ The Qur'ān is neither poetry nor rhyme as the deniers claim. Instead, it is a noble Qur'ān.

㉒ In a tablet that is protected against alteration and distortion, and decrease and increase.

Beneficial Points:

1. A believer is tested in proportion to his faith.
2. Giving preference to the safety of one's faith over the safety of one's body is a sign of salvation on the day of judgment.
3. Repentance with its requirements wipes out what is before it.



الجُزءُ الثَّلاثُون ٥٩١ سُورَةُ الطَّارِقِ سُورَةُ الأَعْلَى

سُورَةُ الطَّارِقِ ترتيبها ٨٦ آياتها ١٧

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلسَّمَآءِ وَٱلطَّارِقِ ① وَمَآ أَدۡرَىٰكَ مَا ٱلطَّارِقُ ② ٱلنَّجۡمُ ٱلثَّاقِبُ
③ إِن كُلُّ نَفۡسٖ لَّمَّا عَلَيۡهَا حَافِظٞ ④ فَلۡيَنظُرِ ٱلۡإِنسَٰنُ مِمَّ خُلِقَ ⑤
خُلِقَ مِن مَّآءٖ دَافِقٖ ⑥ يَخۡرُجُ مِنۢ بَيۡنِ ٱلصُّلۡبِ وَٱلتَّرَآئِبِ ⑦ إِنَّهُۥ عَلَىٰ
رَجۡعِهِۦ لَقَادِرٞ ⑧ يَوۡمَ تُبۡلَى ٱلسَّرَآئِرُ ⑨ فَمَا لَهُۥ مِن قُوَّةٖ وَلَا نَاصِرٖ
⑩ وَٱلسَّمَآءِ ذَاتِ ٱلرَّجۡعِ ⑪ وَٱلۡأَرۡضِ ذَاتِ ٱلصَّدۡعِ ⑫ إِنَّهُۥ
لَقَوۡلٞ فَصۡلٞ ⑬ وَمَا هُوَ بِٱلۡهَزۡلِ ⑭ إِنَّهُمۡ يَكِيدُونَ كَيۡدٗا ⑮
وَأَكِيدُ كَيۡدٗا ⑯ فَمَهِّلِ ٱلۡكَٰفِرِينَ أَمۡهِلۡهُمۡ رُوَيۡدَۢا ⑰

سُورَةُ الأَعْلَى ترتيبها ٨٧ آياتها ١٩

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

سَبِّحِ ٱسۡمَ رَبِّكَ ٱلۡأَعۡلَى ① ٱلَّذِي خَلَقَ فَسَوَّىٰ ② وَٱلَّذِي قَدَّرَ فَهَدَىٰ الحزب ٦٠
③ وَٱلَّذِيٓ أَخۡرَجَ ٱلۡمَرۡعَىٰ ④ فَجَعَلَهُۥ غُثَآءً أَحۡوَىٰ ⑤ سَنُقۡرِئُكَ
فَلَا تَنسَىٰٓ ⑥ إِلَّا مَا شَآءَ ٱللَّهُۚ إِنَّهُۥ يَعۡلَمُ ٱلۡجَهۡرَ وَمَا يَخۡفَىٰ ⑦ وَنُيَسِّرُكَ
لِلۡيُسۡرَىٰ ⑧ فَذَكِّرۡ إِن نَّفَعَتِ ٱلذِّكۡرَىٰ ⑨ سَيَذَّكَّرُ مَن يَخۡشَىٰ ⑩

Al-Tariq - Al-A‘lā 591 Part 30

The Morning Star (Sūrah Al-Tariq)

Themes of the Sūrah:

It focusses on showing Allah’s penetrating control and effective power.

Explanation:

① Allah took an oath by the sky and He took an oath by the star that knocks at night. ② O Messenger! What will tell you the status of this great star?! ③ It is the star that pierces the sky with its glowing light. ④ There is no soul except that Allah has assigned to it an angel to record its deeds for the reckoning on the day of judgment. ⑤ So let man reflect over what Allah created him from, so that Allah’s power and man’s inability becomes clear to him. ⑥ Allah created him from a spurting liquid that is split into the womb. ⑦ This liquid emerges from between the spinal column of a man and the bones of the chest. ⑧ He, may He be glorified - since He created him from that despised liquid - has the power to bring him back to life after death for the reckoning and recompense. ⑨ On the day when secrets will be tried and the intentions, beliefs etc. that the hearts conceal will be exposed, and the righteous will be distinguished from the corrupt. ⑩ On that day man will not have any power to protect himself from Allah’s punishment, nor any helper to assist him. ⑪ Allah took an oath by the sky that contains rain, because it comes down from its direction time after time. ⑫ He took an oath by the earth that cracks open to reveal the plants, fruit and trees in it. ⑬ This Qur’ān that is revealed to Muhammad (peace be upon him) is a word that separates truth from falsehood, and fact from lie. ⑭ It is not a game and falsehood, but it is serious and the truth. ⑮ Those who deny what their messenger brought to them plot and scheme to reject and refute his call. ⑯ I too plot and scheme to make the religion victorious and to disprove falsehood. ⑰ So give respite, O Messenger, to these disbelievers. Give them respite for a short while, and do not seek to hasten their punishment and destruction.

The Highest (Sūrah Al-A‘lā)

Themes of the Sūrah:

It focusses on reminding individuals of Allah’s favour, linking them to the Hereafter and releasing them from worldly obsessions.

Explanation:

① Declare the transcendence of your Lord Who is High above His creation, by uttering His Name when you remember and revere Him. ② The One Who created man in due proportion and balanced his stature. ③ The One Who determined for all created things their species, types and attributes and Who guided every creation to what is appropriate and suitable for it. ④ The One Who brought out from the earth what your animals graze on. ⑤ The He made it into dry blackish straw after it had been green and fresh. ⑥ I will teach you, O Messenger, the Qur’ān, and gather it in your chest so you do not forget it. So do not race with Gabriel in the recitation as you used to do with the desire that you do not forget it. ⑦ Except for what Allah wishes you to forget for some reason. He (may He be glorified) knows what is made public and what is hidden. Nothing of that is hidden from Him. ⑧ I will make it easy for you to do actions that please Allah and enter you into Paradise. ⑨ So give counsel to people with the Qur’ān that I reveal to you and remind them as long as the reminder is heard. ⑩ The one who fears Allah will pay heed to your counsel, because he is the one who benefits from counsel.

Beneficial Points:

1. The angels preserve man and his actions, whether good or bad, so that he is taken to account for them. 2. The weakness of the plot of the disbelievers when compared to Allah’s plan, may He be glorified. 3. Fear of Allah is a reason for taking heed and admonishment.

وَيَتَجَنَّبُهَا ٱلۡأَشۡقَى ١١ ٱلَّذِي يَصۡلَى ٱلنَّارَ ٱلۡكُبۡرَىٰ ١٢ ثُمَّ لَا يَمُوتُ
فِيهَا وَلَا يَحۡيَىٰ ١٣ قَدۡ أَفۡلَحَ مَن تَزَكَّىٰ ١٤ وَذَكَرَ ٱسۡمَ رَبِّهِۦ فَصَلَّىٰ ١٥
بَلۡ تُؤۡثِرُونَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا ١٦ وَٱلۡأٓخِرَةُ خَيۡرٞ وَأَبۡقَىٰٓ ١٧ إِنَّ
هَٰذَا لَفِي ٱلصُّحُفِ ٱلۡأُولَىٰ ١٨ صُحُفِ إِبۡرَٰهِيمَ وَمُوسَىٰ ١٩

سُورَةُ الغَاشِيَةِ

ترتيبها ٨٨ آياتها ٢٦

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

هَلۡ أَتَىٰكَ حَدِيثُ ٱلۡغَٰشِيَةِ ١ وُجُوهٞ يَوۡمَئِذٍ خَٰشِعَةٌ ٢ عَامِلَةٞ
نَّاصِبَةٞ ٣ تَصۡلَىٰ نَارًا حَامِيَةٗ ٤ تُسۡقَىٰ مِنۡ عَيۡنٍ ءَانِيَةٖ ٥ لَّيۡسَ
لَهُمۡ طَعَامٌ إِلَّا مِن ضَرِيعٖ ٦ لَّا يُسۡمِنُ وَلَا يُغۡنِي مِن جُوعٖ ٧ وُجُوهٞ
يَوۡمَئِذٖ نَّاعِمَةٞ ٨ لِّسَعۡيِهَا رَاضِيَةٞ ٩ فِي جَنَّةٍ عَالِيَةٖ ١٠ لَّا تَسۡمَعُ
فِيهَا لَٰغِيَةٗ ١١ فِيهَا عَيۡنٞ جَارِيَةٞ ١٢ فِيهَا سُرُرٞ مَّرۡفُوعَةٞ ١٣ وَأَكۡوَابٞ
مَّوۡضُوعَةٞ ١٤ وَنَمَارِقُ مَصۡفُوفَةٞ ١٥ وَزَرَابِيُّ مَبۡثُوثَةٌ ١٦ أَفَلَا يَنظُرُونَ
إِلَى ٱلۡإِبِلِ كَيۡفَ خُلِقَتۡ ١٧ وَإِلَى ٱلسَّمَآءِ كَيۡفَ رُفِعَتۡ ١٨ وَإِلَى
ٱلۡجِبَالِ كَيۡفَ نُصِبَتۡ ١٩ وَإِلَى ٱلۡأَرۡضِ كَيۡفَ سُطِحَتۡ ٢٠
فَذَكِّرۡ إِنَّمَآ أَنتَ مُذَكِّرٞ ٢١ لَّسۡتَ عَلَيۡهِم بِمُصَيۡطِرٍ ٢٢

⑪ The disbeliever will keep away and alienate himself from the counsel, because he is the most wretched person in the afterlife as he will enter the Fire. ⑫ The one who will enter the great Fire of the afterlife to suffer and bear its heat forever. ⑬ Then he will remain forever in the Fire without dying therein and being relieved of the punishment he suffers from, and without living a good and decent life. ⑭ The one who purified himself from idolatry and sins has attained the objective. ⑮ Who remembered his Lord by the various forms of remembrance that He ordained. Who discharged the prayer in the required manner. ⑯ But, you give preference to the worldly life and prefer it over the afterlife despite the huge disparity between them. ⑰ The Hereafter is indeed, better and superior to the world and the enjoyments and pleasures it contains, and it is more lasting, because the bliss it contains does not ever end. ⑱ These instructions and stories that I mentioned to you are in the scriptures revealed before you. ⑲ These are the scriptures revealed to Abraham and Moses (peace be upon them).

The Overwhelming Event (Sūrah Al-Ghāshiya)

Themes of the Sūrah:
It focusses on reminding people of the spectacles of divine power in respect of punishment and bliss, and the indications of these in the present signs, so that people can be filled with desire and dread.

Explanation:
① Has the news of the day of judgment that will overwhelm people with its horrors come to you, O Messenger?! ② People on the day of judgment will either be wretched or fortunate. The faces of the wretched will be humiliated and downcast. ③ Tired and strained due to the chains that they will be dragged by and the shackles that they will be tied with. ④ Those faces will enter a hot fire to suffer from its heat. ⑤ They will be given to drink from a spring with extremely hot water. ⑥ They will not have any food to nourish them besides the worst and most rotten type of food from a plant that is called shibriq, which becomes poisonous when it becomes dry. ⑦ It does not nourish the one who eats it nor does it satiate his hunger. ⑧ The faces of the fortunate on that day will display luxury, delight and happiness, because of the bliss they received. ⑨ Pleased with the righteous actions they did in the world, as they had found the reward of their actions stored up and multiplied. ⑩ In a Paradise elevated in position and rank. ⑪ In Paradise they will not hear any word of falsehood and futility, let alone hearing any prohibited word. ⑫ In this Paradise there are flowing springs that they will make flow and direct however they wish. ⑬ In it are high couches. ⑭ And cups laid out and ready for drinking. ⑮ In it are cushions packed closely to one another. ⑯ In it are carpets spread out here and there. ⑰ After Allah mentioned the disparity between the states of the wretched and the fortunate in the afterlife, He directed the sight of the disbelievers to what will show them the power of the Creator and the beauty of His creation, so that they can use this as evidence for faith in order to enter Paradise and become of the fortunate, by saying: Do they not look with reflection at the camels, how Allah created them and subjugated them to human beings?! ⑱ And at the sky, how He raised it so that it became a protected ceiling above them, that does not fall on them?! ⑲ And at the mountains, how He erected them and used them to make the earth stable so that it does not shake with the people?! ⑳ And at the earth, how He spread it out, and made it suitable for people to settle on?! ㉑ After He directed them to look at those things that show His Power, He directed His messenger, saying: So counsel, O Messenger, these people and warn them of Allah's punishment. You are but one who reminds. You are only required to remind them. Guiding them to faith is in Allah's hands alone. ㉒ You have not been given control over them so that you can compel them to have faith.

Beneficial Points: 1. The importance of purifying the soul from outward and inward filth. 2. Inference from created things about the existence of the Creator and His greatness. 3. The task of the caller is to invite, not to make people follow guidance, because guidance is in Allah's Hand.

إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ٢٣ فَيُعَذِّبُهُ ٱللَّهُ ٱلۡعَذَابَ ٱلۡأَكۡبَرَ ٢٤
إِنَّ إِلَيۡنَآ إِيَابَهُمۡ ٢٥ ثُمَّ إِنَّ عَلَيۡنَا حِسَابَهُم ٢٦

سُورَةُ الفَجْرِ

آياتها ٣٠ ترتيبها ٨٩

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلۡفَجۡرِ ١ وَلَيَالٍ عَشۡرٖ ٢ وَٱلشَّفۡعِ وَٱلۡوَتۡرِ ٣ وَٱلَّيۡلِ إِذَا يَسۡرِ ٤
هَلۡ فِي ذَٰلِكَ قَسَمٞ لِّذِي حِجۡرٍ ٥ أَلَمۡ تَرَ كَيۡفَ فَعَلَ رَبُّكَ بِعَادٍ ٦
إِرَمَ ذَاتِ ٱلۡعِمَادِ ٧ ٱلَّتِي لَمۡ يُخۡلَقۡ مِثۡلُهَا فِي ٱلۡبِلَٰدِ ٨ وَثَمُودَ ٱلَّذِينَ
جَابُواْ ٱلصَّخۡرَ بِٱلۡوَادِ ٩ وَفِرۡعَوۡنَ ذِي ٱلۡأَوۡتَادِ ١٠ ٱلَّذِينَ طَغَوۡاْ فِي
ٱلۡبِلَٰدِ ١١ فَأَكۡثَرُواْ فِيهَا ٱلۡفَسَادَ ١٢ فَصَبَّ عَلَيۡهِمۡ رَبُّكَ سَوۡطَ
عَذَابٍ ١٣ إِنَّ رَبَّكَ لَبِٱلۡمِرۡصَادِ ١٤ فَأَمَّا ٱلۡإِنسَٰنُ إِذَا مَا ٱبۡتَلَىٰهُ
رَبُّهُۥ فَأَكۡرَمَهُۥ وَنَعَّمَهُۥ فَيَقُولُ رَبِّيٓ أَكۡرَمَنِ ١٥ وَأَمَّآ إِذَا مَا ٱبۡتَلَىٰهُ
فَقَدَرَ عَلَيۡهِ رِزۡقَهُۥ فَيَقُولُ رَبِّيٓ أَهَٰنَنِ ١٦ كَلَّاۖ بَل لَّا تُكۡرِمُونَ
ٱلۡيَتِيمَ ١٧ وَلَا تَحَٰٓضُّونَ عَلَىٰ طَعَامِ ٱلۡمِسۡكِينِ ١٨ وَتَأۡكُلُونَ
ٱلتُّرَاثَ أَكۡلٗا لَّمّٗا ١٩ وَتُحِبُّونَ ٱلۡمَالَ حُبّٗا جَمّٗا ٢٠ كَلَّآ إِذَا
دُكَّتِ ٱلۡأَرۡضُ دَكّٗا دَكّٗا ٢١ وَجَآءَ رَبُّكَ وَٱلۡمَلَكُ صَفّٗا صَفّٗا ٢٢

㉓ But, those of them who turn away from faith and reject Allah and His messenger.
㉔ Allah will punish them on the Day of Judgement with the greatest punishment by entering them into Hell to remain there forever.
㉕ To Me alone is their return after their death.
㉖ Then it is My duty alone to call them to account for their actions. This is not for you or anyone besides you.

The Dawn (Sūrah Al-Fajr)

Themes of the Sūrah:

Emphasis on presenting the manifestations of divine greatness and power in the universe, the conditions of people, and mentioning the outcome of the deviants.

Explanation:

① Allah may He be glorified takes an oath on the dawn.
② And He takes an oath on the first ten nights of Dhul-Ḥijjah.
③ He also takes an oath on the odd and even of things.
④ And He takes an oath on the night when it arrives, continues and goes away. The complement of these oaths is: you will definitely be requited for your actions.
⑤ In any of the aforementioned, is there any oath that benefits the intelligent one?
⑥ O Messenger! Do you not see what your Lord did with the ʻĀd i.e. the people of Hud, when they rejected their Messenger?
⑦ The tribe of ʻĀd that traced to its forefather, the tall Iram.
⑧ The likes of which Allah never created in the cities.
⑨ And do you not see what your Lord did with the Thamūd i.e. the tribe of Saleh, who would carve the stones of the mountains, making houses out of them. ⑩ And do you not see what your Lord did to Pharaoh, who had pegs with which he punished the people? ⑪ All these people transgressed the limit in tyranny and oppression; each of them transgressed it in his land. ⑫ They caused an abundance of corruption due to spreading disbelief and sins. ⑬ So Allah made them suffer His severe punishment, and annihilated them off the earth. ⑭ O Messenger! Indeed, your Lord watches over and observes the actions of the people, so that He can requite whoever does good with Paradise, and whoever does evil with the hellfire. ⑮ Because the nations Allah destroyed were blessed with power and strength, Allah explains that blessing them with such is not proof of His being pleased with them. He says: As for the human, it is in his nature that when he is tested by his Lord and He favours him by blessing him with wealth, honour and offspring, he thinks that it is because of his nobility in the eyes of Allah. He says: “My Lord has favoured me because of me being worthy of being favoured.”
⑯ And as for when He tests him by restricting his sustenance, he thinks it is because of his insignificance in the eyes of his Lord. So he says: “My Lord has disgraced me.” ⑰ Never! It is not as this human thinks, that favouring is proof of Allah being pleased with His servant, and that misfortune is proof of the servant’s insignificance in the eyes of his Lord. Rather, the reality is that you do not show generosity towards the orphan from the sustenance Allah has provided you with. ⑱ Neither do any of you encourage the other in feeding the poor person who cannot find anything to consume.
⑲ You relentlessly devour the rights of the weak, i.e. the women and orphans, without consideration for its permissibility.
⑳ And you intensely love wealth, being miserly in spending it in the path of Allah, due to your greed of it. ㉑ These actions are not befitting of you. Remember when the earth will be moved vigorously and shaken. ㉒ And your Lord will come, O Messenger, to pass judgement between His servants, and the angels will also come arranged in rows.

Beneficial Points:

1. The first ten nights of Dhul-Ḥijjah enjoy a virtue over the rest of the days of the year. 2. The affirmation of the coming of Allah on the Day of Judgement as befits His majesty, without anthropomorphizing, likening or descriptively designating.

وَجِا۟ىٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ ٱلْإِنسَـٰنُ وَأَنَّىٰ
لَهُ ٱلذِّكْرَىٰ ٢٣ يَقُولُ يَـٰلَيْتَنِى قَدَّمْتُ لِحَيَاتِى ٢٤ فَيَوْمَئِذٍ
لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٌ ٢٥ وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٌ ٢٦ يَـٰٓأَيَّتُهَا
ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ٢٧ ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ٢٨
فَٱدْخُلِى فِى عِبَـٰدِى ٢٩ وَٱدْخُلِى جَنَّتِى ٣٠

ترتيبها ٩٠ سُورَةُ البَلَدِ آياتها ٢٠

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

لَآ أُقْسِمُ بِهَـٰذَا ٱلْبَلَدِ ١ وَأَنتَ حِلٌّۢ بِهَـٰذَا ٱلْبَلَدِ ٢ وَوَالِدٍ وَمَا وَلَدَ ربع الحزب ٦٠
٣ لَقَدْ خَلَقْنَا ٱلْإِنسَـٰنَ فِى كَبَدٍ ٤ أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ
أَحَدٌ ٥ يَقُولُ أَهْلَكْتُ مَالًا لُّبَدًا ٦ أَيَحْسَبُ أَن لَّمْ يَرَهُۥٓ أَحَدٌ
٧ أَلَمْ نَجْعَل لَّهُۥ عَيْنَيْنِ ٨ وَلِسَانًا وَشَفَتَيْنِ ٩ وَهَدَيْنَـٰهُ
ٱلنَّجْدَيْنِ ١٠ فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ ١١ وَمَآ أَدْرَىٰكَ مَا ٱلْعَقَبَةُ ١٢
فَكُّ رَقَبَةٍ ١٣ أَوْ إِطْعَـٰمٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ ١٤ يَتِيمًا ذَا مَقْرَبَةٍ
١٥ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ١٦ ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ وَتَوَاصَوْا۟
بِٱلصَّبْرِ وَتَوَاصَوْا۟ بِٱلْمَرْحَمَةِ ١٧ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلْمَيْمَنَةِ ١٨

㉓ And on that day, hell will be brought with it having seventy thousand reins, each rein being pulled by seventy thousand angels. On that day, the human will remember his shortcomings in the rights of Allah, but that remembrance on that day will not benefit him in the slightest, because it will be a Day of Requital, not action!

㉔ He will say out of intense regret: "If only I had sent forth good deeds for my life Hereafter, which is the real life."

㉕ On that day no one will penalise like the penalising of Allah, because the penalising of Allah is most severe and lasting.

㉖ Neither will anyone bind in chains like His binding of the disbelievers in chains.

㉗ After Allah mentioned the requital of the disbelievers, He mentions the requital of the believers. He says: As for the soul of the believer, it will be told at the time of death and on the Day of Judgement: "O the soul contented with faith and good deeds!"

㉘ "Return to your Lord, pleased with Him because of the abundant reward you will receive, and with Him may He be glorified being pleased with you because of your good deeds."

㉙ "Now enter along with My pious servants."

㉚ "And enter with them into My Paradise, which I have prepared for them."

The City (Sūrah Al-Balad)

Themes of the Sūrah:

Emphasis on the human: between the effect of disbelief and punishment, and between the ascending on the steps of mercy and faith in both worlds.

Explanation:

① Allah takes an oath on the sacred city i.e. Makkah Al-Mukarramah

② O Messenger! It is permissible for you to do whatever you wish on the Day of the Conquest of Makkah, from capital punishment to those whom are deserving of it, to taking captive whomsoever deserves it.

③ And Allah takes an oath on the father of humanity, also taking an oath on the offspring reproduced from him.

④ Verily, I have created the human in tiredness and difficulty, because of the severities he experiences in the world.

⑤ Does the human think that when he sins, no one is in a position to be able to do anything to him, nor take retribution from him, even if it is his Lord who created him?

⑥ He says: "I spent a lot of wealth, heaped up."

⑦ Does this person boastful over the wealth he has spent think that Allah does not see him? And that He will not take him to account over his wealth: how he earned it and where he spent it?

⑧ Did I not create eyes for him with which he can see?

⑨ And a tongue and lips with which he can speak?

⑩ And I made the paths of goodness and evils known to him.

⑪ He will be required to cross the valley that separates him from Paradise, which he will cross. ⑫ O Messenger! Do you know what the valley is that he has to cross, in order to enter Paradise? ⑬ It is to free a male or female slave.

⑭ Or to feed on a day of drought, in which food is scarce. ⑮ A child who has lost his father, whom he is related to.

⑯ Or a poor person who has no possessions. ⑰ Then he is required to be from those who have faith in Allah and advise each other to remain steadfast on act of obedience and refraining from sins, and bearing patience over difficulties, together with advising one another to show mercy to the servants of Allah.

⑱ Those are the people of the right.

Beneficial Points:

Freeing slaves, feeding the needy at times of difficulty, bringing faith in Allah and encouraging one another to be merciful and patient are all means of entering Paradise.

وَٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِنَا هُمۡ أَصۡحَٰبُ ٱلۡمَشۡـَٔمَةِ ١٩ عَلَيۡهِمۡ نَارٞ مُّؤۡصَدَةُۢ ٢٠

ترتيبها ٩١ سُورَةُ الشَّمْسِ آياتها ١٥

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلشَّمۡسِ وَضُحَىٰهَا ١ وَٱلۡقَمَرِ إِذَا تَلَىٰهَا ٢ وَٱلنَّهَارِ إِذَا جَلَّىٰهَا
٣ وَٱلَّيۡلِ إِذَا يَغۡشَىٰهَا ٤ وَٱلسَّمَآءِ وَمَا بَنَىٰهَا ٥ وَٱلۡأَرۡضِ
وَمَا طَحَىٰهَا ٦ وَنَفۡسٖ وَمَا سَوَّىٰهَا ٧ فَأَلۡهَمَهَا فُجُورَهَا
وَتَقۡوَىٰهَا ٨ قَدۡ أَفۡلَحَ مَن زَكَّىٰهَا ٩ وَقَدۡ خَابَ مَن دَسَّىٰهَا
١٠ كَذَّبَتۡ ثَمُودُ بِطَغۡوَىٰهَآ ١١ إِذِ ٱنۢبَعَثَ أَشۡقَىٰهَا ١٢ فَقَالَ لَهُمۡ
رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقۡيَٰهَا ١٣ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمۡدَمَ
عَلَيۡهِمۡ رَبُّهُم بِذَنۢبِهِمۡ فَسَوَّىٰهَا ١٤ وَلَا يَخَافُ عُقۡبَٰهَا ١٥

ترتيبها ٩٢ سُورَةُ اللَّيْلِ آياتها ٢١

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلَّيۡلِ إِذَا يَغۡشَىٰ ١ وَٱلنَّهَارِ إِذَا تَجَلَّىٰ ٢ وَمَا خَلَقَ ٱلذَّكَرَ وَٱلۡأُنثَىٰٓ ٣
إِنَّ سَعۡيَكُمۡ لَشَتَّىٰ ٤ فَأَمَّا مَنۡ أَعۡطَىٰ وَٱتَّقَىٰ ٥ وَصَدَّقَ بِٱلۡحُسۡنَىٰ ٦
فَسَنُيَسِّرُهُۥ لِلۡيُسۡرَىٰ ٧ وَأَمَّا مَنۢ بَخِلَ وَٱسۡتَغۡنَىٰ ٨ وَكَذَّبَ بِٱلۡحُسۡنَىٰ ٩

⑲ As for those who disbelieve in My verses that were revealed to My Messenger, they are the people of the left. ⑳ A closed fire will be set upon them on the Day of Judgement, with which they will be punished.

The Sun (Sūrah Al-Shams)

Themes of the Sūrah:

Emphasis on the manifestation of the signs of Allah and His blessings in the land, people and their circumstances, in order to purify their souls and warn them from disobedience.

Explanation:

① Allah takes an oath on the sun and its rising after breaking onto the eastern horizon. ② He also takes an oath on the moon when it follows the sun after it has set. ③ Allah also takes an oath on the day when it reveals whatever is on the face of the earth through its light. ④ And He also takes an oath on the night when it covers the face of the earth, darkening it. ⑤ And He takes an oath on the sky, taking an oath on its perfect creation. ⑥ He also takes an oath on the earth: the way it has been spread so that people can live on it. ⑦ He also takes an oath on each soul, with Allah having created it equally.

⑧ Then He made it understand - without teaching it - what was evil so it could be abstained from, and what was good so it could be implemented. ⑨ Verily, the one who has purified his soul by adorning it with virtuous characteristics and freeing it from evil traits, has succeeded. ⑩ And verily the one who has secretly thrust his soul into sins and disobedience, has lost. ⑪ After Allah mentions the loss of the one who thrust his soul secretly into sins, He mentions the Thamūd as an example of that, saying: The Thamūd rejected their Prophet Saleh due to their transgressing the limits in committing sins and disobedience. ⑫ When the most wretched among them stood up after his people has appointed him for the task. ⑬ The Messenger of Allah Saleh (peace be upon him) said to them: “Leave the camel of Allah alone; let it drink on its day and do not pursue it intending evil.” ⑭ But they rejected their Messenger with regards to the camel, and so the most wretched among them killed it with the consent of his people. Therefore, they were all guilty of the crime and so Allah enveloped them into His punishment and destroyed them by a shriek due to their sins. He made them equal in the punishment that He destroyed them with. ⑮ Allah set the punishment that destroyed them, upon them, without Him, may He be glorified, fearing any reproach over His actions.

The Night (Sūrah Al-Layl)

Themes of the Sūrah:

Emphasis on mentioning the difference between the verses, the souls and their deeds, to make the difference in virtue clear between the believers and the disbelievers.

Explanation:

① Allah takes an oath on the night when it covers whatever is between the heavens and the earth with its darkness.

② And Allah takes an oath on the day when it becomes clear and visible. ③ And He takes an oath on His creating the two genders: The male and female. ④ O people! Your actions are different: some are good, which are the causes of entering Paradise, while others are evil, which are the causes of entering the hellfire. ⑤ As for the one who gives whatever is necessary for him to spend, i.e. Zakat, financial support and repatriation, and is mindful of that which Allah has prohibited him from. ⑥ And he believes in the substitute Allah has promised him. ⑦ I shall soon make performing good deeds and spending in My path easy for him. ⑧ And as for the one who is miserly with his wealth and does not spend it in the avenues necessary for him to spend in, thinking himself to be in no need of Allah and not asking Allah for any of His grace.

⑨ Whilst rejecting the substitute and reward Allah has promised him if he spends his wealth in His path.

Beneficial Points: 1. It is important to purify and nurture the soul in doing good. 2. Those who help each other in sin, are all equally guilty of it. 3. Sins are the means of being punished in this world.

فَسَنُيَسِّرُهُۥ لِلۡعُسۡرَىٰ ١٠ وَمَا يُغۡنِي عَنۡهُ مَالُهُۥٓ إِذَا تَرَدَّىٰٓ ١١ إِنَّ عَلَيۡنَا
لَلۡهُدَىٰ ١٢ وَإِنَّ لَنَا لَلۡأٓخِرَةَ وَٱلۡأُولَىٰ ١٣ فَأَنذَرۡتُكُمۡ نَارٗا تَلَظَّىٰ ١٤
لَا يَصۡلَىٰهَآ إِلَّا ٱلۡأَشۡقَى ١٥ ٱلَّذِي كَذَّبَ وَتَوَلَّىٰ ١٦ وَسَيُجَنَّبُهَا
ٱلۡأَتۡقَى ١٧ ٱلَّذِي يُؤۡتِي مَالَهُۥ يَتَزَكَّىٰ ١٨ وَمَا لِأَحَدٍ عِندَهُۥ مِن نِّعۡمَةٖ
تُجۡزَىٰٓ ١٩ إِلَّا ٱبۡتِغَآءَ وَجۡهِ رَبِّهِ ٱلۡأَعۡلَىٰ ٢٠ وَلَسَوۡفَ يَرۡضَىٰ ٢١

ترتيبها ٩٣

سُورَةُ الضُّحَىٰ

آياتها ١١

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلضُّحَىٰ ١ وَٱلَّيۡلِ إِذَا سَجَىٰ ٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ٣
وَلَلۡأٓخِرَةُ خَيۡرٞ لَّكَ مِنَ ٱلۡأُولَىٰ ٤ وَلَسَوۡفَ يُعۡطِيكَ رَبُّكَ
فَتَرۡضَىٰٓ ٥ أَلَمۡ يَجِدۡكَ يَتِيمٗا فَـَٔاوَىٰ ٦ وَوَجَدَكَ ضَآلّٗا فَهَدَىٰ
٧ وَوَجَدَكَ عَآئِلٗا فَأَغۡنَىٰ ٨ فَأَمَّا ٱلۡيَتِيمَ فَلَا تَقۡهَرۡ ٩
وَأَمَّا ٱلسَّآئِلَ فَلَا تَنۡهَرۡ ١٠ وَأَمَّا بِنِعۡمَةِ رَبِّكَ فَحَدِّثۡ ١١

ترتيبها ٩٤

سُورَةُ الشَّرۡحِ

آياتها ٨

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

نصف الحزب ٦٠

أَلَمۡ نَشۡرَحۡ لَكَ صَدۡرَكَ ١ وَوَضَعۡنَا عَنكَ وِزۡرَكَ ٢

⑩ I will soon make performing evil deeds easy for him, and make difficult doing good.
⑪ His wealth that he is miserly with will not benefit him at all when he dies and enters the hellfire.
⑫ Indeed, it is My responsibility to make the path of truth clear from the path of falsehood.
⑬ And indeed, the afterlife and the worldly life belongs to Me; I do whatever I want with it. That is not the case with anyone else.
⑭ So O people! If you disobey Me, I warn you of the hellfire which is being kindled.
⑮ None will suffer the heat of this fire except the most wretched, i.e. the disbeliever.
⑯ The one who rejected whatever the Messenger (peace be upon him) brought, and turned away from fulfilling the command of Allah.
⑰ The most Allah-conscious of the people will be distanced from it, i.e. Abu Bakr.
⑱ The one who spends his wealth in righteous avenues, to purify himself of sins.
⑲ He does not spend whatever wealth he spends, to repay any favour done to him by anyone.
⑳ Through his spending, he only intends the pleasure of his Lord who is High above His creation.
㉑ And indeed, soon, he will be pleased with the generous reward Allah will grant him.

The Forenoon (Sūrah Al-Ḍuḥā)

Themes of the Sūrah:

Emphasis on Allah continuously taking care of His Prophet (peace be upon him) and His favouring him with revelation, to put him at ease as well as reminding the believers to be grateful.

Explanation:

① Allah takes an oath on the beginning of the day.
② And He takes an oath on the night when it darkens and people cease to move in it.
③ O Messenger! Your Lord has not left you, nor has he begun to hate you, as the idolaters claimed when there was a break in the revelation.
④ Indeed, the abode of the afterlife is better for you than the worldly one, because of the everlasting bounties that it has.
⑤ Very soon He will grant you an abundant reward, and your nation also, until you become content with what He has granted you and your nation. ⑥ Verily, He found you at a time when you were a child whose father had passed away, and so He made a place of refuge for you by causing your grandfather Abdul Muttalib to become fond of you, and then your uncle Abu Talib. ⑦ He found you in a state where you did not know what revelation or faith was, and so He taught you about that which you did not know. ⑧ And He found you poor, so He made you self-sufficient. ⑨ Therefore, do not treat badly the one who has lost his father in childhood, nor look down upon him. ⑩ And do not rebuke the needy beggar. ⑪ And be grateful for the favours of Allah upon you, and talk about them.

The Opening Forth (Sūrah Al-Sharḥ)

Themes of the Sūrah:

Emphasis on the completion of the favours of Allah upon His Prophet (peace be upon him), by removing grief, anxiety and difficulty from him, and what that necessitates.

Explanation:

① Verily, Allah has opened up your heart for you and made receiving revelation beloved to you. ② And I have removed sin from you.

Beneficial Points:

1. The status of the Prophet (peace be upon him) according to his Lord is unparalleled. 2. Being grateful for the favours of Allah is a right of His over His servants. 3. It is obligatory to show mercy to the weak, and show kindness to them.

ٱلَّذِىٓ أَنقَضَ ظَهْرَكَ (٣) وَرَفَعْنَا لَكَ ذِكْرَكَ (٤) فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا (٥)
إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا (٦) فَإِذَا فَرَغْتَ فَٱنصَبْ (٧) وَإِلَىٰ رَبِّكَ فَٱرْغَب (٨)

سُورَةُ التِّينِ

ترتيبها ٩٥ آياتها ٨

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلتِّينِ وَٱلزَّيْتُونِ (١) وَطُورِ سِينِينَ (٢) وَهَٰذَا ٱلْبَلَدِ ٱلْأَمِينِ (٣)
لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ (٤) ثُمَّ رَدَدْنَٰهُ أَسْفَلَ سَٰفِلِينَ
(٥) إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (٦)
فَمَا يُكَذِّبُكَ بَعْدُ بِٱلدِّينِ (٧) أَلَيْسَ ٱللَّهُ بِأَحْكَمِ ٱلْحَٰكِمِينَ (٨)

سُورَةُ العَلَقِ

ترتيبها ٩٦ آياتها ١٩

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ (١) خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ (٢) ٱقْرَأْ
وَرَبُّكَ ٱلْأَكْرَمُ (٣) ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ (٤) عَلَّمَ ٱلْإِنسَٰنَ
مَا لَمْ يَعْلَمْ (٥) كَلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْغَىٰٓ (٦) أَن رَّءَاهُ ٱسْتَغْنَىٰٓ
(٧) إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجْعَىٰٓ (٨) أَرَءَيْتَ ٱلَّذِى يَنْهَىٰ (٩) عَبْدًا
إِذَا صَلَّىٰٓ (١٠) أَرَءَيْتَ إِن كَانَ عَلَى ٱلْهُدَىٰٓ (١١) أَوْ أَمَرَ بِٱلتَّقْوَىٰٓ (١٢)

③ That which was burdening you to the extent that it almost broke your back. ④ And I elevated for you your mention, so you are now remembered in the call to prayer, and the call preceding the prayer, and at other times. ⑤ Indeed, with difficulty and constraint, comes ease and options. ⑥ Indeed, with difficulty and constraint, comes ease and options; when you know that well, the troubling of your people will not terrify you and will not stop you from calling towards Allah. ⑦ So when you finish your work and complete it, strive in the worship of your Lord. ⑧ And divert your passion and resolve towards Allah alone.

The Fig (Sūrah Al-Tīn)

Themes of the Sūrah:
Emphasis on the value of the human and his nobility due to his religion, as opposed to his lowliness and disgrace without it. That is why Allah takes an oath on the places revelation was revealed.

Explanation:
① Allah takes an oath on the fig and the place it grows, and the olive and the place it grows: the land of Palestine where Jesus (peace be upon him) was sent as a Messenger. ② And He takes an oath on Mount Sinai, near where Allah conversed intimately with Moses (peace be upon him). ③ And He takes an oath on Makkah, the sacred city which gives sanctuary to whoever enters it, and in which Muhammad (peace be upon him) was sent as a Messenger. ④ Verily, I have created the human in the most balanced of ways and the best appearance. ⑤ Then I return him to old age and childishness in the world, so he cannot benefit fully from his body, when he ruins his nature and goes towards the hellfire. ⑥ Except for those who have faith in Allah and do good deeds, because they, despite growing old, will get an everlasting reward i.e. Paradise, because they kept their nature pure. ⑦ So O human! What causes you to reject the Day of Requital, after you have seen the many signs of His power? ⑧ Is Allah not the most just and fair of judges by having appointed the Day of Judgement for requital? Is it comprehendible that Allah leaves His servants in vain, without judging between them, by not requiting the doer of good for his good, and the evil-doer for his evil?

The Clot (Sūrah Al-ʻAlaq)

Themes of the Sūrah:
Emphasis on mentioning the perfection of the human through knowledge and revelation, which encourages him to attach himself to his Lord and submit to Him, as opposed to his deficiency in doing the opposite.

Explanation:
① O Messenger! Read what Allah reveals to you, starting with the name of your Lord who created the creation. ② He created the human from a clot of congealed blood, after it had been a drop of semen. ③ O Messenger! Read what Allah reveals to you. Your Lord is the most Kind; no kind person can come to His kindness, because He has abundant generosity and goodness. ④ The one who taught to write, and the revelation, through the pen. ⑤ He taught the human that which he did not know. ⑥ Truly, indeed, the transgressing human i.e. Abu Jahl, has crossed the limit in overstepping the limits of Allah. ⑦ Just because he has seen him showing no need of the prestige and wealth he possesses. ⑧ O human! Indeed, to your Lord is the return on the Day of Judgement, where He will requite each person with what he deserves. ⑨ Have you seen anything more shocking than the matter of Abu Jahl, who prevented. ⑩ He prevented My servant Muhammad (peace be upon him) when he performed prayer near the Kaʻbah. ⑪ What do you think will happen, if this person who has been prevented, is following guidance and foresight from his Lord? ⑫ Or that he instructs the people to be mindful of Allah by fulfilling His commands and refrain from the things he has not allowed; can such a person be prevented?

Beneficial Points: 1. The pleasure of Allah is the loftiest of objectives. 2. The importance of reading and writing has been emphasised in Islam. 3. Wealth is dangerous if it leads to arrogance and distances one from the truth. 4. Prohibiting good is one of the traits of disbelief.

أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّىٰٓ ﴿١٣﴾ أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ ﴿١٤﴾ كَلَّا لَئِن لَّمْ يَنتَهِ
لَنَسْفَعًۢا بِٱلنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَٰذِبَةٍ خَاطِئَةٍ ﴿١٦﴾ فَلْيَدْعُ نَادِيَهُۥ ﴿١٧﴾
سَنَدْعُ ٱلزَّبَانِيَةَ ﴿١٨﴾ كَلَّا لَا تُطِعْهُ وَٱسْجُدْ وَٱقْتَرِب ۩ ﴿١٩﴾ سجدة

سُورَةُ ٱلْقَدْرِ

ترتيبها ٩٧ آياتها ٥

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ﴿١﴾ وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ ﴿٢﴾
لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا
بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ﴿٤﴾ سَلَٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ﴿٥﴾

سُورَةُ ٱلْبَيِّنَةِ

ترتيبها ٩٨ آياتها ٨

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ
تَأْتِيَهُمُ ٱلْبَيِّنَةُ ﴿١﴾ رَسُولٌ مِّنَ ٱللَّهِ يَتْلُوا۟ صُحُفًا مُّطَهَّرَةً ﴿٢﴾ فِيهَا كُتُبٌ
قَيِّمَةٌ ﴿٣﴾ وَمَا تَفَرَّقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَتْهُمُ
ٱلْبَيِّنَةُ ﴿٤﴾ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ
حُنَفَآءَ وَيُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُؤْتُوا۟ ٱلزَّكَوٰةَ ۚ وَذَٰلِكَ دِينُ ٱلْقَيِّمَةِ ﴿٥﴾

⑬ What do you think will happen if this preventer rejected whatever the Messenger brought and turned away from it? Does he not fear Allah? ⑭ Does the preventer of this servant from prayer not know that Allah sees whatever he does, and that nothing is hidden from Him? ⑮ It is not as this ignorant person imagines; if he does not stop causing harm to My servant and rejecting him, I will definitely seize him and drag him violently by the top of his head, towards the hellfire. ⑯ The owner of that forehead is a liar in speech and erroneous in action. ⑰ So when he is seized by his forehead towards the hellfire, let him call out to his companions and associates asking for their help to save him from the punishment. ⑱ I will call upon the gatekeepers of hell: the fierce angels who do not disobey My command when I command them, and do whatever they are commanded to do. It will then be seen which of the two parties are stronger and more capable. ⑲ It is not as this oppressor thinks: that he can cause any harm to you. So do not follow him in command or prohibition; rather, prostrate to Allah and draw closer to Him through acts of obedience, because that is how you can draw closer to Him.

The Night of Decree (Sūrah Al-Qadar)

Themes of the Sūrah:
Emphasis on mentioning the greatness of the Night of Decree, its virtue and what was revealed on it.

Explanation:
① Indeed, I revealed the Qur'ān at once to the heaven nearest to the world, just as I started off revealing it to Muhammad (peace be upon him), on the Night of Decree in the month of Ramadan. ② O Prophet! Do you know what goodness and blessings lie in this night? ③ This night is a night of great goodness; it is better than a thousand months for the one who stands in prayer during it, whilst having faith and hoping for reward. ④ The angels and Gabriel (peace be upon him) descend during it with the permission of their Lord (may He be glorified), bringing every matter Allah has decreed to happen that year, whether it be sustenance, deaths, births or anything else He has decreed. ⑤ This whole blessed night contains goodness, right from its beginning until its end, with the breaking of dawn.

The Clear Evidence (Sūrah Al-Bayyinah)

Themes of the Sūrah:
Emphasis on the value of messengership of Muhammad; its clarity and its perfection.

Explanation:
① Those who disbelieved, from the Jews, the Christians and the idolaters, are not going to break their consensus and agreement on disbelief, until a clear proof and manifest evidence comes to them. ② This clear proof and manifest evidence is a Messenger from Allah whom He has sent, and who recites pure scriptures, only the purest of beings may touch them. ③ In those scriptures is true information and fair rulings, which guide the people towards that in which lies their righteousness and decency. ④ The Jews who were given the Torah and the Christians who were given the Gospel, did not disagree except after Allah sent His Prophet to them. There were some who became Muslims, and others who persisted in their disbelief despite knowing of the truth of their Prophet. ⑤ The criminality and stubbornness of the Jews and the Christians is evident, in that they have not been commanded in this Qur'ān, except to do those very things they have been commanded to do in both their books, i.e. worshipping Allah alone, refraining from ascribing partners to Him, establishing prayer and giving in Zakat. So whatever they have been commanded to do, is actually the straight religion in which there is no deviance.

Beneficial Points: 1. The Night of Decree enjoys a greater virtue than the rest of the nights of the year. 2. Sincerity in worship is one of the conditions of its acceptance. 3. Disbelief is the worst trait found amongst the creation, whereas faith in Allah is the purest and loftiest attribute. 4. Fearing Allah is the means of attaining His pleasure. 5. The earth will testify against the deeds on the children of Adam.

إِنَّ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ وَٱلۡمُشۡرِكِينَ فِي نَارِ جَهَنَّمَ
خَٰلِدِينَ فِيهَآۚ أُوْلَٰٓئِكَ هُمۡ شَرُّ ٱلۡبَرِيَّةِ ٦ إِنَّ ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أُوْلَٰٓئِكَ هُمۡ خَيۡرُ ٱلۡبَرِيَّةِ ٧ جَزَآؤُهُمۡ
عِندَ رَبِّهِمۡ جَنَّٰتُ عَدۡنٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ
فِيهَآ أَبَدٗاۖ رَّضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُۚ ذَٰلِكَ لِمَنۡ خَشِيَ رَبَّهُۥ ٨

سُورَةُ الزَّلۡزَلَةِ

ترتيبها ٩٩ — آياتها ٨

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِذَا زُلۡزِلَتِ ٱلۡأَرۡضُ زِلۡزَالَهَا ١ وَأَخۡرَجَتِ ٱلۡأَرۡضُ أَثۡقَالَهَا ٢ وَقَالَ
ٱلۡإِنسَٰنُ مَا لَهَا ٣ يَوۡمَئِذٖ تُحَدِّثُ أَخۡبَارَهَا ٤ بِأَنَّ رَبَّكَ أَوۡحَىٰ لَهَا
٥ يَوۡمَئِذٖ يَصۡدُرُ ٱلنَّاسُ أَشۡتَاتٗا لِّيُرَوۡاْ أَعۡمَٰلَهُمۡ ٦ فَمَن يَعۡمَلۡ
مِثۡقَالَ ذَرَّةٍ خَيۡرٗا يَرَهُۥ ٧ وَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٖ شَرّٗا يَرَهُۥ ٨

سُورَةُ العَادِيَاتِ

ترتيبها ١٠٠ — آياتها ١١

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلۡعَٰدِيَٰتِ ضَبۡحٗا ١ فَٱلۡمُورِيَٰتِ قَدۡحٗا ٢ فَٱلۡمُغِيرَٰتِ
صُبۡحٗا ٣ فَأَثَرۡنَ بِهِۦ نَقۡعٗا ٤ فَوَسَطۡنَ بِهِۦ جَمۡعٗا ٥

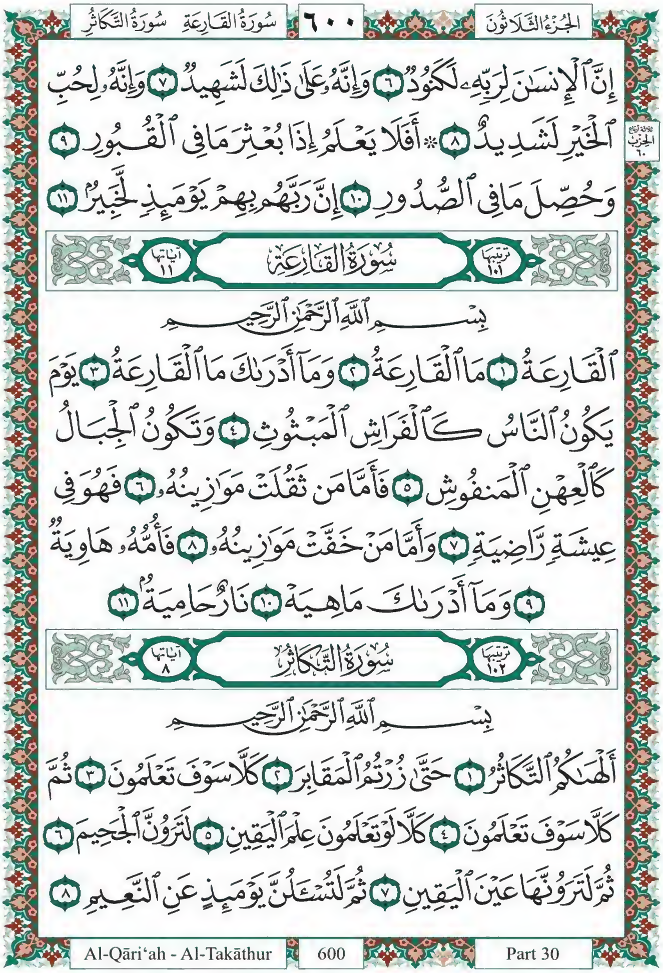
⑥ Indeed, those who disbelieved - from the Jews, the Christians and the idolaters - will enter into hell on the Day of Judgement, wherein they shall remain forever. They are the worst of the creation because of their disbelief in Allah and rejection of His Messenger.
⑦ Indeed, those who have faith in Allah and do good deeds, they are the ones who are the best of creation.
⑧ Their reward with their Lord (may He be glorified) is gardens under the trees and palaces of which rivers flow, and wherein they shall remain forever. Allah is pleased with them because of them bringing faith in Him and obeying Him, and they are also pleased with Him because of Him giving them His mercy. This mercy can be acquired by the one who fears his Lord, and so fulfils His command and refrains from the thing He has not allowed.

The Earthquake (Sūrah Al-Zalzalah)

Themes of the Sūrah:
Emphasis on awakening the neglectful hearts to have conviction in the meticulous accounting of Allah.
Explanation:
① When the earth will be shaken vigorously, which will happen to it on the Day of Judgement.
② And the earth will remove everything from within itself, i.e. the dead and other things.
③ And the human will say, confused: “What is the matter with the earth, that it is moving and shaking?”
④ On that great day, the earth will inform regarding the good and evil deeds that were committed upon it.
⑤ Because Allah will have taught it and commanded it to do so.
⑥ On that great day on which the earth will quake, the humans will come to of the place of reckoning in groups, to see the deeds they committed in the world.
⑦ So whoever did a good or righteous deed equal to the weight of a small ant, will see it in front of him.
⑧ And whoever did an evil deed equal to that, will see that in front of him also.

Those That Run (Sūrah Al-ʿĀdiyāt)

Themes of the Sūrah:
Emphasis on mentioning the reality of the human in his concern for worldly affairs, reminding him of his ultimate return, and encouraging him to rectify his path.
Explanation:
① Allah takes an oath on the horses that run so hard that their breath can be heard.
② And He also takes an oath on the horses who, when their shoes strike the stones with force, sparks fly.
③ And He also takes an oath on the horses that raid the enemy at dawn.
④ And unsettle the dust by their running.
⑤ They then take their riders collectively into the midst of the enemy.
Beneficial Points:
It is in the nature of man to love wealth.



ثلاثة أرباع الحزب ٦٠

إِنَّ ٱلۡإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٞ ٦ وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٞ ٧ وَإِنَّهُۥ لِحُبِّ
ٱلۡخَيۡرِ لَشَدِيدٌ ٨ ۞ أَفَلَا يَعۡلَمُ إِذَا بُعۡثِرَ مَا فِي ٱلۡقُبُورِ ٩
وَحُصِّلَ مَا فِي ٱلصُّدُورِ ١٠ إِنَّ رَبَّهُم بِهِمۡ يَوۡمَئِذٖ لَّخَبِيرُۢ ١١

سُورَةُ القَارِعَةِ آياتها ١١ ترتيبها ١٠١

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ٱلۡقَارِعَةُ ١ مَا ٱلۡقَارِعَةُ ٢ وَمَآ أَدۡرَىٰكَ مَا ٱلۡقَارِعَةُ ٣ يَوۡمَ
يَكُونُ ٱلنَّاسُ كَٱلۡفَرَاشِ ٱلۡمَبۡثُوثِ ٤ وَتَكُونُ ٱلۡجِبَالُ
كَٱلۡعِهۡنِ ٱلۡمَنفُوشِ ٥ فَأَمَّا مَن ثَقُلَتۡ مَوَٰزِينُهُۥ ٦ فَهُوَ فِي
عِيشَةٖ رَّاضِيَةٖ ٧ وَأَمَّا مَنۡ خَفَّتۡ مَوَٰزِينُهُۥ ٨ فَأُمُّهُۥ هَاوِيَةٞ
٩ وَمَآ أَدۡرَىٰكَ مَا هِيَهۡ ١٠ نَارٌ حَامِيَةُۢ ١١

سُورَةُ التَّكَاثُرِ آياتها ٨ ترتيبها ١٠٢

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

أَلۡهَىٰكُمُ ٱلتَّكَاثُرُ ١ حَتَّىٰ زُرۡتُمُ ٱلۡمَقَابِرَ ٢ كَلَّا سَوۡفَ تَعۡلَمُونَ ٣ ثُمَّ
كَلَّا سَوۡفَ تَعۡلَمُونَ ٤ كَلَّا لَوۡ تَعۡلَمُونَ عِلۡمَ ٱلۡيَقِينِ ٥ لَتَرَوُنَّ ٱلۡجَحِيمَ ٦
ثُمَّ لَتَرَوُنَّهَا عَيۡنَ ٱلۡيَقِينِ ٧ ثُمَّ لَتُسۡـَٔلُنَّ يَوۡمَئِذٍ عَنِ ٱلنَّعِيمِ ٨

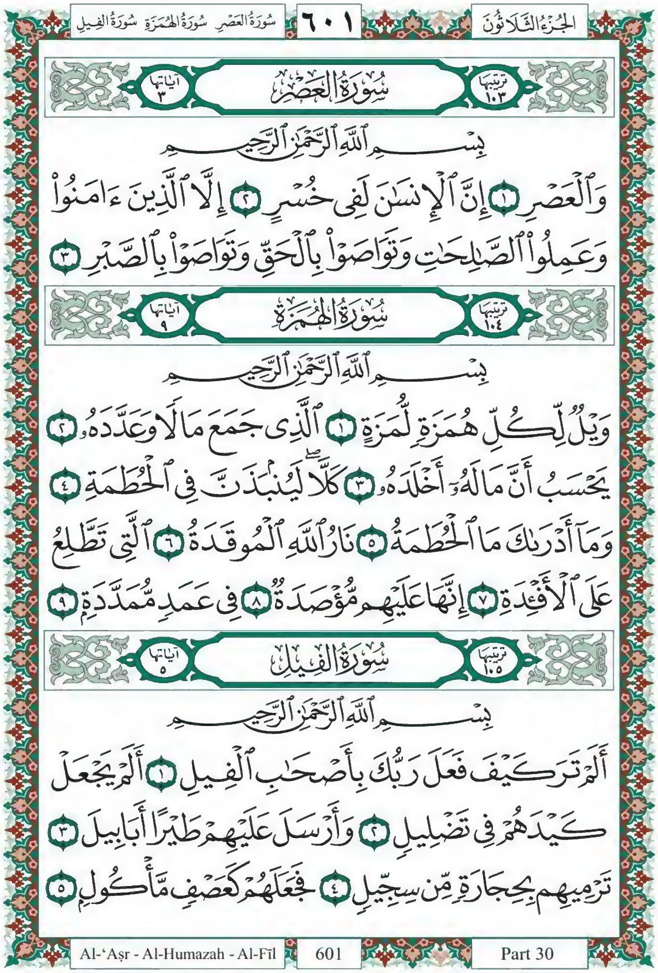
⑥ Indeed, the human is hesitant of the goodness his Lord intends from him.
⑦ And indeed, he is witness to the goodness he is hesitant in giving; he cannot deny it because of its clarity.
⑧ And indeed, he is miserly with his wealth due to his extreme love for it.
⑨ Does this human, deceived by the worldly life, not know that when Allah will resurrect the dead from their graves and take them out of the earth to take them to account and requite them, that the matter will not be as he imagines?
⑩ And the intentions, beliefs etc. within the hearts will be made clear and apparent.
⑪ Indeed, their Lord will be aware of every matter of theirs on that day; none of the affairs of His servants will be hidden from Him, and He will require them for that.

The Striking Hour (Sūrah Al-Qāri'ah)

Themes of the Sūrah:
Emphasis on striking the hearts to always remember the horrors of the Day of Judgement.
Explanation:
① The hour that strikes the hearts of people because of the severity of its horrors.
② What is this hour that strikes the hearts of people because of the severity of its horrors?
③ O Messenger! And what do you know of this hour that strikes the hearts of people because of the severity of its horrors? It is the Day of Judgement.
④ On the day when the hearts of people will be struck, they will be like locusts, dispersed here and there.
⑤ And the mountains will be like carded wool, in the way they will move from their places with force.
⑥ As for the one whose good deeds will outweigh his evil deeds.
⑦ He will live a contented life which he will achieve in Paradise.
⑧ And as for the one whose evil deeds outweigh his good deeds. ⑨ His abode and permanent resting place will be hell on the Day of Judgement. ⑩ O Messenger! What do you know what that is? ⑪ It is the intensely hot hellfire.

The Piling Up (Sūrah Al-Takāthur)

Themes of the Sūrah:
Emphasis on reminding those engrossed in the world, of death and accountability. That is why it is also known as the Sūrah of the businessmen.
Explanation:
① O people! Boasting with one another over wealth and offspring has preoccupied you from the obedience of Allah.
② Until you die and enter your graves. ③ It is not befitting that boasting with one another over that preoccupies you from the obedience of Allah; you will soon know the consequence of that preoccupation.④ You will surely realise its outcome. ⑤ Truly, if you were to know with certainty that you are to be resurrected to Allah, and that He will requite you for your actions, you would not become preoccupied with boasting with one another over wealth and offspring. ⑥ By Allah! You will definitely witness the hellfire on the Day of Judgement. ⑦ Then, you will definitely see it in a way you will become undoubtedly convinced. ⑧ Then Allah will surely ask you on that day regarding the health, wealth etc. that He favoured you with.
Beneficial Points:
1. The danger of boasting with one another and being proud of wealth and offspring. 2. The disbelievers will witness the hellfire on the Day of Judgement. 3. On the Day of Judgement, the people will be questioned regarding the favours Allah favoured them with in the world.



الجُزْءُ الثَّلَاثُونَ ٦٠١ سُورَةُ العَصْرِ سُورَةُ الهُمَزَةِ سُورَةُ الفِيلِ

ترتيبها ١٠٣ سُورَةُ العَصۡرِ آياتها ٣

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلۡعَصۡرِ ١ إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ ٢ إِلَّا ٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَتَوَاصَوۡاْ بِٱلۡحَقِّ وَتَوَاصَوۡاْ بِٱلصَّبۡرِ ٣

ترتيبها ١٠٤ سُورَةُ الهُمَزَةِ آياتها ٩

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَيۡلٞ لِّكُلِّ هُمَزَةٖ لُّمَزَةٍ ١ ٱلَّذِي جَمَعَ مَالٗا وَعَدَّدَهُۥ ٢
يَحۡسَبُ أَنَّ مَالَهُۥٓ أَخۡلَدَهُۥ ٣ كَلَّاۖ لَيُنۢبَذَنَّ فِي ٱلۡحُطَمَةِ ٤
وَمَآ أَدۡرَىٰكَ مَا ٱلۡحُطَمَةُ ٥ نَارُ ٱللَّهِ ٱلۡمُوقَدَةُ ٦ ٱلَّتِي تَطَّلِعُ
عَلَى ٱلۡأَفۡـِٔدَةِ ٧ إِنَّهَا عَلَيۡهِم مُّؤۡصَدَةٞ ٨ فِي عَمَدٖ مُّمَدَّدَةِۭ ٩

ترتيبها ١٠٥ سُورَةُ الفِيلِ آياتها ٥

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

أَلَمۡ تَرَ كَيۡفَ فَعَلَ رَبُّكَ بِأَصۡحَٰبِ ٱلۡفِيلِ ١ أَلَمۡ يَجۡعَلۡ
كَيۡدَهُمۡ فِي تَضۡلِيلٖ ٢ وَأَرۡسَلَ عَلَيۡهِمۡ طَيۡرًا أَبَابِيلَ ٣
تَرۡمِيهِم بِحِجَارَةٖ مِّن سِجِّيلٖ ٤ فَجَعَلَهُمۡ كَعَصۡفٖ مَّأۡكُولِۭ ٥

Al-ʻAṣr - Al-Humazah - Al-Fīl 601 Part 30

Time (Sūrah Al-ʻAṣr)

Themes of the Sūrah:
Emphasis on mentioning the reality of profit and loss in life, whilst pointing out the value of time that the human lives through.

Explanation:
① Allah may He be glorified takes an oath on time.
② Indeed, the human is in great loss and destruction.
③ Except for those who have faith in Allah and His Messenger, perform good deeds, and encourage each other to follow the truth and remain steadfast upon it. Those who have these qualities are the ones who are successful in the world and the afterlife.

The Slanderer (Sūrah Al-Humazah)

Themes of the Sūrah:
Emphasis on warning those who show arrogance and mock at the religion and its adherents.

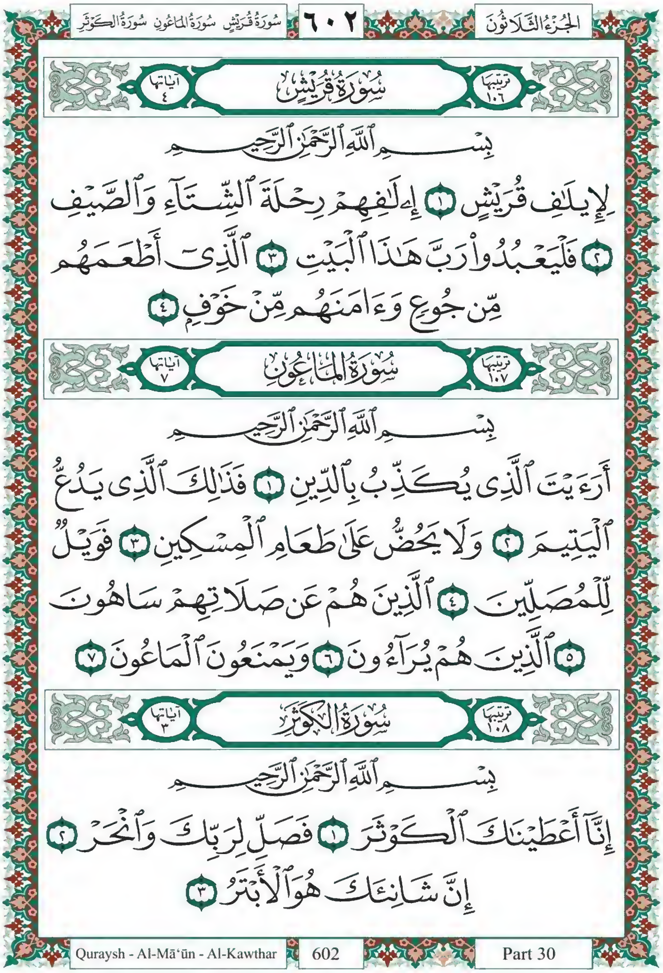
Explanation:
① Evil consequences and a severe punishment awaits the one who frequently backbites the people and taunts them.
② The one whose only concern is to amass wealth and count it; he has no other concern.
③ He thinks that the wealth of his he amasses will save him from death, and that he will remain forever in this worldly life.
④ It is not as this ignorant one thinks; he will surely be thrown into the fire of hell that crushes and breaks everything that is thrown into it, due to its immense strength.
⑤ O Messenger! What do you know of this fire that smashes everything that is thrown into it?
⑥ Indeed, it is the blazing fire of Allah.
⑦ The fire that penetrates the bodies of the people until it reaches their hearts.
⑧ Indeed, it will close up around those that will be punished with it.
⑨ For a prolonged, lengthy period of time, so long that they will never leave it.

The Elephant (Sūrah Al-Fīl)

Themes of the Sūrah:
Emphasis on making clear the power of Allah in protecting His sacred house, as a reminder and to show His favours.

Explanation:
① O Messenger! Do you not know how your Lord dealt with Abraha and his people: the people of the elephant, when they intended to demolish the Kaʻbah?
② Allah made their evil plot to destroy it in vain; they did not achieve what they desired in trying to turn the people away from the Kaʻbah. They did not succeed in the slightest.
③ Allah sent birds upon them, who came to them in flocks upon flocks.
④ They pelted them with stones of clay.
⑤ So Allah made them like the leaves of crops that have been eaten and trampled upon by livestock.

Beneficial Points:
1. Whoever does not bring faith, do good deeds and encourage others in remaining steadfast upon the truth and being patient, has lost out.
2. Backbiting and taunting people is forbidden.
3. Allah defends His sacred house.



ترتيبها ١٠٦ سُورَةُ قُرَيْشٍ آياتها ٤

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

لِإِيلَٰفِ قُرَيۡشٍ ١ إِۦلَٰفِهِمۡ رِحۡلَةَ ٱلشِّتَآءِ وَٱلصَّيۡفِ
٢ فَلۡيَعۡبُدُواْ رَبَّ هَٰذَا ٱلۡبَيۡتِ ٣ ٱلَّذِيٓ أَطۡعَمَهُم
مِّن جُوعٖ وَءَامَنَهُم مِّنۡ خَوۡفِۭ ٤

ترتيبها ١٠٧ سُورَةُ المَاعُونِ آياتها ٧

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

أَرَءَيۡتَ ٱلَّذِي يُكَذِّبُ بِٱلدِّينِ ١ فَذَٰلِكَ ٱلَّذِي يَدُعُّ
ٱلۡيَتِيمَ ٢ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلۡمِسۡكِينِ ٣ فَوَيۡلٞ
لِّلۡمُصَلِّينَ ٤ ٱلَّذِينَ هُمۡ عَن صَلَاتِهِمۡ سَاهُونَ
٥ ٱلَّذِينَ هُمۡ يُرَآءُونَ ٦ وَيَمۡنَعُونَ ٱلۡمَاعُونَ ٧

ترتيبها ١٠٨ سُورَةُ الكَوْثَرِ آياتها ٣

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ ١ فَصَلِّ لِرَبِّكَ وَٱنۡحَرۡ ٢
إِنَّ شَانِئَكَ هُوَ ٱلۡأَبۡتَرُ ٣

The Quraysh (Sūrah Quraysh)

Themes of the Sūrah:

Emphasis on showing the favours of Allah upon the Quraysh, and what they are required to do as a result of that.

Explanation:

① Because of the habit of the Quraysh and their acquaintance.

② With travelling in the winter towards Yemen, and in the summer towards the Levant, in security.

③ They should worship Allah alone, who is the Lord of this sacred house. He is the one who has made these journeys easy for them. They should not ascribe any partners to Him.

④ The one who has fed them from hunger, and given them security from fear by placing reverence of the Ḥaram and its inhabitants in their hearts.

Small Kindnesses (Sūrah Al-Mā‘ūn)

Themes of the Sūrah:

Emphasis on mentioning the traits of the rejectors of religion and the afterlife, whilst warning the believers and condemning the disbelievers.

Explanation:

① Do you recognise the one who rejects the requital on the Day of Judgement?

② It is the one who harshly turns away the orphan when in need.

③ He does not encourage himself nor others in feeding the poor.

④ So destruction and punishment be upon those who perform prayer.

⑤ Those who are heedless of their prayer; they do not care about it such that its time expires.

⑥ Those who show off by their prayer and good deeds, not being sincere in doing deeds for Allah.

⑦ And they refrain from helping others with things in which there is no difficulty helping in.

A River in Paradise (Sūrah Al-Kawthar)

Themes of the Sūrah:

Emphasis on Allah’s favour upon His Prophet (peace be upon him) and cutting off the path of those who hate him.

Explanation:

① O Messenger! Indeed, I have granted you abundant goodness, from which is the river of Kawthar in Paradise.

② So be grateful to Allah for this blessing, by performing prayer for Him alone and offering sacrifice for Him, as opposed to the offerings of sacrifice the idolaters do for their idols.

③ Indeed, your hater is cut off from every goodness, and will be forgotten. If remembered, he will be remembered negatively.

Beneficial Points:

1. In Islam, security is important.
2. Turning the orphan away and not encouraging others to feed the poor are traits of the disbelievers.
3. The status of prayer in Islam is emphasised.
4. Showing off is one of the illnesses of the heart, and it nullifies deeds.
5. Being grateful for favours increases them.

سُورَةُ الكَافِرُونَ

ترتيبها ١٠٩ آياتها ٦

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

قُلۡ يَٰٓأَيُّهَا ٱلۡكَٰفِرُونَ ﴿١﴾ لَآ أَعۡبُدُ مَا تَعۡبُدُونَ ﴿٢﴾
وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ ﴿٣﴾ وَلَآ أَنَا۠ عَابِدٞ مَّا عَبَدتُّمۡ ﴿٤﴾
وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ ﴿٥﴾ لَكُمۡ دِينُكُمۡ وَلِيَ دِينِ ﴿٦﴾

سُورَةُ النَّصۡرِ

ترتيبها ١١٠ آياتها ٣

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِذَا جَآءَ نَصۡرُ ٱللَّهِ وَٱلۡفَتۡحُ ﴿١﴾ وَرَأَيۡتَ ٱلنَّاسَ
يَدۡخُلُونَ فِي دِينِ ٱللَّهِ أَفۡوَاجٗا ﴿٢﴾ فَسَبِّحۡ بِحَمۡدِ رَبِّكَ
وَٱسۡتَغۡفِرۡهُۚ إِنَّهُۥ كَانَ تَوَّابَۢا ﴿٣﴾

سُورَةُ المَسَدِ

ترتيبها ١١١ آياتها ٥

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

تَبَّتۡ يَدَآ أَبِي لَهَبٖ وَتَبَّ ﴿١﴾ مَآ أَغۡنَىٰ عَنۡهُ مَالُهُۥ وَمَا كَسَبَ ﴿٢﴾
سَيَصۡلَىٰ نَارٗا ذَاتَ لَهَبٖ ﴿٣﴾ وَٱمۡرَأَتُهُۥ حَمَّالَةَ ٱلۡحَطَبِ ﴿٤﴾
فِي جِيدِهَا حَبۡلٞ مِّن مَّسَدِۭ ﴿٥﴾

The Disbelievers (Sūrah Al-Kāfirūn)

Topic of the Sūrah:

Emphasis on establishing devotion in worship to Allah alone, and proclaiming innocence from ascribing partners with Him, together with declaring complete difference between Islam and idolatry.

Explanation:

① Say, O Messenger: O those who disbelieve in Allah!

② I do not and will not worship the idols you worship.

③ Nor are you going to worship what I worship, i.e. Allah alone.

④ Nor am I going to worship the idols you worship.

⑤ Nor are you going to worship what I worship, i.e. Allah alone.

⑥ You have your religion you thought up for yourselves, and I have my religion that Allah revealed to me.

The Help (Sūrah Al-Naṣr)

Themes of the Sūrah:

Emphasis on stating the ultimate outcome of Islam to be that of divine help and victory, together with the legislation as a consequence of that. The Sūrah also subtly indicates the closeness of the death of the Prophet (peace be upon him).

Explanation:

① O Messenger! When the help of Allah arrives for your religion, He honours it, and Makkah is liberated.

② And you see the people entering into Islam in delegations upon delegations.

③ Then know that is a sign of the nearing of the end of your duty you were sent to fulfil. So glorify your Lord together with praising Him, to show gratitude to Him for the favours of help and victory, and seek His forgiveness, because indeed, He is the Forgiving, who accepts the repentance of His servants and forgives them.

The Palm Fibre (Sūrah Al-Masad)

Themes of the Sūrah:

Emphasis on promising the enemies of the call to Allah of disgrace and punishment in the world and the afterlife, especially Abū Lahab and his wife because of the magnitude of their enmity towards the Prophet (peace be upon him).

Explanation:

① Both hands of the uncle of the Prophet (peace be upon him): Abū Lahab son of ‘Abdul Muṭṭalib have lost because of the loss of his actions; he used to harm the Prophet (peace be upon him). His efforts are in vain.

② How much can his wealth and his children benefit him? They cannot defend him against the punishment, nor bring any mercy to him.

③ On the Day of Judgement, he will soon enter the flaring hellfire and suffer its heat.

④ And his wife Umm Jamīl who would also harm the Prophet (peace be upon him) by throwing thorns into his path, will also enter it.

⑤ Around her neck will be tightly bound a rope with which she will be dragged into the hellfire.

Beneficial Points:

1. There should be clear distinction from the disbelievers.
2. Favours should be repaid with gratitude.
3. Abū Lahab and his wife are both wretched.

Sincerity (Sūrah Al-Ikhlāṣ)

Topic of the Sūrah:
Emphasis on affirmation of Allah being unparalleled in perfection and divinity, and declaration of His being free of any defects.

Explanation:

① Say, O Messenger: He is Allah who is alone in being a deity. There is no deity except Him.

② He is the master to whom belongs all sovereignty and perfect, beautiful qualities. The one to whom all creation turn to.

③ The one who did not give birth to anyone, nor did anyone give birth to Him. So He has no offspring - may He be glorified - nor any parent.

④ Nor does He have any equal from His creation.

The Daybreak (Sūrah Al-Falaq)

Themes of the Sūrah:
Emphasis on seeking protection and refuge in Allah from apparent evils.

Explanation:

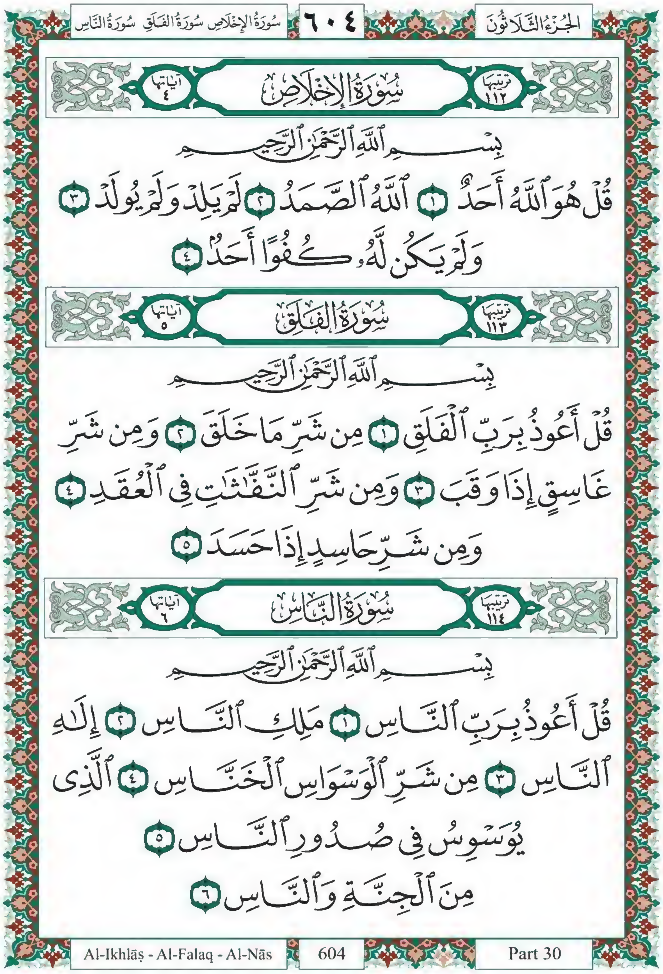
① Say, O Messenger: "I seek refuge in the Lord of the morning and I seek His protection."

② "From the evils of the harms of all creation."

③ "And I seek refuge in Allah from the evils that appear in the night, i.e. harmful creatures and bandits."

④ "And I seek His refuge from the evils of the sorceresses who blow onto knots."

⑤ "And I seek His refuge from the evil of the jealous one when he acts out his jealousy."



الجُزءُ الثَّلَاثُونَ ٦٠٤ سُورَةُ الإِخلَاصِ سُورَةُ الفَلَقِ سُورَةُ النَّاسِ

ترتيبها ١١٢ سُورَةُ الإِخلَاصِ آياتها ٤

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

قُلۡ هُوَ ٱللَّهُ أَحَدٌ ١ ٱللَّهُ ٱلصَّمَدُ ٢ لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ ٣
وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدُۢ ٤

ترتيبها ١١٣ سُورَةُ الفَلَقِ آياتها ٥

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

قُلۡ أَعُوذُ بِرَبِّ ٱلۡفَلَقِ ١ مِن شَرِّ مَا خَلَقَ ٢ وَمِن شَرِّ
غَاسِقٍ إِذَا وَقَبَ ٣ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِي ٱلۡعُقَدِ ٤
وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ٥

ترتيبها ١١٤ سُورَةُ النَّاسِ آياتها ٦

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

قُلۡ أَعُوذُ بِرَبِّ ٱلنَّاسِ ١ مَلِكِ ٱلنَّاسِ ٢ إِلَٰهِ
ٱلنَّاسِ ٣ مِن شَرِّ ٱلۡوَسۡوَاسِ ٱلۡخَنَّاسِ ٤ ٱلَّذِي
يُوَسۡوِسُ فِي صُدُورِ ٱلنَّاسِ ٥
مِنَ ٱلۡجِنَّةِ وَٱلنَّاسِ ٦

Al-Ikhlāṣ - Al-Falaq - Al-Nās 604 Part 30

Mankind (Sūrah Al-Nās)

Themes of the Sūrah:
Emphasis on seeking refuge and protection in Allah from the evils of Satan and his whispers, and from all covert evils.

Explanation:

① Say, O Messenger: "I seek refuge in the Lord of mankind and seek His protection."

② "The King of the people, who does whatever He wishes with them. They do not have any real king other than Him."

③ "He is their rightful deity; they do not have any rightful deity except Him."

④ "From the evils of Satan who whispers to the human when he is neglectful of the remembrance of Allah, or delays in it when he remembers."

⑤ "He whispers to the hearts of people."

⑥ "And he could be from the humankind or from the Jinn."

Beneficial Points:

1. Affirmation of the qualities of perfection for Allah and negation of any deficiencies from Him.
2. Magic is affirmed to be true, and it is possible to treat it.
3. Satanic whispers can be countered with the remembrance of Allah and seeking refuge in Him from Satan.